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CONFIDENTIAL. **No. 27 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 7th July 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(d) *Education.*

1. The *Indian Patriot*, of the 4th July, observes:—"Presiding at the Bombay Educational Conference, Sir Narayan Chandavarkar pointed out how the efficiency of the Indian Educational Service has been sympathetically going down. . . . The result is we had a highly paid Education Service which is an asylum for the incapables. Not only that, but our own youths who are distinguished graduates, are not attracted to the Educational Service because of its unattractiveness. The result is, only the halt and the lame, both in England and India, seek the Educational department. The quality of education thus suffers.

Indian Patriot, Madras, July 4th, 1917.

The Indian Educational Service.

(e) *Local and Municipal.*

2. Writing under the heading "Municipal Bungling", *Justice*, of the 3rd July, remarks:—"This time it is the water-supply. The pipe water-supply of Madras was introduced some forty years ago. It is not a very satisfactory supply, but it has been going on more or less satisfactorily . . . All sanitary works of the Madras Corporation are like an elephant's gestation unduly prolonged, and the water-supply works which had been dragging on for a number of years were formally opened by His Excellency the Governor early in 1915 with great pomp and ceremony. The people thought that the happy time that was promised to them had come; but, unfortunately, their troubles had just begun. In the first place the filter-beds when completed produced filtered water which contained more bacteria than the unfiltered water, and after considerable experiments and alterations the Director of the King Institute could not find the difference between the fiftered and the unfiltered water; they were so exactly alike. And then it was discovered that there were not enough filter-beds to supply filtered water to the inhabitants of Madras and then all the dormant municipal ingenuity came into play, and it was decided to supply filtered and unfiltered water mixed to the people. We do not know whether this brilliant idea originated with any of the municipal officials or whether the suggestion was made by some of the inmates of Lococks Gardens which is next door to the filter-beds. However, the idea was put into practical execution, and after the inhabitants of Madras had been fed on this bacterial *kanji* for several months the acting Health Officer in his official report stated that the death-rate had gone down and that one of the causes of this happy result was the completion of the filter-beds. Then, a few months ago, the President announced that the death-rate was again going up and that the Health Officer suspected that the cause of it was the supply of mixed filtered and unfiltered water . . . A proposal was made in the Corporation that as there was not enough of filtered water to supply to Madras the supply should be converted from a continuous into an intermittent. This was carried and already some newspapers in the City have expressed approval. To those who know the conditions of water-supply in this City, this new method is only a jump from the frying pan into the fire. . . Under such conditions when an intermittent supply is inaugurated every time that the water is turned off a large quantity of sewage may possibly be sucked in. We say sewage may be sucked in, because Madras has been soaking in sewage for the last many years. Many of the water-pipes are actually laid in the beds of ditch drains and therefore the intermittent system really means that the inhabitants are to have the pleasure of sewage contaminated water for drinking purposes. After carrying on the new water-works for over ten years and after spending over fifty lakhs of rupees on them, if we have only come to a badly filtered water served

Justice, Madras, July 3rd, 1917.

The Madras water-supply.

on the intermittent system, we have our own doubts as to whether the Corporation will ever within the time of the present generation accomplish a satisfactory water-supply for this city.

The extraordinary nature of the situation is that there is no proper Health Officer to point out the scientific defects in the water-supply or any other sanitary arrangements. A Health Officer who is not independent of the President cannot possibly discharge his duties satisfactorily. An Assistant Surgeon, who depends upon the President for his appointment, may have to sign almost anything that the President asks him to do. We have a fair idea of what these Civilian superiors are. Some of them think that in medical and sanitary matters they are greater experts than their professional advisers. . . A sanitary administration guided by a civilian cannot be very conducive to the improvement of public health. Yet that is what we have in Madras. Anyone can see that there is considerably less danger in supplying the citizens of Madras with unfiltered water which they have been accustomed to for more than forty years than in supplying water under an intermittent system with an old and cracked system of water distributary pipes. And yet that is being done with the sole object of asserting that their filtered water is really filtered water. It is usual for municipal authorities to publish an analysis of their water-supply over the signature of some competent analyst. It is about time that the Madras Corporation published from time to time an analysis of their so called filtered water over the signature of the Director of the King Institute. The part that the Madras Government is playing in this affair is still more regrettable. They have shown no tendency to bring the Corporation Executive to a sense of their duty. If things drift at the present rate, we are afraid that there will be no alternative for the rate-payers but to enforce their rights by a suit in the High Court. In the meantime watch the results of the intermittent water-supply! You can best do that by noting the increase in deaths from diarrhœa, dysentery and cholera. We expect these deaths steadily to go up from now onwards."

(k) General.

West Coast Spectator, Calicut, June 28th, 1917.

The Home Rule movement.

3. In a leader on "The new movement," the *West Coast Spectator*, of the 28th June, says:—"Of late, to be more correct, since the demise of Gokhale and Perozeshah Mehta, we have noticed with considerable pain a sort of anarchy prevailing in the Indian political camp; people who were nobodies yesterday have suddenly become full-fledged leaders, and ideals which Mehta and Gokhale were cautious enough to keep at a distance have been forcibly brought to the front and people encouraged to hug them to the bosom. It will be noticed that the Home Rule movement never made any impression on the people, was not allowed to come out and disturb public tranquility so long as the two great statesmen were alive. After their demise, attempts were made to capture the Grand Old Man and to boom the movement with the magic of his name, but the hero of a hundred campaigns saw through the transparent motive and politely declined to give it the weight of his authority and name. . . Now, when we see political sanity and prescience reaching the vanishing point and false prophets, apparently honest, stumping the country propounding strange creeds and methods of political warfare, there are times when we sigh for a Mehta or Gokhale. . . We say with a full sense of of responsibility, at the risk of being voted down as renegades and traitors by the roaring patriots who can tolerate no differences of opinion, and think that those who are not with them are against them, against the true interests of the country. . . As we have repeatedly been pointing out in these columns, an attitude of hostility towards the Government, even though it takes care to avoid collision with the penal laws of the country, cannot pay in the long run. . . We have absolutely no desire to question the patriotism or motive of those who boom home-rule and are anxious that India should take her place in the great Anglo-Saxon Federation; but practical politics teaches us that mere wish and protestations, however sincere, will not take the country to the goal of her aspirations. We are told by another class of politicians that the moment Home Rule is granted, the humbler and lower classes of the people will improve as if by magic, becoming

articulate and fit to discharge their duties as individual units of the commonwealth. . . Fanatics, impatient idealists and revolutionaries may be left out of account altogether, but we are pained to see some of our moderate politicians hugging shibboleths to the bosom and shouting in extremists' company. . . We would regard the Besant internment as a blessing in disguise if the new energies it has awakened will lead to self-examination, to self-surrender and to an adequate preparation for self government. Mere abuse of the Government or of a slow-moving bureaucracy obsessed with the madness of efficiency will not lead to the fulfilment of our aspirations. We must make our claim irresistible; and when we are a strong united nation, proof against traitor within and foe without, fully prepared to meet the responsibilities of empire, to make any sacrifice if necessary, self-government will come to us of its own accord. No bureaucracy however, powerful, will then be able to resist it. Nations by themselves are made, not by talk, but by action, action that is based on righteousness, and on a sprit of devotion."

4. The *Hindu*, of the 30th June, writes:—"The preposterous recommendation of the Royal Commission on Public Services in India that the age-limits for the competitive examination for the Indian Civil Service should be reduced to 17–19 is being sharply criticised in the United Kingdom by various responsible authorities. . . The startling suggestion of the commission appears to have been made not from any general desire expressed by witnesses who gave evidence, but that the majority of the commission had almost decided upon the matter before examining the witnesses, as can be seen from the way in which witnesses were asked to make definite suggestions as regards the courses and curriculum to meet the situation which would be created after the age-limits are lowered. . . It is really remarkable that, in the face of such widespread protests and of the fact that it will unquestionably bar the English door against Indians, the majority of the Commissioners should have recommended the lowering of the age-limits. It will be the height of folly for the authorities, who have to finally decide the matter, to accept such an objectionable and pernicious suggestion."

The age-limit for the Indian Civil Service.

Hindu, Madras, June 30th, 1917.

5. The *Hindu*, of the 30th June, states:—"A rather novel method of granting political reforms to India has been hit upon by a writer in the *Indiaman* received by last mail, which, had it not been for the ingenuity displayed, sufficient to secure as long a postponement of reforms as could be desired even by the bureaucracy, we would not have referred to. . . He suggests that His Majesty, acting under the authority of Parliament, should appoint a committee of his Privy Council, comprising a British Administrator as President, with two Indian Princes and two Dominion statesmen as members, to sit in India from time to time, and after hearing all the interests concerned regulate the constitutional development of each province of the Government of India, and of the India office itself, so as to approach by stages the goal accepted by Parliament in advance. The suggestion is intended to be liberal and fascinating; but we do not think there will be many to accept this proposal that India should entrust her future destinies to the caprice of a committee where the supreme decision is to rest with a reactionary bureaucrat and an indifferent Colonial."

Post war reformers.

Hindu, Madras, June 30th, 1917.

6. The *Hindu*, of the 30th June, observes:—"Our readers may recollect that yesterday's *Hindu* contained a telegraphic summary of a public meeting of the citizens of Lahore protesting against the orders of internment passed by the Madras Government. From a telegram which appears elsewhere, it would be seen that the Punjab Government has issued an order under the Defence of India Act to the editors of the local newspapers not to report or make reference to the proceedings of the said public meeting. . . The actions of the Punjab Government are even more inscrutable than those of some other Local Governments, and the various shifts and devices to which official ingenuity has recourse to in order to avoid public exposure of the nature of the internment orders, indicate that the official conscience is far from being at ease on the subject."

The Punjab Government and "protest" meetings.

Hindu, Madras, June 30th, 1917.

New India, Madras, June 30th, 1917.

7. *New India*, of the 30th June, remarks:—"Not even in the darkest days of repression in the period of the Morley-Minto regime had the leaders of the country to face such a combination of the forces of reaction in India as that which they have now to attack and overcome. The bureaucratic wall of opposition that is now presented to Indian reformers is being much more secretly entrenched and much more thoroughly organised in all the different Provinces than the ordinary citizen with full belief in British principles of liberty and progress can anticipate or guess. And the most unfortunate feature of the situation is that the heads of administration in India and their Chief in England, who is the Minister for Indian affairs, responsible to the British Parliament, have clearly shown themselves no believers in those principles of liberty which the rulers have for a century and a half taught them to understand and assert. . . Fortunately for the friends of anti-home rule, the repressive repertoire of the Indian Government has been re-filled to overflowing by the large arbitrary powers which a war measure like the Defence of India Act has provided them with, and these are now being used for exigencies different from those for which they were avowedly conferred."

The dark forces of repression.

New India, Madras, June 30th, 1917.

8. *New India*, of the 30th June, writes:—"The advice of the Anglo-Indian Press to make an immediate effort to rally the "Moderates" to the side of the Government has not been entirely disregarded, and what is more noteworthy, the first effort has failed. The appointment of a third Indian Member to the India Council was surely made, as the London *Times* hints in its article cabled by Reuter, with the object of counteracting the growing demand for home-rule; but no Indian of any standing has been so far deluded into jubilation. The Indian Press is agreed that the selection of Mr. Bhupendranath Basu is commendable, as is also the increase in the number of Indians at Whitehall. But no expression of appreciation has gone beyond that. The indifference thus rightly maintained, has put out some of our Anglo-Indian friends, one of whom has accused us of ungrateful folly for looking a gift horse in the mouth. Indians surely have not been reduced to such a beggarly condition as to accept any gift, however worthless, with shouts of joy. However loudly these officious saviours of India may declaim, we note with pleasure the determination of the Indian public not to be satisfied with such petty offers as an appointment in the Secretariat or the Council.

The "Moderates" and the Government.

West Coast Spectator, Calicut, June 30th, 1917.

9. In a leader under the heading "New conditions," the *West Coast Spectator*, of the 30th June, says:—"The political atmosphere is still surcharged with electricity. There is undoubtedly high tension between the Government and the educated classes which is certainly not relieved by the excited language some of our contemporaries and leading public men are indulging in. . . We ask in all sincerity what useful purpose is served by prolonging a campaign of vituperation, however heated the moment, and indulging in destructive criticism that cannot either improve the situation or bring home to the governmental authorities the force and significance of the new conditions that have been generated. The fact is in our criticism of public men and affairs we are led or misled, by emotion and sentiment, by a too great conception of our wrongs, supposed or real, and we conveniently ignore the other side of the question which no impartial critic ought to. The Government have made mistakes, but none gives them credit for erring with honourable and honest motives, and the average critic carried away by emotion and blind loyalty to his leaders attributes sinister designs and sees in every act an attempt to raise a bar sinister or to crush our aspirations and hopes. . . No Government can be frightened into submission; not even the Fenian outrages lead a great and distinguished liberal statesman into slackening the rigour of the laws, and it was only when the leaders of the nationalist party talked sense that Gladstone took up Irish reforms. This is a lesson we should profit by."

The agitation against the Madras internments.

Cochin Argus, British Cochin, June 30th, 1917.

Writing on this subject, the *Cochin Argus*, for the week ending 30th June, observes:—"The fat is still in the fire, and no end of protest meetings are being held to condemn the action of the Madras Government in ordering the internment

of Mrs. Besant and her two chief co-adjutors, in addition to which, the columns of Home Rule and kindred organs of public opinion are daily flooded with denunciations of the autocratic bureaucracy, against whom, curiously enough, the main charge which continues to be levelled is that they are despotically silencing all constitutional political agitation. This indictment somehow reminds us of the Irishman, who tumbled into a ditch and, on being asked by a fellow-countryman if he was dead, answered mournfully that he was not dead, but was entirely speechless. . . It is from the very people, who are fiercely clamouring for the recall of Lord Pentland, who are discussing the proposal that Legislative Councillors should resign their seats as an answer to the Government's repressive policy and who are preaching a boycott of British goods that we hear this charge that the Government is gagging a free people, so that it may be impossible for them to make their political grievances and sorrows known to the great and good British democracy, who dwell on a moral and political plane far loftier than that occupied by the bureaucracy, who rule India with a rod of iron. The inconsistency of it all would be amusing, were there not a certain element of danger involved in the inflammatory campaign that is being waged. . . In our opinion, if the agitators persist in the methods which they are recklessly pursuing they will leave the Government no help but to go in for further repression, and while we do not hesitate to admit that that would be very unfortunate, we are, at the same time, very strongly of the opinion that it is quite free to the agitators themselves to desist from speeches and writings, which can, by no stretch of the imagination, be considered as falling within the bounds of constitutionalism."

10. The following appears in the *Non-Brahman*, for the week ending 1st July, under the heading "Rally the Non-Brahman":—"To those who are watching the political horizon, there is something that must call for thought. The agitation that has sprung up over the internments is not to be ignored, although wild writings and wilder speeches have suddenly been stopped by the wholesome effect of the internments. Non-Brahmans as men who have a stake in the land, cannot afford to passively look on the situation. Responsible men like Tej Bahadur Sapru are openly preaching that the youths need not enlist in the Indian Defence Force, because Mrs. Annie Besant has been interned—the sudden suspension of the activities of the Indian Defence Force Committee amounts only to that. This is a serious step, and brings us face to face with an aggressible form of agitation which may be misunderstood by young bloods. If old and responsible men would be so reckless, what of the less experienced and more thoughtless. Hence we say that we are face to face with a situation that calls for our active aid. . . We are, at least as much opposed to repression in India as, say, Babu Bepin Chandra Pal. But we ask the Government to take us more into confidence. . . We do not sympathise with threats and irresponsible rashness. But we do care very much indeed that we shall have no repression. But unless we see signs of repression, we shall not have anything to do with agitation. Such is our attitude, and we ask the Government what they are going to do with such a reserve of sympathetic and independent fountain of opinion as we are. . . We, Non-Brahmans, are ready at hand to interpret between the real people and the Government, only much use has not been made of us as might be. The Government have not cared to make use of us. Let the Government call us to help, boldly proclaim a policy of advancement and we shall see to it that in a short time there shall not be many men to protest against suspicions of repression and such original grievances."

NON-BRAHMAN, Madras, July 1st, 1917.

Non-Brahmans and the present situation.

11. *New India*, of the 2nd July, writes:—"In view of the restrictions in force at the present time the Secretary of State for India with the approval of His Majesty has invited Lord Pentland and Lord Willingdon to serve on in India. and they have consented to do so." (Reu.). The political situation can hardly be said to be relieved by this announcement and the outlook is obviously rendered gloomier than ever. . . Lords Pentland and Willingdon, Lord Chelmsford's great Presidency satraps, who have shown every sign of seconding the Viceroy's unwise 'strong' policy with extra-strong repression, with an activity and ingenuity

NEW INDIA, Madras, July 2nd, 1917.

Lords Willingdon and Pentland.

worthy of the far nobler cause of freedom, are invited to serve on in India and have consented to do so, with result that the repressive regime now completed in the several Provinces has been indefinitely prolonged."

Justice, Madras, July 2nd, 1917.

Writing on this subject, *Justice*, of the 2nd July, says:—"Information has been received from the Secretary of State for India that 'in view of the restrictions in force at the present time, the Secretary of State for India, with the approval of His Majesty, has invited Lord Pentland and Lord Willingdon to serve on in India, and they have consented to do so'. . . . We are now glad that both Lord Willingdon and Lord Pentland have been given an extension of their term of office. Lord Willingdon has proved himself a very efficient ruler of Bombay. He has been popular with nearly all classes of people. We have used the word 'nearly' advisedly, because with the irreconcilables no Governor who does his duty, without fear or favour, can be popular. Lord Pentland has been carrying on the administration of this Presidency very smoothly, and his good intentions are undoubted. Madras has always been, to use Lord Curzon's words, a mild and loyal Presidency. But since the home-rulers took refuge in it its atmosphere has been rather disturbed. Lord Pentland has now taken a definite attitude and has apparently grasped the realities of the situation. In the interests of this Presidency then it is proper that he should remain longer here in order to make the path comparatively smooth for his successor. . . . It will be remembered that some of the home-rulers even went to the length of saying that they must ask for the recall of Lord Pentland; because he had the courage and sagacity to grapple with the situation firmly. However, the Secretary of State has now given his reply to the politicians in Bombay and Madras who have been so severely criticising the Governments of Lord Willingdon and Lord Pentland."

Hindu, Madras, July 2nd, 1917.

The *Hindu*, of the 2nd July, observes:—"We have received the following Press Communiqué from Ootacamund: 'In view of the restrictions in force at the present time the Secretary of State for India with the approval of His Majesty has invited Lord Pentland and Lord Willingdon to serve on in India and they have consented to do so.' Reuter has also wired out the information adding that the restrictions refer to travel. The news will not be received in this Presidency with any exhilaration, especially in the circumstances which face the public at the present time. . . . It is evidence of the little or no value attached by the Secretary of State for India to the opinions and wishes of the people of this country in dealing with their affairs that, while their desire was not fulfilled in respect of Lord Hardinge and Lord Carmichael, Their Excellencies Lord Pentland in respect of whom no such wish has been expressed and Lord Willingdon in regard to whom a movement set on foot collapsed very soon, should have been asked to stay on."

Indian Patriot, Madras, July 2nd, 1917.

The *Indian Patriot*, of the 2nd July, remarks:—"We publish the interesting intelligence today that in view of the restrictions in force at the present time the Secretary of State for India, with the approval of His Majesty, has invited Lord Pentland and Lord Willingdon to serve on in India and they have consented to do so. We do not know of the nature of restrictions now in force which were absent when Lord Carmichael's term was over, for if ever there was a Governor whom the people were most anxious to retain, it was Lord Carmichael. We do not attach much importance to a short extension of office, but we should not be surprised if this announcement should not be taken as confirm the suspicions entertained in certain quarters about India being on the eve of an era of repression. . . . Unless there is very strong reason for it, we are not in favour of an extension to a Governor's term of office; in this connection we are told by the Secretary of State that there is necessity for extension, which is indefinite and must depend upon the nature of the restrictions. We think that there is no reason why any political meaning should be read into this announcement at all, unless it suits the purpose of a class of agitators with whom, we are sure, the sober sections of the population will have no sympathy."

Hindu, Madras, July 2nd, 1917.

12. The *Hindu*, of the 2nd July, states:—"The cat is let out of the bag in a telegram from Ootacamund which gives us the views of the *South of India Observer* regarding a fourth Member of the Madras Executive Council. The wire is from the Associated

The Madras Executive Council.

Press whose agent at Ootacamund is the Anglo-Indian Editor of the *South of India Observer*. In the opinion of our contemporary, failing an Anglo-Indian nominee to the office of fourth Member, no better selection could be made than Dr. T. M. Nayar among Indian gentlemen. We think our contemporary could have gone further and said that the selection of Dr. Nayar could not be bettered even by appointing an Anglo-Indian in order to impress the administration with the Anglo-Indian point of view. . . If a fourth Member is to be appointed to the Madras Executive Council, it would without doubt be an Indian and the claim would legitimately be made that it should go to a member of the Muhammadan Community, and in justice it should be granted. Few among the members of the Indian Community would be disposed to acknowledge that Dr. Nayar is the fittest person under present circumstances to fill the office of Member of the Executive Council. He is now filling the *role* of the leader of an anti-national movement and his activities are mainly devoted to driving a wedge through the local Indian Community, and scandalizing the public by a frenzied onslaught on the foremost Indian leaders. . . An Indian Member of the Executive Council must be a man who resolutely endeavours to impress the Indian view of matters upon his colleagues, and this can hardly be done by any person who is himself not in harmony but is in unveiled hostility with the views of his countrymen."

Writing on this subject, *Justice*, of the 3rd July, says:—Our contemporary the *Hindu* is trying its best to qualify itself to become the successor of Mrs. Besant. Mrs. Besant used to anticipate all sorts of troubles and used vigorously to write on them. Our contemporary is adopting the same methods. We remember the vigorous attack the *Hindu* made on this newspaper before it had seen the light of day and only a few days ago the *Hindu* lashed itself into fury in a two column leading article on hearing a rumour that some more people were to be interned, and last night it launches into an attack in true Brahmanical style on Dr. Nayar, because some one said that a Fourth Member of the Madras Executive Council was to be appointed and suggested Dr. Nayar's name for it. Dr. Nayar has heard nothing about the appointment of a Fourth Member to the Madras Executive Council, still less about his own nomination for that place. But for the *Hindu*, which evidently follows the methods of the rowdy Moplahs of Kundotti, anything is sufficient to launch an attack on any of its pet enemies. The *Hindu* believes that Dr. Nayar is filling the rôle of the leader of an anti-national movement. Well, we do not know what national movement is referred to here. Dr. Nayar certainly is taking an active part in an anti-Besantine movement, and apart from a Besantine movement he does not see any national movement. Since Mr. Kusturiranga Ayyangar and others who had taken a creditable part in exposing the methods of Mrs. Besant had turned round and begun to hang on to her skirts, Dr. Nayar has ceased to attach any importance to movements with which such men are connected. . . The *Hindu* says that Dr. Nayar's activities are mainly devoted to driving a wedge through the local Indian community; on the contrary his activities are chiefly devoted to extracting that wedge, a wedge driven through the Indian community by the Brahmanical ancestors of Mr. Kasturiranga Ayyangar and others. . . We have heard a rumour that the Fourth Membership of the Madras Executive Council is to be given to a representative of the Besantine gang, preferably to one of those who prostrated themselves at the feet of Mrs. Besant at the railway station."

Justice, Madras, July 3rd, 1917.

13 In an article on this subject, *New India*, of the 3rd July, states:—"All who were 'in the know' at the great public meeting of protest in Gokhale Hall were aware what were the real feelings of the meeting, and specially of the delegates who came from mufassal towns. The meeting clamoured to go far further than the organisers were willing to let it go. It is no secret that a resolution for the recall of Lord Pentland was asked for; and above all that most present in the audience, though not many among the leaders, expected the *swadeshi* vow to be given. . Did the Madras leaders make a mistake, or were the mufassal delegates mistaken in their reading of the popular mind? It would hardly seem the latter, from the dozens of resolutions passed everywhere about the *swadeshi* vow. It is a mode of

The dangers of leadership.

New India, Madras, July 3rd, 1917.

lawful constitutional expression of the opinions of the people on the internment of Mrs. Besant and her two colleagues; it is a democratic method of agitation for the cancellation of the internments which the people find most congenial and thorough-going. The city of Madras so far on this matter has not openly publicly been given the lead by any leader. There are thousands who would like the *swadeshi* vow to be given them at a solemn and sacred meeting.

"There are many reputations at stake just now; one is of Madras as a leader of the province. Not a few were the delegates who openly said:—'If Madras will not lead us, we shall no longer look to Madras to give the tone to our political life.' We should fail in our duty to the public if we did not point out the dangers; democracy is not very patient at crisis. When the people clamour to be led, they should be led forward."

Justice, Madras, July 3rd, 1917.

The zamindars and Home Rule.

14. *Justice*, of the 3rd July, writes:—"It is becoming increasingly manifest that the zamindars and landholders of this Presidency are as a body definitely opposed to the concession of Home Rule to India at this moment and that the Hon'ble Mr. K. V. Rangaswami Ayyangar and the Hon'ble the Zamindar of Polavaram who represent them in the Imperial and Local Legislative Councils, respectively, have no authority to use the name of their constituents in the Home Rule controversy as among their active supporters. Mr. Rangaswami Ayyangar in a letter to a contemporary tries to explain away the awkward position which he has created for himself. . . He seems to have very peculiar notions about the aristocracy of this Presidency. He means by aristocracy all those who are gifted with worldly goods, whether they are merchants or lawyers or politicians, and he includes Mrs. Besant among the aristocracy, though the appeal for funds on her behalf does not support this assumption. However, he was returned to the Imperial Legislative Council not to represent Mrs. Besant, the fat lawyer, and the millionaire merchant or wealthy politician, but the landed interest of this Presidency. . . Mr. Rangaswami Ayyangar is prepared to be a martyr in the true Besantine fashion, so that inferior men like the Raja of Pithapuram, Raja of Venkitagiri and Raja Manavedan Raja, who possess not his foresight and his wisdom but whom he is anxious to uplift may get a few boons, we suppose, from the Government."

Travancore Times, Nagercoil, July 3rd, 1917

The Madras internments.

15. The *Travancore Times*, for the week ending 3rd July, observes:—"We have not the slightest doubt that the action of the Madras Government, ordering the internment of Mrs. Annie Besant and her lieutenants, Mr. Arundale and Mr. Wadia, has been taken with the best of motives, and there is no room whatever for suspecting that it has been aimed against the political aspirations of the people. . . The circumstances that led Mrs. Besant to adopt her present career are singular. Whether she adopted her present political career deliberately or was led into it gradually by the exigencies of her previous position, we cannot tell. She was at first the leader of theosophy. It was, perhaps, in that capacity that she proclaimed a few years ago that a certain Krishnamurti, a boy about fifteen years, was in his last birth, Jesus Christ, or Lord Maitriya. Absurdities of this nature are beneath notice. But this startling announcement was made known to the public in connection with a case which added little to the prestige of theosophy and less to Mrs. Besant. . . But before her influence waned considerably, she put forward her new Home Rule cult. . . Not satisfied with constitutional agitation for it, in season and out of season she blamed the Government, attributed motives to the rulers and those in authority and by writing and speaking succeeded in creating a great deal of discontent among a class of people who believe that Home Rule will add to the exceptional benefits they are now the recipients of. Her utterances were misleading the impressionable students in large numbers. . . As has become usual of late, protest meetings are being held in various centres, the wording of the resolutions passed at some of them being by no means mild. Such public protests, whatever purpose they may or may not serve, are sure to weaken in young and ignorant minds respect for established authority. . . History has taught these dumb millions what Home Rule once meant to them and they would not for a moment join hands with the agitators to be subjected to a repetition of the same results."

The *Hindu*, of the 5th July, writes:—"The pronouncement made yesterday by Mr. Chamberlain in the House of Commons on the subject of Mrs. Besant's internment will deepen the discontent already felt in this country at his attitude. . . The educated community of India, who have been deeply stirred over the matter and have risen as one man to protest against the injustice, do not come into the consideration of the Secretary of State at all. Mr. Chamberlain confines himself to echoing the vague declamation that Mrs. Besant's agitation was not merely mischievous, but was carried on by improper methods. . . It seems to us that it is high time for the people of this country to bestir themselves to carry on the agitation to England and to inform the people of the United Kingdom and the Members of Parliament as to the reality of the state of things in this country."

Hindu, Madras July 5th, 1917.

Writing on this subject, *New India*, of the 6th July, remarks:—"A tendency, full of the gravest menace to the political progress of the Indian people, is growing more and more marked in the attitude of the authorities in England towards Indian affairs. There is a callous indifference to the real needs and feelings of the people and an infinite faith in the motives and actions of the bureaucracy. This attitude is put down to the pre occupations of the war; but circumstances have made it clear to us now that all protestations of that kind are unmitigated cant. . . It is only India that is to be repressed into silence in the name of the war. It is the Indian people alone who are to be charged with disloyalty and anti-Imperial intentions, if they raise their voices for anything except the interests of the war loan. It is Indian movements only that are to be branded as dangerous to public safety. Indians must not think of serving their country; they should absorb themselves in slaving for the Empire. The war, which is to liberate the world and complete the circle of freedom in the 'Empire of the free,' is used as an excuse to check India's progress and to stifle even her hopes of liberty and democratic self-government. Her future, both immediate and distant, is to be planned not according to the designs of her best and wisest, nor even according to the designs of British statesmen, instinct with the generous spirit of liberty and Democracy, but on the miserable pattern supplied by bureaucrats, who, in the arrogance of race pride and the selfishness of vested interests, have lost all sense of British freedom and justice and have never cared to cultivate Indian sympathies or view-points. . . In his replies to questions in the matter of Mr. Besant's internment and the position of the Home Rule Leagues, Mr. Chamberlain made it clear, as yerterday's telegrams show, that he was not going to concern himself at all with any considerations as to the rights or wrongs of any step that the officials here may choose to take in pursuance of their policy of repression. The officials decree it and the officials must be right, for the officials cannot be wrong . . The Government here has, therefore, a blank cheque, their infallibility in this matter is fully accepted and the general blessing of the Secretary of State is given to their policy in anticipation. . . Mr. Chamberlain has claimed for the Government of India and its deputies, not the divine right of Stuart Kings but the autocracy of the sword of oriental despots, and in this process, he is willing to write himself down as a figure-head, especially in grave cases."

New India, Madras, July 6th, 1917.

16. In a leader comparing the United States of America on the 4th July 1776, and India at the present day, *New India*, of the 4th July, says:—"The essential difference between the case of America and that of India is that in the former instance, a nation kin by blood to the mother-country was involved, while the Indians are an alien people and, still more, a coloured people. The dominant new factor is, we think, undoubtedly colour; for in the case of South Africa, where colour was not involved, affairs were settled amicably within a short time of the Boer War. . . India may learn from her history a positive and a negative lesson: The necessity for a nation to sink provincial differences in the cause of freedom and the resistance of oppression; the equal necessity for constitutional agitation, continuous and incessant. America's methods of reaching her goal were unconstitutional though perhaps they were the only way at the time. But emphatically they should not be followed now. *There should be no neccessity for them.* . . It is part of England's debt to America for the selfishness she showed towards one daughter, that she should make some sacrifice for India. The freedom, wrested

America and India.

New India, Madras, July 4th, 1917.

from her by force by the American Colonies, must be bestowed gratuitously on India. Yet she has disarmed India, and her recent policy is to repress the Indian cry for freedom by acts which are used in a way they should never have been used. The clouds gather quickly, but the quicker they gather, the more quickly, does the Indian nation become a united whole. The time is at hand when England must turn a sympathetic attention to the affairs of her Indian Empire, or she will fail in her supreme test—the test which will determine whether she is worthy to be an Empire-builder or not.

"An Empire-builder may not with impunity disarm a nation under her care; she may not act so that the industries of a dependent country perish. she may not keep the people of the land from the great posts of responsibility; she may not tax a people without adequate representation; she may not withhold from the masses the gift of education; she may not in an ancient civilisation discriminate between the white and the coloured man.

"If England would just cast her eyes back for a moment to the years preceding the Revolution in America, she would see a marked similarity between the discontent there and the discontent here. She would find that because of unjust laws, the American women refused to wear garments made of English stuff, and a general boycott of English tea was instituted. This is reminiscent of the *swadeshi* movement of to-day. . . England would find many signposts for her guidance if she would look once again at the history of her American Colonies with the clearer perspective of nearly 150 years. But will she do so? Or does the bar of colour cloud her vision? Is freedom the prerogative of her sons alone, and not of the world at large; is it the privilege of western nations only, and is the Dharma of the eastern Nations to be one of subjection in the years to come."

Hindu, Madras, July 4th, 1917.

Ireland and India.

17. The *Hindu*, of the 4th July, remarks:—"The treatment by the Government of Great Britain of Irish and Indian questions has been, as all India has noted with extreme regret of a character which has irritated public opinion in this country beyond measure. The internments in Madras on the day following that on which the Irish revolutionaries were released from the prison in order to conciliate Irish opinion and make the chances of a successful conclusion of the Irish Convention as great as possible, will not be forgotten in India for a long time. . . . How vast is the difference in the methods followed in dealing with the discontent and unrest in the two countries! Mr. Lloyd George made certain alternative proposals to the Nationalist and Ulster leaders, and emphasised the urgency of an early and satisfactory settlement of a state of affairs which was productive of immense evil not only to Ireland but to the whole of the Empire. The Prime Minister did not hide his scheme in his office box, as is usually done in India, but gave it the widest publicity. . . What do we find in India? The Government of India conceive certain proposals, of which the public do not know anything and embody them in a despatch which we are told is at present being considered in England. . . The political principle that you should give the people what they want and not what you think is for their good is one which does not appeal to the authorities who wield the destinies of India."

Justice, Madras, July 4th, 1917.

18. *Justice*, of the 4th July, has the following:—

"More Royalist than the King himself.

Mr. B. G. Horniman v. *Dr. T. M. Nayar.*

"There are people to be found in almost every country who praise 'every century but this and every country but his own'. We have in India at present some remarkable specimens of that kind of people. Mrs. Besant, while she was free to inculcate her political opinions on the people of this country, used to dilate on patriotism as a great virtue Patriotism as illustrated by the example of Mrs. Besant is love for somebody else's country. We have another instance in Mr. Horniman, the editor of the *Bombay Chronicle*. We are told that this gentleman was on the staff of the *Statesman* of Calcutta before he went to Bombay to take up the editorship of the *Bombay Chronicle*. We presume that this transfer from the *Statesman* to the *Bombay Chronicle* was effected without any change of political opinion in Mr. Horniman, for Mr. Horniman now seems to manifest a dread for change of political opinion in any one. . . Why only the other day in *New India* there was

a desire expressed for Mrs. Besant to address the American House of Representatives on behalf of India very much like what Mr. Balfour did on behalf of the British Empire. So under the new dispensation of Home Rule for India the real exponents of Indian public opinion will be people like Mrs. Besant and Mr. Horniman, and this state of affairs is being worked up to by people who loudly proclaim that they are *Swadeshis*. . . . The people of India, as a rule, are so gentle and so full of gratitude and also they are very amenable to flattery especially by a European. It is by flattery that Mrs. Besant has secured so many Indians to follow her lead. Flattery will undoubtedly be used by other Englishmen and Englishwomen who are anxious to control and lead the Indian people. And if India should ever secure Home Rule, the real leaders of the country who would control the people as well as the Home Rule Government will be this class of hirelings and adventurers. . . . Mr. Horniman sneers at the fact that Raja of Kurupam and Dr. Nayar have supported the action of Lord Pentland. Would it have been an improvement if, instead of these two Indians of position in this Presidency, Lord Pentland had the support of Mrs. Besant the adventuress and Mr. Horniman the hireling?"

19. *New India*, of the 5th July, writes:—"Amongst the multitude of counsels which 'candid friends' impress upon the people of this country to induce them to desist from agitation or educative propaganda on behalf of the urgent reforms required in the Government of their land, there is one to which we would draw special attention today. . . . One argument which is supposed to be very conclusive by anti-Home Rulers against this demand is that it is not right to proceed with it at a time when the Empire is engaged in a stern struggle on behalf of liberty. We are also told, that in refraining from doing so, we in India will be only giving effect to a policy and understanding accepted by all political parties in England. It is needless, of course, to point out that the summoning of the Imperial Conference, the constitution of the Imperial War Cabinet and the carrying through in Parliament of Electoral Reform and women's suffrage on a scale unparalleled in the history of Parliamentary progress in England, constitute by themselves a conclusive reply to our 'candid friends' . . . We in India have been crying hoarse over the failure of the Government to make a declaration in favour of our just aspirations for self-government, and though this demand has now been backed up by the London *Times*, the declaration is yet to come . . . . The principle on which this avoidance of controversy is advocated has thus been mischievously misconceived and is the reverse of the state of things in England . . . Apart from the identity of Hindu-Musalman entente and the union achieved of the two great communities in Lucknow last year, apart from the unificatien of the two wings of the Congress which has now been accomplished on the basis of constitutional agitation for self-government within the Empire, there does not exist any class of the people of India, who, on account of the demand for Home Rule, can, by any conceivable hypothesis, raise a violent political controversy with any other class . . . Where, then, does the violent political controversy or, as we may put it, the violent opposition to legitimate reforms come from? It comes from the bureaucratic class and their henchmen in the Anglo-Indian press . . . That the people of the country should be penalised with repression, because the opponents of their legitimate demand are fierce over it, is a process of vicarious suffering which only the authors can have the hardihood to justify."

New India, Madras, July 5th, 1917.

The demand for Home Rule.

20. *New India*, of the 5th July, states:—"The old Maharaja of Bobbili has preferred his old love, the *Madras Mail*, among the anti-Home Rule agencies, for the communication of his precious views on Home Rule for India. Those who have known this astute Zamindar's previous performances will not be unfamiliar with the paternal style which he always affects when he addresses his appeals to the members of his own class, nor will they be surprised at views which to the average educated citizen of the day will come forth as from a sepulchre or from the remnants of a bygone age. . . . We fancy no one ever expected the Maharaja of Bobbili, with his training, antecedents and associations, to be disposed *a priori* in favour of anything like democratic institutions. For, call it Home Rule, self-government, Congress propaganda, constitutional reform, or

New India, Madras, July 5th, 1917.

The Maharaja of Bobbili and Home Rule.

whatever you will—it is certainly a thing which no aristocrat, least of all one who has such natural pride of ancestry and autocratic dominion, can feel natural sympathy for. Such sympathy can come about only as a result of a political education rare among this class in India and more often denied to them in the atmosphere in which they live. . . Neither the Ruling Chiefs nor the estate holders belonging to any of the ancient classes of nobility in the land, have cared to interest themselves in the politics of the average man, much less in the politics of the educated classes in British India. . . It is, no doubt, open to the Maharaja of Bobbili and those who think with him, to believe 'that as their status is chiefly based on land they must take Lord Pentland's warning as a piece of friendly advice, if not as a paternal one, as he is the representative of the King-Emperor.' But when he went beyond his own class, or rather his own adherents in that class, to tender advice to those who disapprove of the internments, he was guilty of the very thing with which he most wantonly charged Mrs. Besant, in connection with her interview with His Excellency, viz., impertinence. It is impertinence for him to tell the people, far more in touch with public opinion and conversant with the affairs of the common folk than this aristocratic 'Zamindar' can be, that it was 'a foolish thing' for any one of them to speak against the internments and that if they were the well-wishers of the interned they should go to Mrs. Besant and give her sound advice. . . For all that their Anglo-Indian detractors may do to collect and magnify trifles, they will hardly trouble their heads over the out-of-date lucubrations of a 'retired' Zamindar, though he may have been decorated with the mere title of a 'Maharaja' by a paternal Government of bureaucrats."

Justice, Madras, July 6th, 1917.

Writing on this subject, *Justice*, of the 6th July, observes:—"The Brahman understudy of Mrs. Besant, who is now conducting *New India* makes an attempt to sneer at the Maharaja of Bobbili and to read him a lecture on political education and democratic institutions. Not many months ago we had another instance where a nobleman was threatened with attacks in *New India* if he presided over a particular meeting which was distasteful to the Home Rulers. Here is another instance where a nobleman is made the subject of an attack, because he had the courage openly to express his opinion against the so-called Home Rule movement. . . The Home Rule print starts by drawing attention to the previous performances of the Maharaja of Bobbili. That has come to be a habit with this newspaper. The Maharaja of Bobbili has no reason to be ashamed of any of his previous performances. On the contrary he has a good deal to be proud of. . . We refrain from subjecting to such a process the "previous performances" of the High Priestess of Home Rule, because we do not want to produce an attack of severe nausea in the respectable and clean minded citizens of this Presidency. . . Our complaint all along has been that people with practically no political education and experience are clamouring for Home Rule straightway. This Poona Brahman journalist and his Madras Brahman vakil colleagues are among the people who have had the least political education. The only political education which they seem to have had is to listen to the harangues of self-constituted leaders like Mrs. Besant. That extraordinary lady, who said in 1911 "Let the Indian citizen first learn to stand and walk before he asks to rule and govern", says in 1916 that Home Rule for India is overdue. In other words, a political preacher who thinks that a country like India, whose citizens in 1911 could not stand and walk but were ready in 1916 to run and jump, cannot be a reliable political teacher. . . We have to endorse the remark of one of our correspondents who said that the Home Rule agitation is carried on by sheer impudence, and it is the embryo politicians—who have had practically no political training, who cannot even understand the budget when a copy of it is put into their hands—who now claim the right of controlling that budget, who are attacking their seniors like Bupendranath Basu and Sir Narayan Chandavarkar because they do not move fast enough for them. . . We are told that it is impertinent for the Maharaja of Bobbili "to tell the people far more in touch with public opinion and conversant with the affairs of the common folk than this aristocratic zamindar can be that it was a foolish thing for anyone of them to speak against the internments." But who are the people more conversant with the affairs of the common folk than the Maharaja of Bobbili? . . The Home Rule gang must certainly

be on their last legs if they are relying on the Maharaja of Bikanir as the last support of their cause. Is it that they cannot or will not understand the speeches of the Maharaja of Bikanir? Whatever it may be, we are glad to see that they appreciate the views of the Maharaja of Bikanir, and if they will turn over a new leaf and follow the lead of such eminent ruling Princes as the Maharaja of Bikanir, the Maharaja of Mysore and the Maharaja Gaekwar whom they quote with approval there may be some chance yet of their turning out useful citizens. But if they continue to worship at the shrine of the advertising adventuress they are more likely to find themselves inside a lunatic asylum than in the Council Chamber weilding supreme authority and pulling the Governor by the nose."

IV.—Native States.

21. In commenting on a correspondent's allegations regarding the Honourable the Resident's remarks on seeing *New India* and the *Bombay Chronicle* during a visit to the Mysore Government Public Library, Bangalore, the *Karnataka*, of the 30th June, has the following:—

Karnataka, Bangalore City, June 30th, 1917.

The British Resident in Mysore and Home Rule.

"Our British Resident and Home Rule.

"It is our obvious duty to express our strong disapproval of the action alleged to have been taken by the Hon'ble Mr. Cobb ostensibly in his solicitude for the mental well-being of our youth. The Public Library is not an institution maintained by irresponsible agitators or mischievous seditionists and its committee of management includes several gentlemen of high official status, one member at least being an Englishman and a Christian Missionary. When these do not see anything harmful in *New India*, it is strange that the high British Resident should deem it his duty to taboo that famous journal. . . Altogether, the crusade said to have been begun by the Hon'ble Mr. H. V. Cobb is not only bound to be futile, but it will also have the unfortunate consequence of shaking the faith of the people in the sympathy and good sense of the instruments of the British Government in this country. . . We fervently hope the Hon'ble Mr. Cobb is mindful of the importance of not creating needless irritation in the popular mind and of maintaining unimpaired the high and noble traditions of Liberal statesmanship bequeathed to him by Sir Hugh Daly."

VERNACULAR PAPERS.

II.—Home Administration.

(a) *Police.*

Andhrapatrika, Madras, June 28th, 1917.

22. A correspondent to the *Andhrapatrika*, of the 28th June, says that thefts are on the increase in the Kaikalur taluk and that the Police do not appear to take steps to prevent them. It hopes that the District Magistrate Mr. Campbell will enquire into the matter and do the needful.

Thefts.

Andhraprakasika, Madras, June 27th, 1917.

23. The *Andhraprakasika*, of the 27th June, speaks highly of the Police in England and in contrasting them with the Police in India, remarks:—The Police in India neglect their duties. But they make *salams* to persons wearing hats and pantaloons and having a stick in their hands. They are too much given to sleep. When they do not know what to do, they arrest some lame or blind man who passes urine on the side of the road. This has become the common duty of the policeman here. We do not often hear of policemen arresting thieves. It is said that sometimes they abet theft. But we do not know how far this is true. The people fear the Police. Policemen connive at the faults of big men; but they arrest any others committing the same faults. The Police are as much despised in this country as they are honoured in foreign countries. May the Indian Police loyally discharge their duties and may the Government put them in the right way.

The Indian Police.

(c) *Jails.*

Dravidan, Madras, July 3rd, 1917.

24. The *Dravidan*, of the 3rd July, is glad to learn that the 4,000 Indian prisoners who was selected from the jails in the Punjab for field work in Mesopotamia conducted themselves very satisfactorily during their stay there, and asserts that, if this system is adopted in the case of every jail, it will give an opportunity to a few of the prisoners therein to gain their liberty and learn to lead a respectable life.

Indian prisoners in Mesopotamia.

(d) *Education.*

Swadesamitran, Madras, June 27th, 1917.

25. The *Swadesamitran*, of the 27th June, writes:—Our readers would not have forgotten that a resolution, brought up in the Bombay Legislative Council last December, by the Hon'ble Mr. Patel, that primary education should be made free and compulsory at least in such places as are municipalities was lost, on account of the majority of members having voted against it. But, the Honourable Member, undaunted by this, gave notice to that Government, some months back, of a Bill to be introduced by him, with the object of introducing free and compulsory primary education in all municipal towns, and we now learn that the Government of India, to whom this Bill was sent up, have raised no objection to the object thereof. So, this Bill will be considered by the Legislative Council of that province, when it meets next month. The failure of the last resolution on this subject might be due to the fact that the non-officials nominated by the Government as well as the Government Members might have deemed it to be their duty to vote on the side of the Government. But now, as the object of the Bill has been approved by the Government of India, we hope that all the members will vote for it unanimously and help the advancement of primary education. It used to be said by the bureaucrats that there were not sufficient funds to make primary education free and compulsory all at once and that it might cause hardship to the poor people. Though we have been praying for this for a long time, it is quite possible for these bureaucrats to give us the reply always that the time has not yet come for

Primary education in Bombay.

it, and offer the same excuse of want of funds. If so, we do not know when even a beginning is to be made in this matter. If this step had been taken already, education would have spread much by this time. If even now we are told that the time has not yet come for it, how can it satisfy the Indians?

26. The *Prapanchamitran*,* of the 27th May, writes:—It is indeed regrettable that the Madras Government should have prohibited students from attending political meetings. If the students, who are to be the citizens of the future, are not to see our leaders speaking eloquently in political meetings and discussing political questions and gain an experience thereby now, when are they to do it? It is our opinion, too, that students should not take an active part in politics. as it may affect their education prejudicially; but even an ordinary man will admit that the students should see the work done by the leaders of the country and learn lessons therefrom. So, this order of the Madras Government will cause dissatisfaction to all.

Students and politics.

PRAPANCHAMITRAN, Madras, May 27th, 1917.

The *Swadesamitran*, of the 29th June, also refers to the reply of the Secretary of State in the House of Commons to a question, about the order of the Government of Madras prohibiting students from attending political meetings, that he was not prepared to discuss the propriety of the action of the Madras Government, who have informed him that the said order was passed in the interests of the students, who were being dragged to take part in an undesirable political agitation, and adds:—The words of the Government of Madras are perhaps gospel truth to the Secretary of State. Every one knows that Lord Pentland himself had stated before this that there was no fault to be found with the students. Mr. Chamberlain believes that the order has been passed simply because students are dragged to take part in an undesirable political agitation. Has there been no political agitation before this, and have not the students been present at political meetings? We have to think that the Secretary of State is unaware of the declaration by the people that no undesirable agitation is being carried on now and that the order of the Madras Government is an unwarranted one. Mr. Chamberlain would have done better to ascertain the opinion of the public here, before he stated that he was not prepared to question the propriety of the order of the Madras Government. If the word of the bureaucrats is taken to be gospel truth, what weight can there be for the opinion of the public?

Students and politics.

SWADESAMITRAN, Madras, June 29th, 1917.

27. Anent the appointment of Mr. T. V. Sivakumara Sastriyar as the Acting Vice-Principal of the Teachers' College, Saidapet, the *Hindu Nesan*, of the 28th June, expresses a hope that this gentleman will be confirmed in this appointment, as he has acted in it once already, and adds:—It is necessary that the Vice-Principalship of this College is given to an Indian, as it is only an Indian Vice-Principal that can understand the likes and dislikes of the graduates undergoing training in that college. As the Hon'ble Mr. Stone is well aware of the capability of Mr. Sastriyar, he is bound to recommend his confirmation in the appointment.

The Vice-Principalship of the Teachers' College, Saidapet.

HINDU NESAN, Madras, June 28th, 1917.

28. The *Lokopakari*, of the 2nd July, writes:—The condition of students in India has now come to be pitiable indeed. They are not able to pass the examinations in large numbers. The ideal of education in India seems to be the passing of examinations and not culture, and numerous restrictions are imposed on the students both in schools and in examinations. A good number of them have not been able to get through the higher examinations for the last few years and this is attributed by educational experts to students wasting their time in congresses and conferences. That is why the Madras and Bombay Governments have issued orders prohibiting students from attending political meetings. These orders will really benefit the students in their educational advancement.

The condition of students.

LOKOPAKARI, Madras, July 2nd, 1917.

29. Referring to the deliberations of an Educational Conference held recently in Bombay under the presidency of Sir Narayan Chandravarkar, the *Swadesamitran*, of the 3rd July, observes:—As those who were present at this conference are educational experts having experience in that field, great weight should

The Bombay Educational Conference.

SWADESAMITRAN, Madras, July 3rd, 1917.

* Received in the current week.

be given to their views even by the officials. The first point to be considered by this conference was the constitution of the University Senate. Ever since the University Act was modified in the time of Lord Curzon, the Universities lost the independence which they had and have now become institutions subject to official control. The Senate is at the top of the organization for imparting education. That the conference should have first considered about the constitution of this body and next about primary education which forms the base of this organisation, shows that these are the most important factors. All people including our Government admit that every one should know the three R's. In other civilised countries proper steps are taken to give effect to this opinion But in India alone the whole thing stops with the talk and is not translated into action. Why should a thing possible in other countries be impossible here? They plead want of funds and want of teachers. If it is suggested that the expenditure on other items may be reduced, and that on education increased, the Government do not agree to it and say that all the other items of expenditure are necessary. Nothing has been done to get a sufficient number of teachers trained. The Government say that they will increase the expenditure on education gradually year by year. According to the present system it will take centuries for all the males to know to read and write. But it has been possible to introduce free and compulsory education in Baroda, Mysore and other States. If it is stated that this will cost far more to British India than to these States, it cannot be forgotten that the income of British India is far more than that of the States. We cannot understand what objection the Government can have even for the municipalities and the local boards giving free and compulsory education without asking for any assistance from the Government. The application by a municipality to be permitted to do so was refused by the Madras Government last year, and a resolution moved on the same subject some months back by Mr. Patel in the Bombay Legislative Council was not accepted by that Government. But the Government of India recently accepted the principle that municipalities and local boards should give free and compulsory education to all, and they have also permitted a Bill to be introduced on this subject in the Bombay Legislative Council. These used to be a wide gulf between the acceptance of a principle and its application in practice. So, it is a very timely act on the part of the conference to have passed a resolution urging on the introduction of free and compulsory education now. We hope that, on seeing the fate of Mr. Patel's resolution in the Bombay Legislative Council, this question may be brought up in other Legislative Councils also. We would like to lay stress on one point at this juncture. It is very necessary that there should be one school in every village. In places where the authorities have not started a school, the people should establish one.

The same paper refers to the statement made by Sir Narayan Chandravarkar as the President of this conference that the attempt of the Government to prevent students from interfering with politics cannot succeed, and adds:—Sir Narayan Chandravarkar was a Judge of the Bombay High Court and a Vice-Chancellor of the University of that province. He has a real interest and knowledge in educational matters, and he cannot be said to be a nationalist in politics. So, no one can easily refute his statement. A resolution has also been passed by this conference that there has been no necessity whatever for the order of the Bombay Government about students and that this unreasonable order should be cancelled. We hope, therefore, that the criticism of Sir Narayan Chandravarkar and the resolution of this conference will be noted by Provincial heads and the bureaucrats.

ANDHRAPRAKASIKA, Madras, June 28th, 1917.

University.

30. The *Andhraprakasika*, of the 28th June, attributes the great slaughter in the University examinations to the examiners who are not in touch with students and who set difficult questions which no one could answer, and says:—It is only the teachers that know anything about students. The University has gone wrong by appointing as examiners persons other than teachers. If there should be more passes, the University should appoint teachers as examiners. We hope the University will soon follow this suggestion.

ANDHRAPRAKASIKA, Madras, June 28th, 1917.

Old Matriculates: Secondary school teachers.

31. The *Andhraprakasika*, of the 28th June, reproduces the letter under this heading already abstracted from the *Desamata* of the 20th June, in page 1836 of the weekly report.

32. The *Kistnapatrika*, of the 30th June, deplores the miserable condition of the many unsuccessful students of the schools and colleges, and observes:—It is regrettable that all are stranded in non-national schools and colleges in the hope of entering Government service. The time is come when students and guardians should think of new methods of education. None but those who have no self-respect take to "non-national" colleges. The National College at Masulipatam and the National School at Madanapalle are cordially inviting students. May they respond!

Dependent students.

KISTNAPATRIKA, Masulipatam, June 30th, 1917.

33. Referring to the various attempts of the Indian leaders to make *primary education* compulsory, and to the difference of opinion as to whether this or self-government should be the subject of agitation in the first instance, the *Manorama*, of the 29th June, points out that, both being equally necessary, the protagonists of each should strenuously work for the attainment of their respective objects, and that the present stir in the matter of self-government, which must be regarded as a blessing in disguise, and not as a bad sign, will be equally desirable in the case of *education* too, and observes that, inasmuch as the India Government, who have somewhat changed their policy on the subject of primary education, have given their assent to the introduction into the Bombay Council of a Bill for making primary education compulsory, it is to be hoped that similar Bills will be introduced in the local council and in those of other provinces, and that public-spirited members on the various councils will do the needful in the matter.

Primary education.

MANORAMA, Calicut, June 29th, 1917.

34. The *Uttara Taraka*, of the 30th June, deplores the disappointing results of the last Intermediate examination, which are considerably worse than those of the previous year, and hopes that the matter will receive the attention of the Government and of the University authorities.

The Intermediate examination results.

UTTARA TARAKA, Parur, June 30th, 1917.

(*e*) *Local and Municipal.*

35. The *Andhraprakasika*, of the 26th June, says:—We regret that the Government are determined to raise the municipal tax in the city of Madras, in spite of protest from the Commissioners. It is undesirable and objectionable to impose additional taxes on the already-overburdened tax-payers. We pray that the Government will not be in a hurry about this matter, and request that they will take into consideration the other means of raising money suggested by the Commissioners.

The municipal tax.

ANDHRAPRAKASIKA, Madras, June 26th, 1917.

36. The *Andhrapatrika*, of the 29th June, says, with reference to the supply of drinking water in the City of Madras, that the results are not proportionate to the large expenditure on the scheme of water-supply in Madras and prays that the authorities will find out the defect in the scheme.

Water-supply in Madras.

ANDHRAPATRIKA, Madras, June 29th, 1917.

A correspondent to the *Andhrapatrika*, of the 23th June, complains that the tank in Nizampatam which is the chief source of supply of water for drinking purposes in the village, is in disrepair and requests the Taluk Board President to inspect the tank personally and do the needful.

Scarcity of drinking water.

ANDHRAPATRIKA, Madras, June 28th, 1917.

(*h*) *Railways.*

37. Adverting to the new appointment of an official to ascertain the best means of reducing, as far as possible, the difficulties that now exist in connection with the traffic on railways, the *Swadesamitran*, of the 27th June, observes:—The telegram received on this subject from Simla makes it appear that this official has been appointed to secure promptitude in connection with military traffic. Every one will admit that this traffic should necessarily be conducted with expedition. Still we hope that the obstacles and inconveniences to the people in travelling on railways will also be removed as much as possible, and that this subject will not be ignored.

An official to supervise the traffic on railways.

SWADESAMITRAN, Madras, June 27th, 1917.

(*j*) *Salt and Abkāri.*

ANDHRAPATRIKA, Madras, June 26th, 1917.

Punishment by blackmark.

38. A correspondent to the *Andhrapatrika*, of the 26th June, criticising the blackmarking and other punishments in the Salt and Abkāri deparment, says:—The Government have distinctly laid down the rule that Government servants, who have not been made permanent in Government service, should not be punished by black mark. But officers do, in violation of this rule, punish them in that way, and higher officers do not note such irregularities though they are furnished with a list of punishments every quarter.

ANDHRAPATRIKA, Madras, June 27th, 1917.

Rewards.

39. The *Andhrapatrika*, of the 27th June, dwells upon the evils of the system of giving rewards to officers in the Salt and Abkāri Department, and suggests that that system may be abolished and the money thus saved utilised for purposes for the carrying out of which the authorities now plead want of funds.

(*k*) *General.*

HINDU NESAN, Madras, June 25th, 1917.

The internment of Mrs. Besant and Messrs. Arundale and Wadia.

40. Referring to the statement said to have been made by Mr. Austen Chamberlain, in reply to a question on this subject by Sir A. Williamson in the House of Commons, that the action of the Madras Government was quite necessary and that the other Provincial Governments had satisfied themselves that the activities of Mrs. Besant and her colleagues had excited unrest which might easily become dangerous at present, the *Hindu Nesan*, of the 25th June writes:—This reply of the Secretary of State for India, when excited public meetings are held in different places and telegrams are flying, communicating resolutions passed therein that the internment order should be cancelled, cannot but cause great surprise to the Indians. It shows that the Secretary of State for India supports the manner in which the Local Government have exercised their discretion in this matter. Now the question arises as to how the resolution passed in the public meeting held at Madras praying for a cancellation of these orders can have any effect, and it is a point about which the Indian leaders should consider carefully. Our people should take the trouble of making the British public know these resolutions passed by Indian leaders, after deep consideration without being impatient in the least. The reply of the Secretary of State makes us presume that he would not have bestowed much thought on the "sufficient reasons to believe that Mrs. Besant has acted or is likely to act in a manner prejudicial to public safety", referred to in the notice served on Mrs. Besant. He may have much faith in the words of the local officials. Still if he had waited for some time to know the popular opinion on the subject and then given his reply, it would have been much better. Though the reply of the Secretary of State as wired to us by Reuter will disappoint those crying incessantly for Home Rule for India, it will surely infuse a greater enthusiasm in the people working for the ideal of Home Rule.

The *Swadesamitran*, of the 27th June, publishes reports, from its correspondents of protest meetings held about these internments at Tanjore, Madura, Kaniyur, Sangagiri and Abinavam. In the last three places those present at the meeting resolved to buy only swadesi goods. There was also a ladies' meeting at Sankaridrug, at which, in addition to a resolution of protest against the internments, a swadesi vow was also taken by all those present.

The same paper reproduces in Tamil the following comments of the *Times of Ceylon* on this subject:—In our opinion, the policy of repression begun against Mrs. Besant, cannot be taken to include the statesmanship of Lord Pentland. We entirely agree that the methods adopted by Mrs. Besant, in political matters cannot at all be approved. Nevertheless, considering the excitement caused by the internment order, it can easily be seen that Mrs. Besant is now a greater menace to public safety than before. The Government of Madras have given her now a greater influence and glory than she had till now. It will be hard indeed to point out a more shortsighted act than this in the history of Indian politics.

The internment of Mrs. Besant and Messrs. Arundale and Wadia.

The *Hindu Nesan*, of the 27th June, publishes, from the pen of a correspondent, the proceedings of a public meeting held in Trichinopoly to protest against these internments, at which a resolution was also passed that, in token of these internments, the people should use only *swadeshi* goods, except when they cannot do without foreign goods.

HINDU NESAN, Madras, June 27th, 1917.

In publishing the proceedings of a meeting of the Bengal Muslim League, in which it was resolved that the members of the League should all become members of the Home Rule League, and that the elected members of the Legislative Councils should resign their seats as an indication of the condemnation of these internment orders, the same paper remarks that, while it has no objection to the members of the Muslim League being induced to join the Home Rule League, it cannot approve of the proposal that the elected members of the Legislative Councils should resign their seats.

Under the heading "short notes", the *Dravidan*, of the 27th June, repeats its opinion that the action taken by Lord Pentland in this matter was quite a justifiable one in the interest of the public peace and the prestige of the Government and, scoffing at the statement made by Mrs. Besant at the Chittoor District Conference that she, being a white woman, could do whatever she pleased and that her white skin would prevent the Government from doing any harm to her, observes that it is the duty of all leaders now to try to maintain a healthy relationship between the rulers and the ruled in this country.

DRAVIDAN, Madras, June 27th, 1917.

Referring to the *swadeshi* vow taken at the several meetings held to protest against these internments, *Dravida Patrika*, of the 27th June, says:—This vow was taken in Bengal when it was divided in the time of Lord Curzon, and it led to the starting of many new industries and the development of many old ones. When Bengal was reunited, the people became satisfied. Now they have woke up once again. The people should keep up to this vow. This will help the improvement of industries in our country to a large extent. It is the best means to make those in England attend to our grievances and redress them. To support *swadeshi* goods and avoid foreign ones cannot be deemed to be antagonistic to the Government. They are bound to help this movement in the interests of the country.

DRAVIDA PATRIKA, Madras, June 27th, 1917.

The *Dravida Patrika*, of the 27th June, publishes a letter from a correspondent, who, referring to the intensity of the public feeling which has been roused by this action of the Madras Government and the condemnation of this action by the Indians and Europeans alike, expresses his conviction that the very step intended by the Madras Government to suppress the Home Rule movement will give an impetus to its development and will lead to the correction of the mistakes of the bureaucrats in India and the conferment of numerous benefits on her, and concludes:—The Government should note the public opinion in this matter. They will do well to consider this opinion and cancel their unnecessary order. Even if they do not do so, it is my humble opinion that it will prove very beneficial; for it will doubly help the development of a new spirit in this country.

DRAVIDA PATRIKA, Madras, June 27th, 1917.

The *Swadesamitran*, of the 28th June, publishes the proceedings of meetings held in Periyakulam, Chingleput and Negapatam, to protest against these orders of the Madras Government.

SWADESAMITRAN, Madras, June 28th, 1917.

The same paper reproduces in Tamil the substance of the cable sent by the Hon'ble Sir Edulji Wacha as President of the Bombay Presidency Association, protesting against these orders, which appears in the *Hindu* of the same date and observes:—Mr. Wacha does not belong to the party of Mrs. Besant and cannot even be said to approve entirely of her methods. Even in the message, no mention is made of the inconvenience personally caused to her by these orders and her opinions and methods. The gist of the message is only that it is not proper to have recourse to repressive measures now and that the aims of the Government in the matter of self-government should be published immediately and the aspirations of the people fulfilled soon. We hope that the truth of these statements will be realised and that the Government will come forward without delay to adopt proper remedies.

HINDU NESAN, Madras, June 28th, 1917.

The internment of Mrs. Besant and Messrs. Arundale and Wadia.

Referring to the message called to Messrs. Lloyd George, Chamberlian and Asquith by the President of the Bombay Presidency Association about these internments, the *Hindu Nesan*, of the 28th June, remarks that, if these three gentlemen avail themselves of the opportunity now offered to them, consider deeply the present situation and take such action as is necessary in a liberal spirit, it will betoken their superior wisdom.

SWADESAMITRAN, Madras, June 29th, 1917.

The *Swadesamitran*, of the 29th June, publishes, from the pen of a correspondent, the proceedings of a public meeting held at Mudikondan to protest against these orders.

LOKOPAKARI, Madras, July 2nd, 1917.

The internment of Mrs. Besant and Messrs. Arundale and Wadia.

Lokopakari, of the 2nd July, takes exception to the view expressed by some short-sighted Indians that, as a set-off against these internments, the elected members in the Provincial Legislative Councils in India should resign their seats and that Indians should not enlist in the Indian Defence force; and adds:—According to the saying that, out of evil cometh good, this war tends to confer numerous benefits on the Indians. We should not let loose this opportunity. If we refuse to enlist in the volunteer crops for the protection of our country, as called upon by the Government, we will not be fit for having Home Rule too. We can rule our country only after saving it from others. Though there are distinctions between Englishmen and Indians in the regulations applying to those enlisting in this corps, we should ignore them for the present and demonstrate our loyalty and capability by enlisting in the corps. If we do our duty, our aspirations cannot but be fulfilled. Hasty and impulsive acts will be of no avail. What connection is there between Mrs. Besant and the defence of India? It will be unwise on our part to think of not taking advantage of the new privilege granted to us by the Government of enlisting in the Defence Force.

SWADESAMITRAN, Madras, July 3rd, 1917.

The *Swadesamitran*, of the 3rd July, reproduces in Tamil the communication appearing in the *Hindu*, of the 2nd instant from Miss Arundale describing the way in which Mrs. Besant and her two colleagues are taking their stay at Ootacamund, quite cheerfully.

The same paper publishes in detail the proceedings of the public meeting held on the 2nd July in the Gokhale Hall to collect subscriptions for the Besant Relief Fund.

SWADESAMITRAN, Madras, July 4th, 1917.

The internment of Mrs. Besant and Messrs. Arundale and Wadia.

The *Swadesamitran*, of the 4th July, publishes, from the pen of a correspondent, the proceedings of a public meeting held in Kumbakōnam under the presidency of the Hon'ble Mr. V. K. Ramanuja Acharyar, to protest against the order of internment against Mrs. Besant and Messrs. Arundale and Wadia, at which a *swadeshi* vow also was taken.

SWADESAMITRAN, Madras, June 27th, 1917.

The Home Rule movement and the methods of the Government.

41. The *Swadesamitran*, of the 27th June, recapitulates the different acts of repression of the Provincial Governments in India against the popular leaders, which indicate, in the opinion of this paper, nothing but the fact that the authorities are not in favour of the Home Rule movement and repeats that, whatever may be the view of the authorities, it is not compatible with statesmanship to subject the patriots now engaged throughout the country in the agitation for Home Rule to repressive measures and that such action will not be conducive to the benefit of the country.

SWADESAMITRAN, Madras, June 27th, 1917.

The Bombay Maternity Hospital.

42. The *Swadesamitran*, of the 27th June, refers to an Indian lady having been appointed the Superintendent of this hospital and remarks:—Who can deny that it will be an advantage to Indian women, who resort to such hospitals, if the Superintendent thereof is an Indian lady? This raises the question as to why, in Madras and other places, Indian ladies should not be employed in larger numbers in maternity hospitals. If Indian ladies are employed a larger number of Indian women will resort to these hospitals, as an Indian lady

will sympathise with them and understand their condition and needs well. Moreover, if the place of Superintendent in hospitals is given to Indian ladies it will encourage many Indian women to improve their medical knowledge and obtain degrees therein.

43. The *Prapanchamitran*, of the 27th May, expresses its satisfaction at the appointment of Mr. F. R. Hemmingway as the Registrar of Co-operative Credit Societies, and observes:—We knew of this appointment long ago. Our readers may remember the resolution moved by the Hon'ble Mr. B. V. Narasimha Ayyar in the local Legislative Council, last November, that this appointment should be given only to an Indian after Mr. L. D. Swamikannu Pillai and the non-committal reply of Sir Alexander Cardew thereto. We were laughing within our sleeves then. *New India* criticises the appointment, by the Government, of an Englishman to this place, ignoring the opinion of the people. We cannot agree with the view of this paper. Our opinion is, as was observed by Abraham Lincoln, that where there is no "democracy in which the Government is conducted by the people for them" much good cannot result, whoever may hold whichever appointment. We have seen high Indian officials expressing their regret at things not being done in a manner beneficial to the people, because the "Dorai" does not like it. Until the Government is conducted in accordance with the opinion of the people, it will be a mistake to think that it would be better, if this appointment were held by an Indian. Mr. Hemmingway is a very good man and one who treats kindly even ordinary people. We heartily approve of his nomination to this post. Amongst the mistakes committed by the Madras Government, some good things also occur like this at times.

Registrar of Co-operative Credit Societies.

PRAPANCHAMITRAN, Madras, May 27th, 1917.

44. Adverting to the appointment of the Hon'ble Babu Bupendranath Basu and Sir Prabhashankar Patni as Members of the Secretary of State's Council, the *Hindu Nesan*, of the 27th June, observes:—It will indeed be a matter of satisfaction to the Indians that the proposal of appointing a third Indian Member to this Council has been given effect to now and that Babu Bupendranath Basu has been appointed to this place. The appointment of Sir Kistna Govinda Gupta, who was the first Indian to get into the Secretary of State's Council, had at least the one flaw that he was an official. In the case of Babu Bupendranath, even this defect does not exist. The other Indian appointed now, Sir Prabhashankar Patni, has a slight official touch about him, for he was in the Executive Council of the Governor of Bombay for some time. But we have no reason to be dissatisfied with his appointment in place of Sirdar Daljit Singh, because the former has a better knowledge of Indian political matters than the latter. The action of the Secretary of State in approving of the order interning Mrs. Besant on one side and appointing Babu Bupendranath Basu to his Council on the other, indicates that the Government, while they hit with one hand try to fondle with the other. Under these circumstances, it will not be wise on the part of the Indian leaders to refuse to recruit men for the Indian Defence Force and to resign their seats in the Legislative Councils, instead of pointing out their grievances boldly.

The Secretary of State's Council.

HINDU NESAN, Madras, June 27th, 1917.

Adverting to the appointment of the Hon'ble Bupendranath Basu and Sir Prabhashankar Patni as Members of this Council, the *Muslim Dutan*, of the 30th June, remarks that, as these nominations increase the number of Indians in the Secretary of State's Council to three and as all these three have been in India all along, they may be expected to acquaint the Secretary of State with the real condition of India and the aspirations of the Indians.

The Secretary of State's Council.

MUSLIM DUTAN, Madras, June 30th, 1917.

The *Lokopakari*, of the 2nd July, also refers to these appointments and observes that the nomination of the Hon'ble Bupendranath Basu should give special satisfaction to the Indians as he is not an official, unlike the Indian members that were nominated to this council till now, and expects the Babu to seek proper remedies for the complications that have arisen in connection with the Home Rule movement in India.

LOKOPAKARI, Madras, July 2nd, 1917.

Dravidan, Madras, June 27th, 1917.

45. In the course of a leader under this heading, the *Dravidan*, of the 27th June, expresses that, instead of the people taking a hasty vow to use only *swadeshi* goods, boycotting all foreign ones, they would do well to take a vow to get rid of the distinctions amongst themselves and observes:—We do not think that movements such as the *swadeshi* movement, which has come to the front along with the cry for Home Rule can result in any good. We deem it to be a wrong course begun at a wrong end. We must first try to reform ourselves. If the distinctions among us are done away with, and we improve our condition by the proper advance of education, our benign Government are quite ready to render us all assistance in the matter of improving the industries and manufactures of this country. So, if without hastily losing ourselves in the Home Rule and *swadeshi* movements, we co-operate in the matter of social reform and the advancement of education and in the matter of benefitting the country, as much as is possible, it will improve in its condition gradually.

Swadeshism.

Andhrapatrika, Madras, June 29th, 1917.

The *Andhrapatrika*, of the 29th June, contains a Telugu version of the letter written by Mr. C. P. Ramaswami Ayyar and Mr. Telang in response to the question of several Home Rule Leagues, declaring that the *swadeshi* vow is not compulsory on all who wish to join Home Rule Leagues.

The *swadeshi*.

Dravida Patrika, Madras, June 27th, 1917.

46. The *Dravida Patrika*, of the 27th June, dwells upon how self-government within the British Empire demanded for India by the Congress of 1906 is in keeping with the change in the ideas of the men all over the world and with the replacement, in more than one country, of an autocracy by a democratic constitution, adds:—This idea of securing self-government for India has been gradually growing strong among the people of this country, and it is neither desirable nor possible to prevent them from entertaining this idea. The Englishmen should deem it to be their foremost duty to advance the interests of India. It is they that have been ordained by the Almighty to be the instruments of the regeneration of this country. It is the performance of this duty successfully that will glorify the name of the Englishman.

India and self-government.

The same paper reproduces in Tamil a message sent by Mr. Ritche of South Africa to the people of India about the attempts made by the latter to secure Home Rule for India, in the course of which he is reported to have stated as follows:—When every country in the world is now thought fit to govern itself, it is really a mistake to say that India cannot do so. Those who assert that the people in India are incapable of managing their own affairs are insulting this country. India, which governed itself for thousands of years and which gave a shape to the civilization of many countries, can on no account be deemed to be unfit to manage her own affairs. So I request the leaders of the Home Rule movement not to give up their efforts until their object is accomplished. Publish your prayers, which are just and most constitutional, undaunted by thousands of obstacles and several enemies. I assure you that in the end victory will be yours.

Swadesamitran, Madras, June 28th, 1917.

47. The *Swadesamitran*, of the 28th June, writes:—It is the opinion of the westerners that every one has a right to drink and that is why the western Governments do not like to put a stop altogether to drink. But our people have for long believed that drinking is as much a heinous sin as murder. No one can deny that the drunkard, though he does not murder others, gradually kills himself. The people of this country will deem it to be a reasonable measure, if the Government, which consider an attempt to commit suicide to be a crime and inflict a punishment therefor, also punish drinking, which leads to gradual suicide. This is why the prohibition by the Begum of Bhopal of drinking by any Muhammadan is appreciated by all. If the Government of India would also follow the wake of this Native State, numerous poor families will be spared from misery. Though the Europeans had not till now an aversion to drunkards like us, this feeling is coming into existence now. We have from time to time noted the

Sale of liquor in England and India.

measures adopted by the Allied countries to prevent and curtail the drinking habit. It is clear from the *London Times*, that these measures have resulted in a material improvement in the condition of the poorer classes in England. Considering the easy methods adopted by the authorities in England to curtail the drinking habit, what looks strange is why they have not adopted these measures in other places as well. They have realised that the best means is to make it difficult to obtain intoxicants, and have on this principle closed several shops and declared that, in the remaining shops, intoxicants can be sold only at stated hours. They have also ordered that sweets can be sold freely in liquor shops By these measures, the authorities in England have reduced the consumption of liquor. But it is a matter for regret that, though the supervision of the sale of liquor in India has been only in the hands of the Government, the quantity consumed has been gradually increasing. The sale of liquor is a source of large income to the Government in India and the Government may therefore be afraid that their income might be reduced, if the quantity of liquor sold is curtailed. But this income, derived from an unjust source, should be detested. The Government will not eventually be put to any loss on account of reduction in this income. It is the prosperity of the people that is a great asset to the Government, and this income may be derived from other trades and industries, which would flourish by the reduction of the consumption of liquor. The Government too feel that the consumption of liquor is increasing by leaps and bounds, as is seen from their appointment of a committee to inquire into the causes of this. We have already pointed out that its constitution is not satisfactory. Rev. Leith has written a letter to the Press in which he takes exception to the Government not having included in this committee even one of those who have been striving to do away with the drinking habit altogether. He objects also to this committee not having been asked to report whether the Licensing Board in Calcutta, which has done much good, may not be copied in this Presidency also. As long as the Government derive an income from the sale of liquor, the power of granting licences for liquor shops should not rest with the Government, or the Government should, without caring for income, reduce the number of shops and the hours during which they are to be open, as is done by the British Government. No one here will object to any rule that may be framed in order to reduce the consumption of liquor. Some import merchants may object to it but not the people. Under these circumstances, why should the Government hesitate to reduce the consumption of liquor ?

48. Adverting to the fact that, out of 1,300 Indians who have come forward to enlist in this force, 690 are from this Presidency, the *Swadesamitran*, of the 28th June, remarks :—

The Indian Defence Force.

SWADESAMITRAN, Madras, June 28th, 1917.

Though the educated classes have been criticising the acts of the bureaucrats and agitating for Home Rule, it is they that have now come forward also to help the Government in the matter of recruiting men for this force. It is seen from a list, furnished by Sir Sivaswami Ayyar, of the men who have joined this force till now, that 394 are Brahmans. So we can lay stress upon the necessity of even those who have been professing to be loyal and to be abstaining from political agitation and of the educated among all classes coming forward freely now to join this force.

The *Lokopakari*, of the 2nd July, quotes figures which show that out of 690 men who have come forward to enlist in this force till now, 394 are Brahmans and says :—We have often been repeating that the Brahmans are superior to other classes in every respect, and this has been proved even in the case of the Indian Defence Force. It is a fact to be noted by the Non-Brahmans, who, out of jealousy, will not admit that the Brahmans are foremost on account of their excellent habits and education, that the latter have come up even in the military line, leaving the other classes behind. It is the devotion and perseverance of the Brahmans that help them to advance in every respect.

The Indian Defence Force.

LOKOPAKARI, Madras, July 2nd, 1917.

The *Dravidan*, of the 3rd July, scoffs at the argument of a correspondent to *New India* that because 394 out of 690 men, who have till now enlisted in the Indian Defence

The Indian Defence Force.

DRAVIDAN, Madras, July 3rd, 1917.

Force, are Brahmans, it bespeaks a greater enthusiasm on the part of the Brahmans for the defence of the country, and points out that the majority of the men in the regular Indian army are Non-Brahmans and that these have been truly and loyally serving His Majesty and his Government from time immemorial.

SWADESAMITRAN, Madras, June 28th, 1917.

Indians and higher appointments in the army.

49. The *Swadesamitran*, of the 28th June, reproduces a communication from the *Truth*, a western journal, which refutes the argument, against the conferment of higher appointments in the army on the Indians, that they cannot be military leaders, by quoting the example of Haider Ali, Tippu Sultan and others and, remarking that if an opportunity is given to the Indians such leaders are bound to arise among them, concludes with the question "suppose we are Indians. If we are prevented from carrying arms for our country, will we not deem it an insult?"

CATHOLIC NESAN, Madras, May, 1917.

Report of the Public Services Commission.

50. Adverting to the action of the Madras Government in inviting the remarks of a number of gentlemen and associations about this report, the *Catholic Nesan* * for May is surprised at the name of the "Catholic Indian Association" not being found in the list of individuals, whose opinion has now been sought for, and observes that, until the reason for this exclusion becomes known, it will have to be considered as an injustice done to the seventeen lakhs of Catholic Indians in this Presidency.

SWADESAMITRAN, Madras, June 29th, 1917.

The present situation.

51. The *Swadesamitran*, of the 29th June, reproduces, in Tamil, the substance of a letter sent to the Press by Mr. G. A. Natesan on the present situation, which appears in full in the *Hindu* of the same date.

SWADESAMITRAN, Madras, June 29th, 1917.

The future of India.

52. The *Swadesamitran*, of the 29th June, in reproducing in Tamil the details of the interview of Saint Nihal Singh with Sir S. P. Sinha about the future of India, as communicated by the former to the Press, and published by the *Hindu* of the same date, observes that, if the provincial heads and the bureaucrats carefully ponder over the observations of Sir S. P. Sinha and act on them, it will surely benefit both the rulers and the ruled in India.

DRAVIDAN, Madras, June 29th, 1917.

An independent India.

53. The *Dravidan*, of the 29th June, quotes approvingly the words of Count Okuma, who is reported to have stated that India cannot aspire for Home Rule until and unless she gives up all her customs and observances which are detrimental to her progress and her people advance to the level of Englishmen in knowledge, character and morals, and repeats its observation that the agitation of the Home Rulers cannot be of any avail, as there is much to be yet improved in the condition of the people of this country, before they can think of having an independent Government for themselves.

SWADESAMITRAN, Madras, July 2nd, 1917.

The Home Rule League.

54. The *Swadesamitran*, of the 2nd July, reproduces in Tamil the substance of a letter addressed to the Press by Sir S. Subrahmanya Ayyar laying down, in the "enforced absence" of Mrs. Besant, the President of the Home Rule League, the lines on which the Home Rule propagandist work should be conducted in the future, which appears *in extenso* in the *Hindu* of the same date.

SWADESAMITRAN, Madras, June 29th, 1917.

Repressive measures and reforms.

55. The *Swadesamitran*, of the 29th June, writes:—We regret that the replies given by the Secretary of State to the questions asked in Parliament for the last few days will change the good opinion the people had of him. Many have come to regard all the statements made by him during the sittings of the Imperial Conference and the discussion about the duty on cotton goods in India as no more than empty ones. The approval, by this official, of the action taken against Mrs Besant, who even in internment is praying for Home Rule for India, may lead the Indians to presume many things. As was anticipated by us last week, the Government of Madras did not obtain the previous sanction of the Secretary of State for interning

* Received during the current week.

Mrs. Besant. But what of that? When Mr. Chamberlain is ready to approve of every word and deed of the Madras Government, why should the latter obtain the previous sanction of the former for anything? But one noteworthy point is that, while the Secretary of State said, in his reply last week, that Mrs. Besant's activities would easily become dangerous, he has made a definite statement in his reply this week that her activities were really dangerous. It is no doubt difficult to give replies to a cross-examination in Parliament. But we are sure that the difficulty of the Secretary of State in this matter will not stop here. So we hope that he will give patient and consistent replies to the questions that may be asked hereafter. But however capable and well informed he may show himself to be and however much he may support repressive measures, he will have to note one or two undeniable facts. The Government of India have openly stated that they have no objection to constitutional agitation on the part of the people for Home Rule. It was only a few months back that Lord Pentland referred appreciatingly to the fact that there was no prospect whatever of a disturbance of the public peace either by the students or the people in India and especially in the Madras Presidency. Everyone knows that, within these months, Mrs. Besant has done nothing new which may disturb public peace and has not engaged in any dangerous political agitation. Our Governor has also admitted that neither Mrs. Besant nor the others engaged in the Home Rule Movement have been found wanting either in loyalty or in securing the welfare of the Empire. When this is the true state of affairs, what are we to say of the statement of the Secretary of State, made with or without the cognisance of the Government of Madras that that lady is engaged in a dangerous agitation? This inconsiderate reply shows that even he has yielded to the words of our enemies, who have been opposing the reforms demanded by us for a century and more and voiced forth unanimously by the Congress last year. It is a patent fact that Mrs. Besant and the Home Rule leagues are propagating only the reforms demanded by the Congress and the Muslim league. Perhaps, this is not clear to the Secretary of State alone. If the agitation conducted by Mrs. Besant becomes dangerous, that carried on by the Congress and the Muslim league together is also a dangerous one. It is a very easy thing to have recourse to repressive measures, and even if it leads to results unexpected by those responsible for it, they may be prepared for such a contingency. But it has been for long a difficult task for the bureaucrats to fulfil the Home Rule aspirations, which now fill the hearts of the Indians and for which they are agitating, and to introduce the necessary reforms so as to merit their gratitude. It is one of the features of the unfortunate condition of our country that these reforms primarily curtail the influence, responsibilities and privileges of the bureaucrats and that responsible statesmen expect either the consent or the absence of hostility of these bureaucrats to these reforms. Though it may be desirable for His Majesty to publish his intention of introducing the reforms necessary for our having in due course the self-government to which we are entitled, the Indians can appreciate the advantages of these reforms only after they understand clearly what they are; for they know that, in the history of the Indian administration, many proclamations have been construed in different ways. So, it will give some satisfaction, if those now advising the Government base their recommendations at least on one or two suggestions made by men like Sir S. P. Sinha, who is the most moderate of moderates. They should clearly understand that they cannot easily satisfy the Indians hereafter by merely giving them empty appointments or positions. Instead of their representatives being permitted, as is the case now, only to give advice in the matter of executive administration, they must hereafter be given (definite) powers in that administration. Statesmen, inclusive of the Secretary of State, and officials cannot ignore these two suggestions of Sir S. P. Sinha. If reforms are introduced it should be on the lines suggested by him. If on the other hand, reliance is placed on repressive measures and minor reforms contemplated as a set-off therefor the people will regard it only as a short-sighted act of statesmanship and reject it.

56. Adverting to the principle accepted by the Imperial Conference that every portion of the Empire should, as far as possible, co-operate with the other portions in devoloping the Imperial trade, the *Swadesamitran*, of the 30th June, remarks:—It will be

Indian trade after the war.

SWADESAMITRAN, Madras, June 30th, 1917.

necessary for us to come to an understanding beforehand, after mature consideration, what the condition of India should be when this principle is begun to be applied; for, under the existing circumstances, the Indians have no influence in the Indian administration. The Government of India have not even the privilege of imposing taxes without the previous sanction of the Secretary of State and this officer again is one of the important members of the British Cabinet. The Members of the House of Commons, who are on the cabinet, will never consent to the English trade being affected in the least by an advancement of the Indian trade, as they are elected by the English people and the cabinet, as a whole, would like to be in the good graces of the House. The duty levied on cotton goods exported from India and the excitement caused in England when the export duty on cotton goods was recently increased may be quoted as instances in point. As the major portion of the foreign trade of India is now carried on only with England, a protective duty will have first to be levied to guard India from English mercantile competition, if the Indian trade is to improve. It is in view of this that we have often been claiming the right of controlling the income and expenditure in the administration of our country. It is quite natural for Englishmen however much they may sympathise with us, to attach a greater importance to the advancement of English industries. So, we should come forward ourselves to improve our condition. It is the welfare of the Indians that should be given preference in considering about the progress of India, and the welfare of the Empire should come only after this. For the Indians to progress, they should have the hearty support of the Government of India and also a spirit of national unity.

Dravidan, Madras, July 2nd, 1917.

The Home Rule Movement and the zamindars.

57. The *Dravidan*, of the 2nd July, welcomes the manifesto issued by some zamindars denying the approval, by the zamindars as a class, of the Home Rule agitation now conducted and states that Messrs K. V. Rangaswami Ayyangar and K. R. V. Krishna Rao, who have been identifying themselves with the Home Rule Movement, cannot be taken to voice forth the views on this subject of the community they represent in the Imperial and Provincial Legislative Councils.

Swadesamitran, Madras, July 4th, 1917.

The Home Rule movement and the zamindars.

Adverting to the manifesto issued by certain zamindars dissociating themselves from the Home Rule movement as conducted at present, the *Swadesamitran*, of the 4th July, remarks:—Though these zamindars say that they have nothing to do whatever with the agitation carried on and the measures adopted by the Home Rule League with Mrs. Besant as its President, they admit that they do not deny that India should have Home Rule and that proper efforts should be made for her to have it in course of time. It is to be noted that the zamindars with very few exceptions were all along keeping aloof from the discussion and agitation carried on by the Congress and the Muslim League throughout the country for the advancement of the Indians. So, this opinion expressed unanimously by a number of zamindars that India should be granted Home Rule in course of time will doubtless give satisfaction to all. There may be a difference of opinion regarding the time at which and the manner in which this Home Rule is to be attained. Therefore, it is quite natural that the zamindars whose conduct has always been characterised by caution and solicitude should, while expressing their opinion in writing about a high political ideal which is likely to affect the position of the Government of India, have stated that this ideal can be attained only gradually and in course of time. Nevertheless, all of us cannot but appreciate the action of this community, which has now for the first time entered into the political arena, having advocated the ideal of Home Rule. Now that the zamindars also have expressed the opinion that the political reforms necessary for the gradual attainment by the Indians of Home Rule should be introduced, is it not necessary for the Government of India to publish the reforms that they propose to introduce? When the grant of political reforms after the war was demanded by the Congress and the Muslim League till now, the bureaucrats were adducing the argument that no one else but the educated classes wished for such reforms and allowing time to pass by. There is no longer any

room for such excuses. Why should the Government of India now raise any objection to publish that the grant of Home Rule to the Indians is the aim of their administration and that they will, without delay, grant certain executive privileges in view of the accomplishment of this aim?

58. The *Dravidan*, of the 2nd July, referring to the statement said to have been made by the present editor of *New India*, that he would never agree to the argument that the Non-Brahmans should be given appointments in proportion to their numbers, remarks that this editor seems to be worse than his predecessor in his attitude towards Non-Brahmans, and trusts that the Government will attach no weight whatever to the words of this editor.

New India and Non-Brahmans.

DRAVIDAN, Madras, July 2nd, 1917.

59. The *Swadesamitran*, of the 3rd July, also reproduces in Tamil the views of the Hon'ble Mr. Bupendranath Basu about the future of India as expressed to a representative of the Associated Press Agency, which appears in extenso in the *Hindu* of the 3rd July.

The future of India.

SWADESAMITRAN, Madras, July 3rd, 1917.

60. Adverting to the order issued by the Punjab Government to the editors of newspapers in that province that they should not publish the proceedings of the meeting held in Lahore on the 28th June 1917 protesting against the order of the Madras Government in the case of Mrs. Besant and others, the *Swadesamitran*, of the 30th June, says:—This order will create surprise and disgust to many. The Lieutenant-Governor of the Province says that, if the proceedings of this meeting are published, it will disturb the public peace. Protest meetings have been held on the subject in several places till now in India. Have they led anywhere to the disturbance of public peace? No. So, it is a wonder of wonders that such a disturbance should have been anticipated in this province alone. This order has been passed under the Defence of India Act. This Act, which came into existence on account of the war and which was till now applied to suppress the Home Rule and other political agitations, has now come to be used even for preventing the publication of the proceedings of a public meeting. All this shows that this Act is applied even to matters which could not have been thought of by any one. It was perhaps expected that if Mrs. Besant were gagged by means of this Act, it would lead to the suppression of *New India* and also of the Home Rule movement. But both these have become much stronger than before. If there is any discussion in the papers which may disturb public peace, there are the Press Act and other Acts ready for application. But the application of these Acts would throw on the Government the burden of proving the offence. This trouble is, however, saved by the application of the Defence of India Act. We regret to observe that it cannot indicate sound statesmanship to pass orders which are likely to rouse public feeling and create unrest among the people at this juncture when it is necessary and expedient for the officials to seek the co-operation, support and love of the people in this great war.

Anamolous order of the Punjab Government.

SWADESAMITRAN, Madras, June 30th, 1917.

61. Anent the extension of the terms of office of Lord Pentland and Lord Willingdon as the Governors of Madras and Bombay, the *Hindu Nesan*, of the 3rd July, observes:—We do not think that this news will be received favourably by the citizens of either province. The sincere request of the Indians in general for the extension of the term of office of Lord Hardinge and the people of Bengal for a similar extension of the term of office of Lord Carmichael was negatived. Now, the Secretary of State has obtained the sanction of His Majesty for extending the terms of office of the Governors of Madras and Bombay. It is perhaps considered to be statesmanship to hesitate to do a thing when it is earnestly demanded by the people and to persist in doing a thing when there is no request for it from the people. As far as Madras is concerned, many would not like Lord Pentland's term being extended. As for Bombay the fact that even those who wanted to ask for the extension of the term of office of Lord Wellingdon have decided not to do so, makes us come to the conclusion that many do not like the extension of the term of office of this Governor also. Anyway, as the term of office of these Governors has been extended under these circumstances, we hope that, though they have been adopting repressive measures till now, they will in their extended term confer such benefits on the people as will make the latter

The Governors of Madras and Bombay.

HINDU NESAN, Madras, July 3rd, 1917.

forget altogether that they once had recourse to repressive administration and that they will return to their native land after conducting the Government here as to merit the regard and love of the people.

Swadesamitran, Madras, July 4th, 1917.

The all-powerful Defence of India Act.

62. The *Swadesamitran*, of the 4th July, writes:—The incidents of every day show that the Defence of India Act has become a big bug-bear in the hands of the authorities. This Act was passed to suppress the enemies of the King-Emperor and disturbance in the country. But it has come to be freely used to gag and take away the personal freedom of subjects who are full of loyalty to the King-Emperor and his Government. The system of citizens freely representing their grievances and intimating their wants to the Government obtains in every place where the British flag flies. The British have been teaching to us that this is the privilege of citizens. It is in pursuance of this that we are agitating for the Government attending to our wants and grievances. This is a constitutional act. If in doing this any offence is committed, there is the ordinary Penal Code to check it. If the Government take action under this Code and prove to us that the method followed by us is a wrong one, we will have a warning not to repeat it But the Government do not adopt this course. They say that the method followed by us is a wrong one. We deny it. Immediately they apply the Defence of India-Act. They have the power in their hands. What can we do? The Government have declared the method in which Mrs. Besant has been conducting the Home Rule agitation to be a wrong one, and have interned her and her colleagues. The people in different parts of the country are convening meetings to complain that this is not a just action. Though in some places these are allowed to have their say, one official sends a warning not to use strong language. If words constituting an offence are used, one can easily be caught in the clutches of the Penal Code. Why then should a warning be issued and people discouraged? In some places, a petty official prohibits even the convening of a meeting and he professes to act under the Defence of India Act. Wonderful! What connection is there between the Defence of India Act and an Inspector of Police? In some other places, still, they prohibit the publications of proceedings of meetings and even this action is based on the Defence of India Act. They then modify the order and allow the proceedings to be published the next day. The order of the Punjab Government, can be quoted as an instance. The Defence of India Act comes in to prevent a lecture published in one place from being published in another. All these are facts known to our readers, and we will add one more which has come to our notice today. It appears Mr. Asaf Ali, a Barrister in Delhi, who applied to the President of the Municipality for using the Town Hall there to convene a meeting to protest against the internment of Mrs. Besant and others, was met by an Inspector of Police, who served upon him the order of the Chief Commissioner prohibiting the said meeting under the Defence of India Act, and added that that officer intended to serve such a notice upon all persons, as many times as it might be necessary. What a strange action? We would like to point out to the Government that it is not proper to adopt repressive measures for curbing a constitutional agitation. They say that they would repeat the same repressive measures to prevent our criticising those adopted by them. Will this Defence of India Act prevent us from even thinking of Home Rule as was funnily pointed out by the *Daily Mail* of London? We hope that the Government will consult the opinion of the popular leaders and show some moderation in the application of this Act so as to prevent such suspicions and unrest being created among the people.

Andhraprakasika, Madras, June 26th, 1917.

Industries.

63. The *Andhraprakasika*, of the 26th June, says:—We believe that both the Government and the people are the cause of the decline of our trade. The Government do not give the same support to our trade as they give to foreign trade. This is the reason why our products go to foreign countries and come back to the Indian market in other forms. For this, the Government are responsible to a very large extent and the people to some extent. . . It is gratifying that the Paris Conference which met last month, recommended that our country should in the matter of trade with foreign countries, be empowered to afford or not the same facilities to them as they do or do not afford to our country.

64. The *Andhraprakasika*, of the 26th June, says:—Mr. Chamberlain has stated plainly that the Madras internments were a matter of necessity. . . We hope that as Mr. Chamberlain also will share the severity of future agitation, the severity of language used in speaking of Lord Pentland will show an abatement. Just as the number of those who say that the order of the Governor is improper is increasing, so also the number of those who support him in his action is on the increase.

ANDHRAPRAKASIKA, Madras, June 26th, 1917.

Internments.

The *Andhrapatrika*, of the 26th June, publishes a report in Telugu and English of the proceedings of a meeting held at Lucknow to protest against the Madras internments and notes about similar meetings held at Madura, Tuticorin, Rajahmundry, etc.

ANDHRAPATRIKA, Madras, June 26th, 1917.

Internments.

The *Andhrapatrika*, of the 26th June, gives a Telugu version of a letter written to the press by Mr. Manmohandas protesting against the Madras internments.

ANDHRAPATRIKA, Madras, June 26th, 1917.

Internments.

The same paper says that at the protest meeting held at Calicut, some people have taken the *swadeshi* vow. It says that endeavours are being made to open at Calicut a *swadeshi* mart on a very large scale.

The *Andhrapatrika*, of the 27th June, reproduces in Telugu the letter of Mr B. Pattabhi Sitaramayya discussing the question whether the Members of Legislative Councils should by way of protest against the Madras internments resign their seats, which appears in the *Hindu*, dated the 26th June 1917.

ANDHRAPATRIKA, Madras, June 27th, 1917.

Internments.

The *Andhrapatrika*, of the 28th June, says in its leader:—The Bombay Presidency Association has wired their disapproval of the action of the Madras Government in interning Mrs. Besant, etc. to the Prime Minister, etc., in England. It is the British that are fighting for the maintenance of the freedom of small States. It is they that have given shelter in their country to people under arbitrary rule who have suffered in many ways for freedom. They will surely not be silent when they come to know that in their territory individual freedom is restrained. They will certainly not be indifferent in regard to Mrs. Besant, famous all over the world. The news of the internment will not stop in England, but will soon spread to all neutral countries, and also to the Colonies. It may spread to the enemy countries and be made much of. This is an instance of what perverse results a precipitate action may lead to. We are at a loss to know the propriety of this policy of the Government during this war. . . The Presidency Association has stated that if the internment orders are not cancelled, the commotion among the people will grow beyond limits. It is its opinion that repressive measures can never suppress political aspirations and that it is a surprise that at the present war crisis, the Government have resorted to such measures. The association thinks that the administrative policy of the Government has degenerated to a large extent, and that it is not just on the part of ministers to vindicate the mistakes of their subordinates. . . Repression on the one hand and sympathy on the other, at one and the same time, was the policy of Lord Morley, which failed to achieve its object in the case of the partition of Bengal. The unrest did not disappear until the partition was annulled. So also today, while individual freedom is in danger, people will not be satisfied with promises of petty reforms. The Presidency Association has made it plain that the people cannot be satisfied with anything short of the grant of reforms suggested by the National Congress. It suggests that Mrs. Besant and others should be released and that the authorities should publish beforehand what reforms they intend to grant, so that the people may be enabled to express their opinions thereon. The public also desire such a thing unanimously. . . We hope that the Prime Minister and other statesmen will not be partial to the bureaucracy but will grant the wishes of the people. . . If taking the *swadeshi* vow now, we do not keep it, the *swadeshi* movement will fail as it failed once before, and we will be ridiculed in the world. We do not discourage the movement, but we wish that it may not like a bubble, have only a transcient existence.

ANDHRAPATRIKA, Madras, June 28th, 1917.

Internments.

The same paper publishes a Telugu version of the remarks of the *Ceylon Times* on the internment of Mrs. Besant, in which appear the following observations:—The Madras Government have realised that the internment of Mrs. Besant

has been productive of greater evil than her platform lectures and newspaper writings. . . . No more indiscreet action ever occurred under the British rule in India than the internment of Mrs. Besant.

The paper also contains the proceedings of the Madras Provincial Congress Committee and the Mahajana Sabha, protesting against the internments.

ANDHRAPATRIKA, Madras, June 28th, 1917.

Internments.

The *Andhrapatrika*, of the 28th June, publishes in Telugu an abstract of the proceedings of the meeting of the Bombay Presidency Association, protesting against the Madras internments.

ANDHRAPRAKASIKA, Madras, June 28th, 1917.

Internments.

The *Andhraprakasika*, of the 28th June, says:—The Bengal Muslim League have passed a resolution suggesting that the elected members of Legislative Councils should express their indignation at the action of the Madras Government in interning Mrs. Besant by resigning their seats. Some are under the false impression that the Government want to root out the Home Rule movement altogether. There is no ground at all for entertaining any such idea. Again what connection is there between Home Rule and membership in the Legislative Council? It is very strange that a certain gentleman has suggested that an ultimatum should be sent to the Government requiring them to release the interned persons by the 16th July, and that if the Government do not do so, the honourable members in the Legislative Councils should resign their seats. Will the administration come to a stand still if they resign? We hope the members will not resign their seats as suggested.

The paper, in conclusion, condemns the suggestion of some to cease to work in connection with the recruitment of the Indian Defence Force, and says that to follow that suggestion would be ruinous to the best interests of the country.

ANDHRAPATRIKA, Madras, June 29th 1917.

Internments.

The *Andhrapatrika*, of the 29th June, refers in brief to the meetings held at Poona, Lahore, Cocanada, Bezwada and Tenali, protesting against the Madras internments.

ANDHRAPATRIKA, Madras, June 29th, 1917.

Internments.

Referring to the answer of Mr. Chamberlain to an interpellation in the Parliament regarding the internment of Mrs. Besant, the *Andhrapatrika*, of the 29th June, says:—The words of Mr. Chamberlain show that he reposes great confidence in his subordinates. He has already been known as the "know nothing" Mr. Chamberlain. It is surprising that Mr. Chamberlain is indifferent to a thing that is agitating the whole country. It is not known how the Madras Government have resorted to internments without consulting the higher authorities. It appears to be the policy of Mr. Chamberlain to be partial to the authorities. It is not known what steps he has taken to ascertain the opinion of the people regarding the internments. The hopes of the Indians now rest upon the British Ministers and the British people. Indian leaders should at once go to England to make the British people understand the opinion of the Indian public. Great will be the loss to India if this is delayed. May the people soon wake up!

KISTNAPATRIKA, Masulipatam, June 30th, 1917.

Madras internments.

The *Kistnapatrika*, of the 30th June, observes that the opening speech of Mr. Sutcliffe, who presided over the meeting held at Sholapur to protest against the Madras internments, inspires even the timid with courage. It publishes an extract from the speech which contains:—"In the west, liberty is at conflict with despotism, and it is certain that liberty will trimph. There is a similar conflict in India; can we prophesy similar results? We can say, yes, when all the Indians undertake their duty to their mother country with equal devotion, when India speaks with one voice, and without a dissentient note, when she gives expression to her firm and irresistable determination for the attainment of liberty with one heart and with one aim. . . . This repression of Mrs. Besant is really a heavy blow. Shall we look on with unconcern, or shall we have recourse to retaliative measures? Shall we hide ourselves like a dog that has been whipped, or act like men and heroes! . . . If we are to deserve the confidence of mother India, may the enterprising souls jump into the place of every one that is interned! For every voice that is silenced, may the new voices shout for freedom, till every hill and dale may echo the call for freedom."

Internments.

The *Desamata*, of the 27th June, publishes the proceedings of a meeting held at Rajahmundry to protest against the Madras internments, and reproduces from the *Andhrapatrika* portions of the letters of Mr. Pandit M. Malavya and Dr. Tez Bahadur Sapru, Rao Bahadur B. N. Sarma already abstracted on page 1858 of the weekly report.

DESAMATA, Rajahmundry, June 27th, 1917.

The internments.

Referring to Mr. Chamberlain's reply to the question in Parliament regarding the internments, the *Swadeshabhimani*, of the 29th June, remarks:—Seeing the reply we must say that we shall not be altogether wrong to suspect that the recent repressive measures were taken only with the sanction of the Home Government. But as the officers here are the eyes, so to speak, of the Home authorities, it is doubtful whether these know the truth of the situation here. For the Madras Government has not shown so far that any of those now interned have done anything which can be punished under the Defence of India Act. Nor have the other provinces who have forbidden Mrs. Besant to enter their territory informed the public of the offences of which she is guilty; but they have only resorted to repression. When these officers themselves are the eyes through which those at home have to see, how could Mr. Chamberlain help saying what he did?

SWADESHABHIMANI, Mangalore, June 29th, 1917.

The internments.

Referring to the internments, the *Lokaprakasam*, of the 25th June, has the following in English:—The revolting news of the sad internment of Mrs. Annie Besant and her lieutenants in Messrs. B. P. Wadia and G. S. Arundale, who have been exerting themselves wholeheartedly for the attainment of Home Rule for India and the Indians, as obtaining in the colonies, by the order of His Excellency the Governor of Madras in Council, has, it is apparent, created a deal of unfortunate sensation throughout the length and breadth of the land. That this action of the Government is capable of creating dissatisfaction among the masses of the population in India, it is idle to deny. In each case the Government order notifying the fact begins as follows:—

LOKAPRAKASAM, Trichur, June 25th, 1917.

* * * * * *

Whatever might be the nature of her doings heretofore, we refuse to believe that Mrs. Besant is guilty of such an offence as to drive the Government to the necessity of resorting to this Act, which is purely a war measure. Her unsparing efforts for recruitment into the Defence of India Force, from the very commencement is well known. As far as it is known to the public, they do not share the view that this old venerable and venerated lady Mrs. Besant or any of her two comrades has acted any way contrary to the Defence Act. We strongly believe that there will be enough of proof, if proof were needed, to show that this resourceful lady has done nothing so grave as to be interned in this manner, but has only exerted with the best of intentions, for the good of India, and self-rule under the ægis of the British supremacy. In these circumstances there is nothing surprising at the unsatisfactory opinion of the public on the gubernatorial order, which has been openly expressed in many of the public meetings held throughout the country.

In the course of his concluding speech at the Council meeting held on the 24th ultimo His Excellency observed that the efforts of those who work for Home Rule might bring trouble on the administration and that measures would be contemplated for stopping same. As our readers are aware, the public and the press condemned the speech in unmeasured terms and meetings were held in almost every important town. Then followed an explanation, as it were, of the gubernatorial utterance. The efforts of the public, not only of this presidency but of the whole Indian Empire, for the attainment of Home Rule, is well known. It is impossible for any to say that that enthusiastic work has disturbed the peace of India or the laudable arrangements and help for the success in the present titanic war. Furthermore, peace is the dominating feature of this "benighted presidency". We are of opinion that it will be the greatest blunder were His Excellency to think that by the internment of the triumvirate there will be alleviation in the efforts of the Home Rule leaders. The Government is, no doubt, armed with vast powers to arrest the liberty of the public, having in prominent view the present war. But whether those powers could be used against those who

work for the good of India and for Indians and for Home Rule without any way interfering with the sympathetic and whole-hearted support for war, is open to serious question.

We do admit that Mrs. Besant is exerting for the attainment of Homo Rule. What is it that induced the Government to intern Mr. Arundale. As we are aware his efforts were directed chiefly towards the spread of education. Even as secretary of the Home Rule League, we do not remember him as delivering any speech in that connection. The Government a little while ago prevented Mr. Wadia from delivering a speech in support of Home Rule, and he has never done so thereafter. Self-rule or Home Rule, whatever one might call it, is not the sole property of this triumvirate and *New India*. It has taken deep root in all India. And surely, it will not die away by the internment of these three patriots. It is, perhaps, more likely that the cause will gain greater strength by actions like these, when all those, who work for it, will have of necessity to be interned. How far such a state of affairs will be conducive for the welfare and happiness of the rulers and the ruled, we leave for the Government to ponder over.

As we go to press we are staggered to find the answer given by Mr. Chamberlain, the Secretary of State for India, in reply to a question put to him in the House of Commons last week. Surely it will cause similar pain to one and all friends of India.

KERALA SANCHARI, Calicut, July 4th, 1917.

The internments.

A correspondent in the *Kerala Sanchari*, of the 4th July, points out that the internment of Mrs. Besant cannot be solely due to her efforts for the obtainment of self-government thinks that, whatever may be the cause of the interument of Mrs. Besant and her associates, their release at as early a date as possible will, no doubt, put an end to the unrest and that the Government should gladly respond to public opinion on the matter, and observes that, as the Secretary of State also thinks that the action of the Madras Government was necessary, the agitation should hereafter be carried on in England.

ANDHRAPATRIKA, Madras, June 26th, 1917.

Fiscal autonomy.

65. Under this heading, the *Andhrapatrika*, of the 26th June, says:—Unless the authority to spend the revenue is in the hands of the people, self-government will not attain perfection. The authority over the exchequer is the key to self-government. Some more higher appointments may be conferred on the Indians and the Indians may get some more seats in the Legislative Councils. But until the people are granted the power to spend money, there can be no responsible Government. . . The principle that there should be no taxation without representation is the foundation of self-government. This principle has not as yet been introduced into the administrative methods of the Government of India. This Government is not responsible to the people. The realisation of the ideals of the people depends upon the favour and kindness of the Government. . . The Parliament in England is an assembly of the representatives of the people. But the Government of India is not such. So if the Government should be responsible to the people, the representatives of the people should have the control over the exchequer. . . In the Imperial Legislative Council containing a majority of officials, the resolutions of the people's representatives are thrown out. With the help of the nominated members in the Provincial Legislative Councils, the Government throw out the resolutions moved therein. The Hon'ble Mr. Ramanuja Achariyar and the Hon'ble Mr. Ramachandra Rao Pantulu saw their helplessness and said they could not do any good to the people. . . The approval or disapproval of the representatives of the people cannot change the firm opinion of the Government. So the representatives of the people should get real independence. . . . In distributing the revenue to different provinces, the Government of India do not follow any principle, but acts arbitrarily. . . Such a state of things is a source of great loss to the provinces. The chief means of the advancement of a province is to spend the revenue of that province for that province itself. If provincial autonomy is granted and the people's representatives are enabled to spend the revenue, it is then easy to secure the advantages of self-government. These two reforms are not revolutionary. They are steps leading to the goal of political life in India. The people will not rest satisfied with smaller reforms. So leaders like the Hon'ble Mr. Ramachandra Rao think the grant of self-government will make the Indian nation perfect.

66. The *Andhrapatrika*, of the 26th June, refers to the republican propaganda in South Africa and remarks:—If the Boers persist in severing their connection with the British, they will not only forfeit their present independence, but will bring ruin to their country. There is no doubt that General Botha will be able to suppress this attempt at revolution, and we hope that he will nip it in the bud.

South Africa.

ANDHRAPATRIKA, Madras, June 26th, 1917.

67. Referring to the fact that a Police Inspector stopped a meeting at Tuticorin held to protest against the internments, the *Andhrapatrika*, of the 26th June, remarks:—The meeting did not violate any law of the land. It did not break the peace. It is difficult to understand what authority the Police officer had to apply the Defence of India Act against the meeting. . . Bad days have overtaken constitutional agitation, and the freedom of speech and of the press. . . The leaders of the people should soon meet and decide what course political agitation should take in the future.

Political agitation.

ANDHRAPATRIKA, Madras, June 26th, 1917.

68. The *Andhrapatrika*, of the 26th June, publishes a Telugu version of a conversation between Sir S. P. Sinha and Saint Nihal Singh, in which the former is reported to have said that to give greater powers to the Government of India without making them responsible to the people would only make them more arbitrary, and that the young men of India would not rest satisfied unless authority passed into their hands gradually.

Sir S. P. Sinha.

ANDHRAPATRIKA, Madras, June 26th, 1917.

69. The *Andhrapatrika*, of the 27th June, says:—Before the internment of Mrs. Besant, the Anglo-Indian papers had their swords drawn against her. They could not sleep till she was interned. Now that she had been interned, they are quiet and look at political matters with a different attitude. . . The internment of Mrs. Besant has made the Congress leaders no longer indifferent towards the *swaraj* leagues. Political factions have disappeared and the whole of India is resounding with the cry of *swaraj*, and the people of every province in India are in deep sympathy with the movement. In the new national movement which the Partition of Bengal gave rise to, responsible leaders of the people did not take any part. It is students and young men that showed great enthusiasm then. But now the members of the Legislative Councils and other leaders are the foremost supporters of the *swaraj* movement. This great result must be attributed to Mrs. Besant's devotion to duty, disinterestedness and indefatigable energy, and to the great regard that the Indians had for her The Anglo-Indian papers cannot but be enchanted by this state of things. From a perusal of the aricle on self-government, which appeared in yesterday's issue of the *Madras Mail*, it is plain that that paper also has now understood the futility of repressive measures, and has urged that the Government should sympathise with the aspirations of the people. Nobody would suppose that this paper which advocated repressive measures till yesterday is today in full agreement with the people. But there are indications of a change in its attitude. It recommends greater freedom being granted to the people in local self-government. Everybody is aware that this paper immediately knows the opinions of the Government. There is, therefore, room to suppose that certain reforms will soon come into force. From what the paper says it is to be inferred that the Government will retain very little authority on local boards. The Government will not interfere with these local bodies unless they are guilty of unjust acts. The people have long been asking for non-official district board presidents. The *Mail* says that the time has arrived for the grant of that wish. Power is to be granted to local boards to spend large sums for spreading elementary education. This will satisfy the people to some extent. It is gratifying that in these days of agitation for *swaraj*, the Government propose to give greater privileges to the local boards. But it is an illusion to suppose that the people will be satisfied with such small reforms. They must be given financial independence in order that they may rest contented. But we are glad that the Government are treading peaceful paths. We submit that an endeavour on the part of the Government to lay a permanent foundation for self-government will draw the rulers and the ruled closer together in friendship.

The *Madras Mail*.

ANDHRAPATRIKA, Madras, June 27th, 1917.

ANDHRAPATRIKA, Madras, June 27th, 1917.

70. The *Andhrapatrika*, of the 27th June, publishes in Telugu as well as in English the remarks of the *Indian Daily Telegraph* on the protest made in a meeting at Lucknow against the internment of Mrs. Besant.

The *Indian Daily Telegraph*.

ANDHRAPATRIKA, Madras, June 27th, 1917.

71. A correspondent to the *Andhrapatrika*, of the 27th June, refers to the proposed bifurcation of the Kistna district and says that to constitute Ellore the headquaters of the new district will in every way be more convenient than to make Nidadavole the headquarters.

Bifurcation of the Kistna district.

ANDHRAPRAKASIKA, Madras, June 26th, 1917.

72. Referring to the sinking of the mail steamer *Mangolia* off the coast of Bombay, the *Andhraprakasika*, of the 26th June, says:—There is no reason to fear that German submarines have come here and are causing such mischief. We think that the accident is due to the scattering of mines by the Allies. German submarines could not now come this great distance.

The *Mangolia*.

ANDHRAPRAKASIKA, Madras, June 26th, 1917.

73. A correspondent to the *Andhraprakasika*, of the 26th June, refers to certain difficulties which parties are put to under the present system of criminal administration in the mufassal, and says:—The revenue and magisterial functions should not be vested in the same officer. The people will be greatly benefited if these functions are separated, and if village panchayats be constituted with power to try some of the cases now tried by the Magistrates.

Revenue and magisterial functions.

ANDHRAPATRIKA, Madras, June 28th, 1917.

74. The *Andhrapatrika*, of the 28th June, reports *New India* to have said under this heading:—Mr. Irwin compares the work of Mr. Gandhi in Bihar to a farce. To ridicule the acts of holy men like Mr. Gandhi and to put a wrong construction on their views cannot but be productive of great harm. The Government cannot be indifferent to this. . . If an Indian paper had ridiculed an Englishman who is as respectable as Mr. Gandhi, what would have been its fate? It is well known that the Anglo-Indian papers often dishonour Indian leaders. But this evil has now transgressed all bounds.

Mr. Gandhi's farce.

ANDHRAPATRIKA, Madras, June 28th, 1917.

75. The *Andhrapatrika*, of the 28th June, reports the *Capital* to have said:—Lord Bishop Whitehead and some other Missionaries deprecate lotteries for raising the war loan. But does the Lord Bishop think it just that the Missionaries should be paid large salaries out of the revenue derived from the Hindus, Muhammadans, etc., in India for preaching to a few Christians and condemning Indian religions? . . The bureaucracy is the most important thing in India.

War-loan lotteries.

ANDHRAPATRIKA, Madras, June 28th, 1917.

76. The *Andhrapatrika*, of the 28th June, publishes, in Telugu, a telegram in which it is stated that in the British theatre the Germans appear to fight with an army twice as big as that of the British.

The British war theatre.

ANDHRAPATRIKA, Madras, June 28th, 1917.

77. The *Andhrapatrika*, of the 28th June, reproduces, in Telugu, the letter of Mr. A. Suryanarayana Murti, regarding the present political situation, published in the *Hindu* of the 26th June.

The present political situation.

ANDHRAPRAKASIKA, Madras, June 27th, 1917.

78. Referring to the appointment of a third Indian to the India Council, the *Andhraprakasika*, of the 27th June, says:—This new appointment gives the lie to the rumour that the Government wish to restrain the people and their constitutional agitation. If the Government wished to stifle our desires, they would not have granted their privilege. The presence of three Indians in the India Council will not bring us any great good. One Indian from every Province in India should be appointed as a member of this Council.

The India Council.

ANDHRAPRAKASIKA, Madras, June 28th, 1917.

79. A correspondent to the *Andhraprakasika*, of the 28th June, exhorts the advocates of Home Rule to give up their propaganda and endeavour first to put an end to the prevalence of corruption among persons belonging to the several departments of public

Patriots.

service such as the Police and the Magistracy and also among several private persons. He concludes as follows:—What can be said of patriots who evince no interest at all in discouraging corruption which is annoying the people and clamour for home rule? They say that Home Rule will set everything right. If faith is reposed in these patriots and Home Rule is granted, the country will go to ruins.

80. The *Andhrapatrika*, of the 29th June, reports the President of the Andhra Reddi Conference to have said:—The present educational methods do not enable persons to do any other thing than taking up service under others. This is considered to be a great defect in the present methods. All do not secure even this means of maintenance, and hence the jealousies and fresh moves which lead to many evil consequences.

The Andhra Reddi Conference.

ANDHRAPATRIKA, Madras, June 29th, 1917.

81. The *Andhrapatrika*, of the 29th June, publishes a Telugu version of the letter of Sir S. Subrahmania Ayyar's appeal to the public in regard to Mrs. Besant fund.

Mrs. Besant fund.

ANDHRAPATRIKA, Madras, June 29th, 1917.

82. The *Andhrapatrika*, of the 29th June, says:—The Mesopotamia Commission have reported that the Government of India are responsible for the failure of the first Mesopotamian campaign. We cannot say what this report will end in. But we are pained when we think of Lord Hardinge who, as Viceroy did much good to India. Before bringing the authors of the failure to book, we have to consider certain things. The Mesopotamian theatre was then new. There was no railway or telegraphic communication between India and Mesopotamia. Some experience was necessary. That having been gained, the second expedition was successful. Lord Hardinge was during the first campaign engaged in India in many important political affairs. He might have made a mistake in connection with the first expedition, but it will be well to excuse him in view of the many advantages he secured for the empire.

The Mesopotamian campaign.

ANDHRAPATRIKA, Madras, June 29th, 1917.

83. The *Andhrapatrika*, of the 22nd June, and the *Desamata*, of the 27th June, publish a Telugu version of the speech of the Hon'ble Mr. B. N. Sarma delivered at the Madras protest meeting.

The Hon'ble Mr. B. N. Sarma's speech.

ANDHRAPATRIKA, Madras, June 22nd, 1917; DESAMATA, Rajahmundry, June 27th, 1917.

84. The *Andhraprakasika*, of the 29th June, publishes a Telugu version of a speech of Count Okuma, the late Prime Minister of Japan, in which appears the following:—The people of Spain, Portugal, France, England, etc., entered India and not only carried away immense wealth, but also robbed her of her commercial, artistic and educational greatness. The foreigners are not responsible for this, but the Indians who have ruined their country.

Count Okuma.

ANDHRAPRAKASIKA, Madras, June 29th, 1917.

85. The *Hitakarini*, of the 24th June, writes:—The words of Sir S. Subrahmania Ayyar about *swaraj* deserve to be preserved and enshrined in the heart of every Hindu. . . There is no other means of salvation for India than *swaraj*. So the Indians should be as firm in the matter as Sir Subrahmania Ayyar. The principle of *swaraj* should be inculcated to those who have not yet noticed the present great movement We must give a practical reply to the words of Lord Pentland. Those who can give money should give it. Others should give both physical and mental help. . . It is the duty of every Indian to connect himself with the *swaraj* agitation, and follow the orders of men who are old in wisdom. . . It is not God's intention that anybody should act arbitrarily. The agitation for *swaraj* is ordained by God. All the Indians should in one voice echo this ideal. That, says Kavyakantha Ganapathi Sastri, will help us in getting *swaraj*. But doing is quite different from preaching.

Swaraj.

HITAKARINI, Ellore, June 24th, 1917.

86. The *Hitakarini*, of the 24th June, says in its leader:—There will be peace in a country, only so long as national spirit is not repressed and peace is the very life of administration. . . Both the rulers and the ruled are

Madras internments: and conflict with national spirit.

HITAKARINI, Ellore, June 24th, 1917.

responsible for its preservation. The orders of the Government of Madras regarding internments must be admitted to be hostile to national progress in India. Various persons take various views of it. Some are of opinion that the order lay the axe at the root of the tree of the country's advancement. In our opinion this is a conflict with the national spirit.

There should be no difference of opinion in regard to the statement that to prevent students from attending political meetings will lead to a tumult in the national spirit. We should not hereby be understood to mean that Government are ill disposed to students. . . Can there be anybody who ventures to say that, in the National Congress, resolutions which violate the peace of the country and the orders of the Government will be passed? If there be such a man he will never deserve the love of the people and the favour of the Government. Constitutional agitation is correlated to national progress. It is not known why such an agitation is being condemned. Who will not admit that unconstitutional agitation is to be condemned? Among those who appreciate the agitation for swaraj, there is none who are so unwise as to approve of unconstitutional agitation. The Government are aware of this. No one who has read the opinions of such men as Sir S. Subrahmania Ayyar, etc., will venture to say that the present agitation is unconstitutional and is dangerous to peace. Will not the people regret the fact that Mrs. Besant who had been most loyally carrying on a constitutional agitation with an eye on justice was interned . . . If under the rule of the British who are determined to establish righteousness, movements calculated for national advancement are not encouraged, under what other Government will they be so encouraged? The rulers should help the advancement of the nation and the protection of the religions as far as possible, and should not interfere unnecessarily . . . This is a political agitation, but without the help of the Government, the nation cannot make any advancement. It was not proper on the part of the Madras Government to have unnecessarily taken severe steps to suppress the agitation in question. To use against persons not deserving to be killed, weapons which should be used against persons that deserve to be killed, is to use against cuckoos and parrots, darts which have been manufactured for use against cruel beasts . . . Who can say that anybody among such persons as Sir S. Subrahmania Ayyar and Pandit Madan Mohan Malavia, is devoid of loyalty.

National power is very sharp. It alone possesses the power of deluge. . . As a result of the internments, the whole of India is in a state of commotion. The grand manifestation of national spirit is reaching the sky. This is the time when the rulers should take a far-sighted view and do their duty. They have to carry out the suggestions of the *Times of India*. We submit that to help the development of the Indian nation will conduce to the happiness of the whole world and to the restoration of peace.

Kistnapatrika, Masulipatam, June 30th, 1917.

Retaliation.

87. The *Kistnapatrika*, of the 30th June, writes about the internment of Mrs. Besant:—The native papers, with but a few exceptions, have candidly condemned the action, and the Government would have, by this time, clearly understood popular opinion at least through their Criminal Investigation Department. All the same, they will not, so soon, change their view. In the belief that the rulers will not heed their representations unless measures that express their determination are steadily followed, people from various parts, suggest the boycotting of British goods and the resignation of members of Legislative Councils. The former measure is an effective means for the encouragement of swadeshi industries, but it is doubtful whether it would be an effective retaliation at a time, when British exports have themselves dwindled down on account of war. As for the other, it will publish the determination of the members and establish their self-respect. But, so long as there is no union that will insure others not stepping into their places, many persons may be waiting to avail themselves of an opportunity, to secure the seats vacated on the Councils, and we need not dwell on what hostile attitude they may assume towards national endeavour. There is but one means to avert this while at the same time, maintaining self-respect. That is what has been suggested by Mr. B. Pattabhi Sitaramayya Garu in the English papers—that

the members of the Legislative Councils should, without vacating their seats, desist from attending them. This may create some sensation in England, if not among the rulers here. India will deserve self-government, only when she treads new paths of action calculated to nourish popular power and national honour, without allowing political agitation to end in empty talk.

Administrative reform.

88. The *Kistnaptrika*, of the 30th June, publishes the conversation between Sir P. Sinha and St. Nihal Sing abstracted above, and comments thereon as follows:—Sir P. Sinha's statement that what is needed to reform the administration is authority and not influence, is pregnant with meaning . . . Allowing more members into the Councils may add to our influence but not to our authority. People will have real power only when, in accordance with the resolution of our National Congress, the Executive Councils are placed under the control of the Legislative Councils. But even Sir P. Sinha has declared as absolutely necessary what Lord Pentland has discarded as undesirable at present.

KISTNAPATRIKA, Masulipatam, June 30th, 1917.

India Council.

89. The *Kistnapatrika*, of the 30th June, writes with reference to the new membership in the India Council:—This is, perhaps, the gradual granting of self-government. When the whole country is shouting for self-government, our rulers adopt repressive policy on the one hand, and conciliatory policy on the other. We need not speak separately of the "dividing policy" of the Non-Brahman movement. It is ridiculous on the part of our rulers that, in these days when the view is gathering strength that the rule of the India Council from a different continent is undesirable, they seek to perpetuate the said council by the conciliatory step of taking upon it one more Indian. The days are passed when people are satisfied by such measures . . . The sooner the Government understands that the agitation in India cannot calm down until the Executive Councils are placed under the control of the Legislative Councils, the better will it be.

KISTNAPATRIKA, Masulipatam, June 30th, 1917.

Sparrow-destruction clubs.

90. With reference to the sparrow-destruction clubs among the students of England, the *Kistnapatrika*, of the 30th June, remarks:—It may be guessed what sort of citizens the youths of England will grow up to be, if their tender hearts are habituated to such cruelty. It is regrettable that even flesh eating boys should be put to acts of destruction that stamp out their natural tenderness. A system of education that does not inculcate *Ahimsa* (refraining from giving pain) may be considered opposed to humanity.

KISTNAPATRIKA, Masulipatam, June 30th, 1917.

Social reform.

91. The *Kistnapatrika*, of the 30th June, publishes the lecture delivered by a gentleman on social reform which contains:—When the main root is displaced, the tree withers away and dies in a day. This is what has happened to our *Varnasramadharma* (the Hindu religio-social institutions such as caste). This is due to what our Government have unintentionally done. They have declared and maintained a neutral attitude towards religious matters. But the result has been a greater shock to our *Varnasramadharma* than it has ever received during the rule of the Muhammadans. The result has been like the injuring of the main-root of a tree, in the attempt to dig up a gem buried in the soil beneath it. Our rulers have introduced western education for our benefit. Our *Varnasramadharmas* (religio social institutions) are being destroyed on account of it. I am not ignorant of the innumerable benefits that we and our country have been deriving from English education when I say this. . . Whatever may be its benefits it has done us harm in this field. . . Then came the Missionaries. . . They have condemned our culture, customs and creed, and so described them as to create an idea that we are like brutes. Whether this wrong preaching resulted in any good to them or not, it has done us a wrong that has been affecting us to this day. . . I shall describe how damage has been done to us by western education. The very ideals of life of those in the west radically differ from ours. Our aim is spiritual while theirs is material. . . With them competition and ambition are the main motives at play. They follow their lead, and try to get the better of another with whom they come into conflict. . . Their pleasure is only illusory and ends in pain. Acute intellects can see that the present European war is the result of having a material goal in view.

DESAMATA, Rajahmundry, June 27th, 1917.

92. The *Desamata*, of the 27th June, has an article contributed under this heading which contains:—The citizens of Rajahmundry assembled in a meeting to protest against the Madras internments. . . Alas! the citizens who have recently placed camphor-garlands around Mrs. Besant's neck, and showered flowers on her, have to shed tears in showers dejected at the news of her internment. What a change has come over time!. . . She devoted herself to gaining self-government for India under the British Empire, and to this end directed all her energies in a constitutional spirit. That self-sacrificing and liberal-hearted soul has now been caught in the meshes of the orders of the bureaucracy and bound. . . Indians cannot be ungrateful to her. They cannot help expressing their disapproval of their protest against and their indignation at. . . this wrong act of the Government, done not in accordance with the Penal Code, without holding any trial, and without informing her of her offence. Their regard, love and esteem for her prompts them all to assemble and shed tears for her. . . Well done! my countrymen!. The new spirit blazes in you. The power of the new agitation has attracted you. You have tasted the sweet relish of *swaraj*. You are blessed. You are not unmindful of the new spirit that convulses the country from the Cape Comorin to the Himalayas. Even Nature bemoans the affliction that befalls devout patriots. . . Nature sheds her tears in the shape of the rain drops. The flower tree droops and closes her blossoms. . . Ye, members that are assembled here, lose not hope and courage. . . Tread in her footsteps with unflinching courage. . . The British will not turn a deaf ear to our complaints. They will not fail to grant us self-government under the British Empire—a self-government with liberty.

Discharge of our duty.

SAMPAD ABHYUDAYA, Mysore, July 2nd, 1917.

93. The *Sampad Abhyudaya*, of the 2nd July, writes:—The British authorities say that India will be regarded as an integral part of the empire and that she has been admitted to the Imperial Conference to enable her to make her suggestions. The confinement of the fighters for Home Rule, despite this, raises a doubt in the minds of the people as to how far the British Kingdom * will go on (sic). Besides, some people, thinking that by creating disunion among the Indians they can be rendered unfit for Home Rule have brought about differences between the Brahmans and the Non-Brahmans. The Indians too, not understanding the secret, revel in mutual hatred and seek each other's ruin. Seeing all this we may safely affirm that Home Rule for India will be a mere dream.

Home Rule for India.

SWADESHABHIMANI, Mangalore, June 29th, 1917.

94. The *Swadeshabhimani*, of the 29th June, welcoming the news of the appointment of Mr. Basu as member of the Secretary of State's Council, says:—Mr. Basu is one of those who drafted the memorandum of the nineteen submitted to the Home Government. As he is a leading advocate of the Congress propaganda, we have no hesitation in saying that the weight of his opinion—particularly at this juncture—will be appreciably felt in the India Council. Moreover the presence of three Indian members will, it is to be hoped, lead to a speedy realisation of Indian aspirations.

Mr. Basu's appointment.

SAMPAD ABHYUDAYA, Mysore, July 3rd, 1917.

The *Sampad Abhyudaya*, of the 3rd July, writes:—Mr. Basu has a thorough acquaintance with the system of administration prevailing in this country. If the India Council should act upon his advice, it would doubtless produce a true spirit of mutual confidence between England and India.

SWADESHABHIMANI, Mangalore, June 29th, 1917.

95. In an article giving a summary of the proceedings of the recent Agricultural Conference at Simla, the *Swadeshabhimani*, of the 29th June, observes:—Conferences seem to be the order of the day. Both the Government and the people are convening conferences. It would not be correct to suppose that conferences by themselves can help progress in any direction. Mere resolutions passed by such assemblies can be of little avail. Nevertheless, this seems to be the practice obtaining everywhere of late. So the Agricultural Conference also passed some resolutions the other day. But it is generally believed that nothing has been finally decided upon. Many questions came up for discussion, it is true. But there has been no

The Agricultural Conference.

* This is very likely a misprint for a word meaning "purpose".

decisive opinion on even one of them, and it was not found possible to enunciate even general propositions. The Conference at last left it to the local Governments to decide matters according to their own individual conditions and requirements.

96. In the course of a lengthy leading article under this heading, the *Sampad Abhyudaya*, of the 3rd July, writes:—Some things which we, at times, take years to get, at other times we are able to get in a second. Just as a hungry child cries to its mother for food it is very natural that the people should ask for greater privileges; and the Government, like a mother, may grant the request at one time and disallow at another. When we, the people, ask for independence, how queer it is that we should say: "Have you not obtained independence from your rulers? Then grant the same to us too!" We must give up such faulty arguments and prove our fitness to obtain larger privileges and then ask for those privileges and fight for them. When we have thus proved our capacity, it would be the duty of the Government to grant us greater liberty. The people of India having enjoyed a large measure of liberty in the administration from time immemorial, they are fully trained in the art of self-government. It is nothing new to them. Even when the ancestors of the advanced western nations of the present day were very backward, were there not large empires in India? Self-government is, therefore, as easy as their daily routine to Indians. What justification can there be then for denying them Home Rule? Has not Russia obtained her liberty? Was not Ireland granted Home Rule? Have not the Americans granted independence to the Philippines, whom they conquered only about a hundred (sic) years ago? Are we Indians inferior to all these? It behoves the British authorities to think over this. Was it wrong to have asked for Home Rule in this war time? How was it right to have interned Mrs. Besant and others who asked for it? Would it not lead to popular discontent and a feeling of despair among the people that self-government will not come to them at an early date? Have not the British authorities decided to treat the Colonies such as Canada and Australia as their equals? How are we inferior to them? Have not Indians provided more men and money than everybody else? Have not the Indians merited applause from every quarter by their heroism which was of the type which the Pandavas displayed in the Mahabharata war? Have not even the Indian rulers risked their lives and gone to the front? Although there is only a very small army at present, is there not perfect peace in this land with a population of 30 crores? What further evidence need there be to show that the Indians are perfectly loyal to the British Empire? The Indians have never been so loyal to any other ruler. So then, the grant of Home Rule which they ask for now would only be an adequate return for their services and loyalty and not of the nature of a gift. If the Government should promise Home Rule at the close of the war, the present agitation would doubtless decrease. It is to be hoped, therefore, that the British will regard the Indians with greater confidence and promise them Home Rule and soon take steps to fulfil it.

The duty of the people.

Sampad Abhyudaya, Mysore, July 3rd, 1917.

97. In a lengthy eulogistic sketch of the late Mr Dadhabhai Naoroji's career, the *Sampad Abhyudaya*, of the 4th July, extols his political work and the books written by him on the subject and concludes as follows:—There is a proposal to found a memorial in his honour. But it seems to us that his work for the country is the best conceivable memorial to him. His methods for remedying the shortcomings of the administration in India and the foundation he has laid for Home Rule or *swaraj* are the greatest memorials to him. It is the duty of every Indian to make this memorial a success. If every patriot should subscribe a month's income to the Home Rule fund and thereby bring about the speedy grant of Home Rule, he would be creating the best possible memorial to Mr. Naoroji and such a memorial would admittedly be the most suitable one in his case.

The late Mr. Naoroji.

Sampad Abhyudaya, Mysore, July 4th, 1917.

The *Vokkaligara Patrike*, of the 4th July, in a similar article abounding in superlatives in his praise, dwells on his steady and untiring labours for the political advancement of the country.

Vokkaligara Patrike, Bangalore, July 4th, 1917.

Mysore Star, Mysore, July 1st, 1917.

98. The *Mysore Star*, of the 1st July, writes:—Those who agitate for complete self-government at the close of the war seem to think that by complaining to the higher authorities, even to the Secretary of State, it would be possible to get the orders of internment withdrawn. Nobody would object to such withdrawal, provided the present agitation also would cease at the same time. If, on the other hand, those who pose as the leaders of the people should think that persistent agitation is bound to succeed in the end and act on the belief that, as with the modification of the partition, they will achieve their purpose, they are only mistaken. For there is no analogy between the two. The partition was as easy to modify as it was to make. The grant of self-government, on the other hand, is not so easy as to ask for it. It requires long and deep thought on the part of the rulers and the interests of the rulers as well as the ruled have to be guarded. To take advantage of the present crisis to agitate for Home Rule when the British Ministry is pre-occupied with war problems and thus to be deemed selfish is by no means consistent with the India's well-earned reputation for loyalty. Another defect of the present system of agitation seems to arise from the erroneous idea that political privileges such as self-government being in the power of the Home authorities to grant, they can be gained irrespective of the good-will and support of the local administrators. We should bear in mind, however, that Mr. Morley's reforms would not have come without Lord Minto's support and that neither the redress of the South African Indians' grievances, nor the annulment of the partition nor the sympathetic interest of the British public in regard to the grant of self-government would have been possible without the sympathetic attitude of Lord Hardinge. In the absence of the present Viceroy's sympathy we shall get nothing. Even the present internment cannot be said to be due to Lord Pentland alone. We cannot say that His Excellency issued the order without consulting the Viceroy or that the Viceroy did not consult the Secretary of State in turn. To do anything to alienate the sympthy of the higher authorities here and thus to lose the kindly interest of the British Ministry as well, at this time, is therefore even more impolitic than improper. The present unprecedented measure of sympathy among the British public towards Indian affairs, which Sir Sinha told us of the other day, is certainly not due to the clever oratory of our popular leaders; it is, as we stated in a previous issue, due to the heroic services of our unlettered men on the battlefield. If our leaders were to wait and see what it would all bring to them at the close of the war and had helped the authorities, the result would have been doubly beneficial. To have attempted to barter those services of India for the boon of self-government and to have adopted these extreme methods of compelling the authorities to this end is therefore most indiscreet. The National Congress has for so many years been urging the admission of Indians into the army. Now the authorities have granted the request. But what is the result? The number of men who have enlisted themselves in these four months is not even a fourth of the number invited. The leaders are still busy blaming the authorities and complaining of defects in the proposed system instead of profiting by the opportunities already created. What can be more disgraceful than this? We should all realise the advantages of conciliation over hostility. Let us take the suffragist movement for example. Before the war, with all their persistently extreme methods of agitation the suffragists did not succeed. Look at their attitude on the outbreak of the war, and look at the result! Their whole-hearted services, giving up their agitation, brought them what they wished for; and Mr. Asquith who was at one time one of the bitterest opponents of the suffragist movement introduced a Bill in favour of the movement. We would, therefore, emphasize the value of the excellent lesson which this affords to all Indians.

Self-government for India.

Swadeshabhimani, Mangalore, June 29th, 1917.

99. In a lengthy leading article dwelling on the protests against the internments, through speeches at public meetings at various places and through the criticisms appearing in the press, the *Swadeshabhimani*, of the 29th June, observes that the Anglo-Indian journals are the only supporters of the order, and that, leaving aside the naturally impassioned criticism of the Indian press on one side, and the approbation of the Anglo-Indian press, which cannot be said to represent Indian opinion

Reforms in the administration.

on the other, it will generally be admitted that, even apart from the internments which affect only certain individuals, the consensus of public opinion is towards the grant of a large measure of self-government within the empire and it is noteworthy that even the *Times of India*, the leading Anglo-Indian journal, urges that the authorities should be prepared to be more broad-minded in this respect.

The paper finally remarks that India will have gained everything she wants if the responsible authorities at the head of the administration would only act upon the advice of the *Times*.

The Madras protest meeting.

100. Referring to the Madras protest meeting against the recent internments, the *Kerala Sanchari*, of the 27th June, points out that the extreme and objectionable character of the methods, adopted by the Home Rule party, may more or less be attributed to the attitude of the Anglo-Indian papers towards Indian demands, which in spite of the Press Act go to the length of passing severe strictures on generous and sympathetic Viceroys too, and that, in view of the Secretary of State's statement on the subject, it is doubtful whether the Madras Government can be made solely responsible for the orders against Mrs. Besant and others, who, however, have not swerved an inch from the path of loyalty even when their zeal for self-government led them to adopt objectionable methods, and whom the members of the British Parliament, the Prime Minister and His Majesty the King-Emperor himself will, it is to be hoped, soon release, and says :—Several of the well-known Indian leaders are of opinion that the action of the Madras Government against Mrs. Besant was wrong; and this view is gradually spreading among the people in general. Such an impression among the people in general, whether it be right or wrong, cannot be conducive to the welfare of India. That the desire for self-government on the part of the Indian leaders is a deep-rooted one, is proved by the establishment of Home Rule Leagues, by the increase in the number of members thereof and by the amount of money pouring in towards their maintenance and support, all these being the consequences of this incident (internment). A rich man in Bombay has contributed a *lakh* of rupees to the Home Rule League therein. The Government's present action has like the "curse of *Urvasi*" proved to be a blessing in disguise, inasmuch as it has augmented the people's desire and zeal for self-government, which there is reason to believe will, in the present circumstances, go on increasing. The Government are not opposed to the grant of Home Rule, the difference of opinion being as only with regard to the *time* and *manner* of granting it. The Indian leaders will do well to bear this in mind, and strive for the attainment of the object in a manner that may satisfy the Government as well as the people.

KERALA SANCHARI, Calicut, June 27th, 1917.

The *swadeshi* movement.

101. Referring to the *swadeshi* movement, the *Kerala Patrika*, of the 30th June, points out that it is not a genuine one, started with a view to improve indigenous industries, but only a sequel to the recent internments, and that it is likely to die out sooner than that which came into being at the time of the Partition of Bengal, and observes that all efforts for the improvement of indigenous industries should be made in agreement with, and not in opposition to, the Government, and that before taking a *swadeshi* vow what ought to be done is to try to improve the indigenous industries.

KERALA PATRIKA, Calicut, June 30th, 1917.

Writing on the *same* subject, the *Lokaprakasam*, of the 2nd July, has the following in English :—" As we observe around, India is passing now through a very important stage, and the series of representative meetings of the public held during the past fortnight in different parts of the Empire, vehemently protesting against the drastic action of the Madras Government, bears sufficient testimony to the deep feeling of the public. Even the large uneducated yet intelligent among the population of the whole country from the Himalayas to the Comorin is unanimous in the wholesale condemnation of the repressive policy now administered by His Excellency Lord Pentland at the fag end of his regimé, and the seriousness with which they are bent upon putting to practice the solemn *swadeshi* vow taken is a matter of grave consequence. Without any exception, the reports of many a public meeting we have been favoured with, make prominent mention of this vow, and it is only in the fitness of things that we see

LOKAPRAKASAM, Trichur, July 2nd, 1917.

Srijit C. P. Ramaswami Ayyar of the Home Rule League coming out with the ideas of the League. To extract it in full:

"We have received, as Secretaries . . . political activity."

Nobody has any legitimate reason to quarrel at what has been said above; nor can we come in possession of any more useful weapon than that of *swadeshi*, to effectively bring to the notice of the English public the seriousness of the political situation created in recent times. The whole world is aware of the stubbornness with which our indomitable brethren of Bengal practised *swadeshi* when their province was partitioned and the success that ensued. Unlike the present, it was only a provincial grievance then, and the way they peacefully acted speaks volumes to their capacity and spirit of persistence. As Mrs. Besant has been advocating, it is only by constitutional and law-abiding means that we can work out our salvation, and not by acts of violence or brute force. The present times we are in drives us to the inevitable necessity of helping our Indian brethren first, and we are therefore in duty bound to do it. There are in our midst Maharajas, Rajas, Zamindars and all the rest, and the greatest service they could do to further the cause of our motherland and the Indian Nation is by encouraging *swadeshi* by all manner of means constitutional. India's industry and commerce, will come to prominence then, and our salvation will be in our own hands. Will all our patriots, young and old, bestow a kindly thought upon this all-important matter for the revival of our industrial development? We earnestly appeal to them in the fervent hope that they will wake up to the occasion, recognising in full the vital issues that are involved.

KERALA SANCHARI, Calicut, July 4th, 1917.

The *swadeshi* movement.

In pooh-poohing the *swadeshi* movement, the *Kerala Sanchari*, of the 4th July, dwells upon the impossibility of carrying out the *swadeshi* vow, and observes that, inasmuch as there can be no administration which is entirely faultless, it is the duty of the people to point out their mistakes, if any, to the Government, and enable them to rectify them, instead of assuming a hostile attitude towards the Government and taking such vows, which will not only defeat its own purpose but also bring some evils with it.

YOGAKSHEMAM, Trichur, June 29th, 1917.

Swadesism.

The *Yogakshemam*, of the 29th June, points out that the internment orders have given a great impetus to the old *swadesi* movement, and observes that whatever may be the principle underlying the policy of the Madras Government, it may be asserted that, if these serve to improve the industries in this Presidency, it will prove to be a blessing to the many who suffer much for want of means to eke out their livelihood.

MUKHBIR-I-DAKHAN, Madras, June 27th, 1917.

Swadeshi movement.

The *Mukhbir-i-Dakhan*, of the 27th June, writes:—The defunct *swadeshi* movement has been resuscitated by the supporters of Home Rule and the oath is being administered to people requiring them to give preference, as far as possible, to *swadeshi* articles. We consider this movement to be most prejudicial to the prosperity of the country. All of us have had some experience more or less of what *swadeshi* connotes and can assert that this movement made no contribution to the material or economic welfare of the community and the country. Time was when the *swadeshi* deity was being worshipped throughout the Bengal Presidency and purchasers of foreign articles were being reproached and execrated. Gradually, however, the dark night of this unreasonable prejudice passed away, and the Bengalis became conscious of their error. We are astounded to find the city of Madras now committing the same blunder, and we are sure they will live to repent of their folly.

The *swadeshi* oath is an unnecessary evil and only a foolish person is likely to involve himself in it. Perhaps his folly will allow him to appreciate *swadeshi* articles contrary to his will and desire, otherwise no person in his sober senses would, for the sake of fad, conceal the truth.

There are thousands of articles which, if made locally, would require an enormous amount of money to produce. Possibly they may be made available and placed within the means of a few wealthy vakils and merchants, but what benefit can poor and impecunious people, whose numbers run into hundreds of thousands, derive from these expensive *swadeshi* articles, and how can these poor

creatures bear the burden of such high prices? The appreciation of such articles by a few rich people is hardly sufficient to popularise them on the market. They have to be approved by the masses and not merely by the classes. It is obvious that poor people can never tolerate high prices.

Indigenous industries are but an ostensible plea, but the real object of the supporters of *swadeshi* is to throttle the revenue of the country by the introduction of their home-made articles. They do not realise what they are doing, and the true situation is summed up in the saying:—

Better far a wise enemy than a foolish friend

The Government cannot be conquered or coerced by any such procedure. It will collect its taxes whatever the state of affairs may be. It is the helpless poor, who have been incited and misled by so-called leaders, that will be the sufferers. Ultimately the secret will be out. The strength of *swadeshism* will naturally decline and arrangements will have to be made for its funeral obsequies as has already been done in Bengal.

The editor impresses on the supporters of Home Rule that they should not disturb the peace of the country by relying on unsound and unwise principles. *swadeshi* will do but slight harm to foreign merchants and manufacturers; it is the people of the country who will suffer most.

102. Referring to the appointments of the Hon'ble Mr. Basu and Sir P. S Pattani as members of the India Council, the *Manorama*, of the 29th June, points out that the presence of three eminent Indians on the India Council will, in the present state of things in India, be of immense advantage to her, and hopes that these Indians, who are well acquainted with the wishes of the Indians, will strive for her advancement in their private as well as official capacities.

The recent appointments on the India Council.

Manorama, Calicut, June 29th, 1917.

103. Referring to the suppression of a public meeting at Tuticorin by the Inspector of Police, who is said to have taken this action under the Defence of India Act, the *Manorama*, of the 29th June, points out that it would be a great pity if anybody and everybody is allowed to make use of the Defence of India Act, in any and every matter, and that now the first thing to be done is to protest against this unjust action of the Inspector, and observes that, if Inspectors can do things like this, then it is to be apprehended that Inspectors, Sub-Inspectors, head constables, and constables themselves will begin to oppress the people in the name of the Defence of India Act.

Suppression of a public meeting at Tuticorin.

Manorama, Calicut, June 29th, 1917.

104. The *Yogakshemam*, of the 29th June, also makes an appreciative reference to the recent speech of Mr. Galletti at Tinnevelly.

Mr. Galletti's speech.

Yogakshemam, Trichur, June 29th, 1917.

105. Anent the fight between the Anglo-Indian and Indian press regarding the internments, the *Yogakshemam*, of the 29th June, points out that, though in number and following the Indian papers are superior to the Anglo-Indian papers the latter are freer and have the support of the Government, and that therefore it may be more or less guessed, which of the two will be worsted in the struggle, refers to the admission by a European paper in Northern India that the action of the Madras Government was rash (impatient), and that it might lead to various troubles, and says:—It appears that the action of the Madras Government has created great unrest in all parts of India, and many say that this unrest will have greater force than that which was created by the partition of Bengal.

The internments and the Indian and the Anglo-Indian press.

Yogakshemam, Trichur, June 29th, 1917.

106. Referring to the recent internments, the *Kerala Patrika*, of the 30th June, draws attention to the extraordinary unrest among a certain section of the people as a result thereof, which cannot conduce to the welfare of the people, and which increases and may still continue to increase in consequence of the speeches delivered at the various protest meetings, and to the fact that a number of people, other than Theosophists and Home Rulers, are now joining the Home Rule Leagues, though no great value

The present unrest in India.

Kerala Patrika, Calicut, June 30th, 1917.

need be attached to it, as those who have settled views on the subject of self-government are not likely to change them merely on account of the internments, pooh-poohs the suggestion that the elected members on the Legislative Councils should resign in a body, which can in no way hamper the Government, as well as that relating to *swadeshism*, which, in its opinion, will be impossible to be carried out, and observes that thousands of Indians know nothing of these matters, that even among the knowing there are many who, though silent, approve of the action of the Government, that those who criticise the Government's action will do well to think of their duties and responsibilities and that, inasmuch as there is a general belief that the action was due to the clamour for Home Rule, the Government on their part will do well to state clearly whether it is so or not and what they are going to do in the matter of self-government.

Malayala Manorama, Kottayám, July 4th, 1917.

The Governors of Madras and Bombay.

107. In commenting favourably on the extension of the terms of offices of Lords Pentland and Willingdon, who have displayed considerable courage and wisdom in checking the agitation for self-government, which was being carried on in an undesirable manner even at this critical juncture, the *Malayala Manorama*, of the 4th July, points out that it will be of advantage to have here these Governors who are responsible for the repressive measures, till the end of the present trouble, rather than new ones who may be little acquainted with the present situation, though this decision may not be acceptable to the *swadeshi* party, and observes that, though these measures have had the effect of increasing the activities of the advocates of Home Rule, they are sure to die out soon, and that the Government need not pay heed to their clamour.

Desabhimani, Quilon, une 30th, 1917.

The treatment given to Indians in the Colonies.

108. The *Desabhimani*, of the 30th June, condemns the action of a European in Johannesburg who pushed out of a tram car in motion an educated Indian youth who ultimately died as a result of it, points out that India has received various benefits from British rule, but that it is the atrocities committed by hard-hearted men like the European referred to above, that produce unrest among certain impetuous Indians, and that the British Government ought, in the interests of the Empire, to induce the Colonial authorities to adopt a more generous policy towards Indians, and to punish then and there those who commit such atrocities, and observes that it may be hoped that at the reconstruction of the Empire after the war, satisfactory remedies would be found for these defects.

Manorama, Calicut, July 3rd, 1917.

The newspapers and the Madras and the Punjab Governments.

109. Referring to the order of the Punjab Government, prohibiting under the Defence of India Act, the publication of the proceedings of the Bradlaugh Hall meeting at Lahore, protesting against the Madras internments, the *Manorama*, of the 3rd July, points out that the order of the Punjab Government, the cause of which is not known to any in that province, has come upon the people as a surprise, and that no other Governments have made a similar order, and observes that most people think it to be quite improper to apply an Act, passed as a war-measure, to a matter which is in no way connected with the war.

Manorama, Calicut, July 3rd, 1917.

The extension of the terms of Lords Pentland and Willingdon.

110. Referring to the Press communiqué announcing the extension of the terms of Lord Pentland and Lord Willingdon, the *Manorama*, of the 3rd July, points out that this news is not likely to give satisfaction to many in India, but hopes that His Excellency Lord Pentland will, instead of obstinately clinging to such acts of his as have drawn forth severe criticisms from the people in general, avail himself of this opportunity to rectify his mistakes, the admission of a mistake being more honourable than sticking to it.

Manorama, Calicut, July 3rd, 1917.

Agricultural farms

111. Referring to the establishment of experimental farms in various parts of the country and to the efforts of the agricultural department to educate the people in scientific methods of agriculture, the *Manorama*, of the 3rd July, dwells upon the necessity of establishing an agricultural farm in a central part of South Malabar, which alone will ensure the attainment of the object the Government have in view,

and hopes that this matter will receive the attention of the capable Collector, Mr. Evans, who is well acquainted with the conditions in Malabar, and of the Hon'ble Mr. Moopil Nayar.

MALAYALI, Quilon, July 4th, 1917.

The Agricultural Conference.

112. Referring to the recent Agricultural Conference at Simla, the *Malayali*, of the 4th July, doubts whether its results have been proportionate to the heavy expenditure incurred in connection therewith, and whether, if several important subjects which came before it were to be left for settlement by the Provincial Governments, there was any necessity at all for such a conference at Simla, expresses surprise at the attitude of some of the members who boldly asserted that there was little to be done in the matter of agricultural education, which no one who loves India could say, and observes that, though the settlement of several questions has been delegated to Provincial Governments, the Government of India will, there is reason to believe, direct them as to how they should proceed, and that, as the Viceroy and Sir Claude Hill take special interest in agricultural matters, it may be hoped that several measures for the improvement of agriculture will be introduced and carried out before these eminent officers retire from service.

QAUMI REPORT, Madras, June 24th, 1917.

The present condition—No. 1.

113. The *Qaumi Report*, of the 24th June, writes:—The orders of the Government of Madras have produced a marked change in the atmosphere and the atmospheric condition of the city is not the same as it was a month ago. Changes are taking place in ideas, sentiments, and feelings, and it appears there is not likely to be much peace and quietness in the lot of Madras in future.

Mussalmans are most affected by the present condition. Home Rule and its hopes are before them, and, it is explained to them that *you* and *we* are identical, touching the service of the mother country who has a claim on you too.

Liberty is the first principle of Islam and a Mussalman cannot speak evil of freedom, but the idea of political freedom is also rankling in his mind, and he is thinking whether this desired freedom will enslave him or not. What will be the position of Islam and Mussalmans under Home Rule? It is said, "It will be a time of freedom and that Mussalmans will be given equal rights in the administration of India. They will be allowed to act in accordance with their principles and tenets. In fact they will enjoy greater religious liberty, because in the administrative body their opinion would have the most weight and the decision of any religious question would be based upon Mussalman advice.

The breeze of freedom is being waffled over men's minds and the spectacle of liberty is placed before their eyes. Mussalmans are dumb. They are looking back and muttering and then look about in front. They know what their actual condition is and, if the present atmosphere continue to exist, what their future is likely to be.

There is no doubt that the Government has forgotten the Mussalmans. Moreover both parties have lost their former enthusiasm. One section of Mussalmans, that relied implicitly and with the utmost assurance on the Government, has now become feeble, and its voice weak. The advancement of the country has left it several stages behind, and there is now no hope, nay, it is impossible that it will ever regain its lost place of honour. The market of constitutional endeavour is very brisk, and time proclaims that the future condition of the world can never be the same as it was before. We observe that there is a life and death struggle going on between Monarchy and Democracy. The Tsar and Constantine are making their abode in the wilderness, and, in England democracy is discussed in assemblies.

This party, foreign and unknown to the community, wishes to exercise its influence and submit to the rulers ideas formed and shaped by itself, just for the sake of bread and butter (lit. salt). But the rulers themselves are fully aware that the representations of this party are miles away from fact and knowledge. For example, a so-called well-informed person, who has no knowledge of anything, outside the four walls of his house and has not the energy to attend meetings, recently wrote that "no Mussalman attended the Thursday's meeting," although the Mussalmans who were present, flatly contradict the statement. Does the

Government regard such informants well informed? Does it rely on such statements? We know it certainly does not. The Government knows well that the information furnished by these uninformed persons is deplorable and that their position in the community and the country is lamentable.

We are sure the eyes of our informant will be opened now, and he will not repeat the mistake of communicating false information to the Government. This incident ought to make the correspondent of our contemporary the *Madras Times*, who claims to have been present at the meeting, to feel sorry for himself. If he had only taken the trouble to look round, he might have seen ten or twenty Muhammadans. If this is the case of a well-informed correspondent, what about poor people who are engaged in business?

But the Hindus ought to be pleased that Mussalmans were present at their meeting. Mussalmans cannot yet admit the principle of Home Rule and we know that those, who attended the meeting, were neither partisans of Mrs. Besant nor admirers of her methods, but they love sympathetic people and were present to express their feelings of grief and sorrow.

It is possible that the Government may infer from this procedure on the part of Mussalmans, and conclude that the information, communicated to it by certain selfish persons on behalf of the Mussalmans, was consistent with fact. We will not reply to it just yet, we shall go on observing the actual condition of the country and Mussalman relations and later throw some light on the matter. It is hoped that the authorities will read this article of ours carefully.

Qaumi Report, Madras, June 25th, 1917.

The present condition—No. 2.

114. The *Qaumi Report*, of the 25th June writes:—Although the unrest described by Sir Valentine Chirol does not exist in the city, the fact remains that unrest is certainly spreading. Here and there adherents to Home Rule are being secured, the number of believers is increasing, and the *Swadeshi* oath is being administered. We are, however, glad that the real danger, owing to the existence of *New India*, has gone. Had its body been lying shroudless and without a grave, this unrest would have assumed a different colour, and lawyers and legists would have appeared in the field.

Some people think that the resuscitation of *New India* is inexpedient.

"We said this mischief is best asleep."
(Let sleeping do go, lit. Tr.)

But we think they are excusable. Had these people, like ourselves, been acquainted with the real state of affairs, they would have valued its revival and regarded it as placing the seal of silence on the tongues and hands.

We know prominent vakils took part in the discussion regarding its existence, when the rumour was exceedingly persistent that the Government had privately hinted to Khan Bahadur Muhammad Bazlullah Sahib Bahadur (acting Chief Presidency Magistrate) not to grant it. Some people go, as far as, to believe that Mr. Pelly was granted leave for this very reason in order that a European official should not get a bad name.

New India's supporters had decided to appeal immediately to the High Court, in case the Khan Bahadur refused to grant the permission to register the paper, to obtain a mandamus against him. A special meeting should be held to express feelings of detestation at this procedure and the voice of the Press Association should be raised. The situation was a very complicated one. Had the Khan Bahadur for some reason or other refused to grant the permission, the Government would have got a very bad name, and the seed of unrest, which was perishing, would have blossomed forth into a big tree.

We are very pleased and all men of foresight express their satisfaction with his practical knowledge, and assert that he has solved an intricate problem with great firmness and tact.

Moreover, the Press Act is before us and there is not a single section therein empowering the Magistrate to refuse to receive security and stop an old paper from publication under its Proprietor and Editor. Had this been the intention of the Legislature, they would certainly have given an explanation. On the contrary Sir Robert Resley's preface shows that the aim and object of the Press Act is that

newspapers should not enjoy unlawful freedom. The object of the Act is to admonish newspapers, and not to stop them. We do not understand how the Khan Bahadur could have rejected the appeal for the resuscitation of *New India*, or how the Government itself could have given him such instructions. When the Government passed the order for the internment of Mrs. Annie Besant, they knew that legal steps would be taken to secure it a new base of life and that some one would succeed her.

Had the Government wished to silence *New India* along with Mrs. Annie Besant, they would have specified in the order that she should not make over or transfer her Press to another.

The Government have not made any such prohibition nor have they issued any order to that effect. They have acted very wisely. The Khan Bahadur has committed no mistake either in the administration of the law or in the rectification of the present condition. He has thus saved the Government from unnecessarily getting a bad name; otherwise by now there would have been a great outcry, and the lamentation caused by the Press Act would have reached the Privy Council through the High Court

Whether it be *New India*, or ourselves, or others, so long as we exist we are within the bounds of the operation of the Press Act, and the authorities have the power to reprimand us for each and every mistake. If *New India* errs in future, the Magistrate or the competent authority has the right to deal with it according to law.

Had the Khan Bahadur entertained the idea, that *New India* was connected with Mrs. Annie Besant, and the Government had awarded her an iron decoration for her writing and speeches, the venomous reputation could not vanish with the appearance of the name and work of a new Proprietor and Editor, we might, for a moment, have admitted the logic of this argument, and with all respect, have asked this question. For the sake of example supposing, for some reason or other, the *Madras Mail* were sold to Mrs. Besant and she wished to publish it in accordance with her own aims, would the present good reputation of the *Madras Mail* obtain Mrs. Besant the required permission without any security or restriction, and would it continue to be the *Madras Mail* any longer?

The fact is the authorities and the law can decide as to past acts and statements, but they cannot control future events. If any authority were as a precautionary measure, to interpret erroneously like this, we should regard him as an enemy of the Government. The present example is sufficient to show that Khan Bahadur Muhammad Bazlullah Sahib Bahadur's action has put a stop to unrest.

115. The *Qaumi Report*, of the 24th June, writes:—False rumours are afloat in connection with Mrs. Annie Besant to the effect that when she saw Lord Pentland, she asked to be put in jail instead of being interned. We know perfectly well that the statement is untrue. The fact is His Excellency said "the Government wishes to put an end to your activities." Mrs. Annie Besant replied, "I do not wish to withdraw anything I have said or done." His Lordship offered her time for further consideration, but Mrs. Annie Besant said, "there is no necessity for it." Finally His Excellency said, "see me to-morrow." Mrs. Annie Besant replied, "I do not wish to give you any more trouble."

False rumours.

Qaumi Report, Madras, June 24th, 1917.

The above is the gist of the true story.

We should also do something.

Mr. Arundale has not yet been interned. Legal steps are being taken in London for his release. Mussalmans have forgotten their friends. There was a proposal to send a deputation to the Viceroy and the proposal was very strongly supported by the Muslim League, but it has not yet taken shape.

Is this not the time when we should do something?

116. The *Qaumi Report*, of the 26th June, writes:—Under the heading "The present condition" we have written that at present signs of agitation and unrest are being manifested. Mussalmans are being taught to adopt the constitutional principle

Our immediate needs.

Qaumi Report, Madras, June 26th, 1917.

We do not say that Mussalmans will pledge themselves to support Home Rule nor do we think that the present unrest can check their aspirations. The time, however, demands that we should awake from the sleep of indolence and realise what our immediate need is.

Many persons tell us that we have an equal share in the joys and sorrows of India. The law books of Hindus and Mussalmans are identical. Moulavi and leader have been interned and no one can assure us as to what our future lot is to be. Necessity demands that we should also take part in lawful agitation, and give our community the benefit of our national importance and influence.

Some people declare that if Home Rule does not suit Mussalmans we should establish a settlement for ourselves in some other country. We are not wanted in India.

Others say that the Government is not against a lawful demand for Home Rule, but is opposed to improper writing and speech. For this reason why should we keep apart from Home Rule? The desire for freedom is natural and every one is entitled to constitutional freedom. How can we remove a natural desire from our minds?

Some say that the Muslim League believes in Home Rule and the principal leaders of the community are raising the voice of demand. Hence we have no necessity for further consideration. We can, without any hesitation, declare that we are also with our compatriots.

We believe that these ideas will greatly disturb the Mussalmans and they will reproach themselves with unnecessary hesitation. Can you say that you have a special position in the country? Can you prove that there is a separate chapter for us in the law? Can you assure us that you have some special patrons amongst the authorities? Have you obtained any special appointment or post because you are Mussalmans? Will any special indulgence be set apart for you in the proposals for the future administration and development of the country?

We admit that everyone cannot answer these complicated questions, and that unfortunately there is no influence in the community that can keep it immune from outside influences, and thus save it from effacement by being absorbed in any other community.

Our immediate need is that we should appreciate our nationality. We should realise that we are an important and responsible community. Our past history is great, our importance and greatness are indestructible, our religious strength is alive, our blood contains spiritual fervour, and our hearts and minds are subject to heavenly influence.

We may be effaced ourselves but nationality cannot be destroyed. We may become irreligious, but we cannot destroy religion. These things constitute a sacred trust inherited by us from our ancestors. Our duty is to hand it down to posterity.

In such a case how is it possible that we should destroy the trust for the sake of the country or the people. We are not opposed to Home Rule, but we are against the principle that aims at our effacement by absorbing us in a numerically great community. We will be Indians in India, but we cannot be Hindus. If India wants to swamp our nationality and religion in its Ganges and Jumna, she should have us excused. We are not going to anoint ourselves with her love.

We have not come to India as highwaymen or mendicants. We entered it as conquerors and took up our abode here If we have no say in its administration, that does not mean we have become slaves and that the walls and doors of the country can limit our movements at their pleasure. As long as the traces of our civilisation remain, as long as the memorials of our rule exist and as long as a babe of our community lives, we will not forget our past greatness, past history and past rights, whether Home Rule is obtained or no, whether the condition of constitutional freedom is fulfilled or not fulfilled.

We, as a community, are a civilised community, and the civilised world cannot ignore our rights. Let India regard the history of our past greatness, as an old calendar. A large part of the old and musty records of the past, however, is made up of our history. No history of Europe can be complete without a reference to us. It was we who made this land of India prosperous and her soil has been enriched by our blood.

Is the reward for all this to be self-effacement and the abandonment of the destiny which God hath decreed for us, a destiny which every living nation possesses? Fate is not our foe! It is but the outcome of our endeavours. If today we wish to live, no power on earth can hinder us so long as the soul is healthy; bodily ills cannot prevent us.

Qaumi Report, Madras, June 27th, 1917.

Our immediate needs—No 2.

117. The *Qaumi Report*, of the 27th June, writes:—Our national history is not a tale of Nuldaman. We are a community that prefers self-respect to love truth, and truth to expediency. It is superfluous to speak of the procedure of either the Government or its officials. No Government can open the gates of heaven for us. To expect the Government to grant special laws, special indulgences, and special attractions is tantamount to burying our national zeal, self-respect, and greatness alive. The Government is bound to follow its own principles and act according to its own ideals. If it does not grant us special consideration, it is the fault of laws. But why should we arrange a funeral procession for defunct endeavours and mourn for our rights:—

"He will not change his disposition;
"Why should we change our attitude?
"Wherefore we seriously ask why he is dissatisfied with us?"

In the last analysis the Government is an alien one. The officials are strangers. The law is based on foreign principles. It would not be surprising if it showed us no consideration, but what regard have our political friends, our compatriots or our fellow travellers along the paths of civilization for us? Which of our special rights have they recognised? What special consideration have they suggested for us? Which of our demands have they supported?

Have they recognised our right for separate representation? Have they admitted our historical greatness? Have they sympathised with our numerical inferiority? Have they had a regular debate at the Congress sessions concerning the internment of Messrs Muhammad Ali, Zafar Ali, Showkat Ali. Moulana Hazrat and Moulana Azad? Has any President referred to the question? Has any disapproval been expressed at the confiscation of any Mussalman newspaper or Press? Did they show us any compassion in the Cawnpore mosque case? Did they side with us in the matter of the conditions of the Muslim University? Why, therefore, should the question of indifference of the Government and the bureaucracy arise? What consolation and satisfaction have the friends of the country given us that we should complain of the strangers to the country?

"With what tongue dost thou complain of exile, Ghalib?
"Hast thou forgotten the unkindness of thine own countrymen?"

We unhesitatingly declare that to expect any special indulgence from Government is to bury one's national sense of self-respect alive. Whatever the Government has hitherto done it has done in accordance with its own aims. Whatever it does in future, will be done on this self-same principle. Do we not remember that even during the time of our indigenous rule no special indulgence was extended to us? In the administration of the country Muhammadans enjoyed equal rights. Our Government, in full view of Mussalmans, conferred preferment upon Hindus and Christians and no Mussalman, qua Mussalman, was entitled to any special consideration. The real test was ability and this is a manifest proof of our national tolerance that up to the present we read and teach the poems, writings, works, and impressions of non-Muslims. Even up to the present day we do not talk of Musa Abdul Masīh or Ishāk or Yākūb only; but we refer to Aristotles, Socrates, Galen, Todar Mall, Birmall and Man Singh in equally affectionate terms.

We do not really think that Home Rule, or self-government is bad nor do, like the Hindus, imagine it to be very near, nor like the Anglo-Indian contemplate it, as something a long way off. Our immediate need is not to decide whether something is near or remote. What is nearer than death or more remote than judgment-day? We believe, in both. Our immediate need at present is that we should revive our nationality, and grasp the means obtainable, be they official or non-official, and through them resuscitate the past greatness and history of the community. In fact do what a living nation should do.

Our immediate need is this that we should assemble under the Divine standard, i.e., the banner of religion, and make use of our spiritual powers, the powers that vitalised our community in the past. Our national life should be free, unfettered, and independent. We should demand from the Government not favours but rights and not allow our destiny to solely depend on the consideration or generosity of another community or Government. A community of flatterers is perfectly helpless and hopeless. It can never succeed and lacking the one thing needful, it can derive no benefit from any kind of Home Rule or self-government.

Constitutional freedom is a sword, and any attempt, to use it without previous practice, would be fraught with danger.

Supposing, for the sake of argument, India needed freedom, we as a community are more in need of it, but as long as we lack the influence born of learning and wealth, we can derive no benefit from liberty. If, however, rich and educated community give us our equal rights, and if it demand freedom, not in the name of India but in the name of Indian Mussalmans and Hindus, we can assuredly join our voices with theirs. But all this requires time in order that we may revive our nationality. Our immediate need is, that we should clearly define our political ideal, so that the rights of hundreds of thousands of our ignorant and poor brethren, who are not able to appear either before the Government or in the market place, or in the assembly, or at the Council table, may not be trampled under foot. We are responsible for them, and without them, we have no right, either in the name of the Muslim League, or in that of Muslim leaders, to conclude a separate peace. Such an act would mean selling the community, and that is something which we are not accustomed to do.

III.—Legislation.

Sampad Abhyudaya, Mysore, June 30th, 1917.

A free press.

118. In an article under this heading, the *Sampad Abhyudaya*, of the 30th June, writes:—In order to please some of the autocratic officers of the Government of India, some of the Governments of the Native States too have enacted a law to undermine the liberty of the press as in British India. The result is that the people are not free to express their true views. Autocrats always think that by taking away the liberty of speech they can do as they like. They even deceive themselves that they have succeeded. But the truth is otherwise. Great demon kings like Rávana brought about their own ruin by denying the liberty of speech. Alexander and Napoleon wiped themselves out by denying the same liberty. Many a ruler has secretly met with his death for the same reason. The present Russian Revolution is due to the same cause. It is well known that, wherever there are adequate opportunities for criticism in a country, there the chances of revolution are minimised. Nevertheless some short-sighted and irresponsible persons think that they can carry everything before them by their highhandedness and invite many a disaster thereby. As the British are somewhat farseeing, they are able to escape such disasters to a considerable extent. But even the British have not the requisite measure of foresight. That is why trouble is now cropping up in their kingdom too. We pray to God that they may be able to realise the consequences of their failings.

IV.—Native States.

Dravidan, Madras, June 28th, 1917.

Agricultural advancement in Travancore.

119. The *Dravidan*, of the 28th June, refers to the various suggestions that are being made to commemorate the sixtieth birthday celebration of the Maharaja of Travancore, and observes:—It will not be fair to do anything in this connection for benefiting only the Brahman class, who have always been the favourites of this State for purposes of charity. The memorial raised should be such as will benefit all classes and especially those classes which are backward in education, morals, civilization and industries. Our opinion is that the best form of memorial would be to estalish an Agricultural College in Trivandrum, the capital of the State, and to make arrangements for agricultural education being imparted in all schools in the State. We do not think any other memorial will be beneficial to the majority of the subjects of the State, and we hope this suggestion will be acceptable to the philanthropists of that State.

120. Referring to the announcement by the Mysore Darbar that there will be an immediate separation of the executive from the judicial functions in the State, the *Swadesamitran*, of the 3rd July, remarks:—This reform has been demanded in India from the time the Congress came into existence. High officials like the Viceroy have on many occasions admitted the necessity for the reform and stated that it would be undertaken soon. Even the Decentralization Commission recommended the introduction of this reform immediately. But nothing was of any avail. The plea seems to be that the separation of executive from judicial functions would curtail the esteem in which the Collector is held. Thus a system which leads occasional miscarriage of justice is continued for the purpose of maintaining the prestige of the Collector. The fact that this reform is about to be introduced in the Mysore State shows that the Native States which are expected to copy their administrative methods from the British India, are, in certain matters, in a position to teach British India in matters of administration.

A big reform in Mysore.

Swadesamitran, Madras, July 3rd, 1917.

121. In a leading article criticising the work of the Mysore Economic Conference, the *Tumkur Vartaman*, of the 2nd July, says:—The time has arrived for enquiring why the Economic Conference has not been able to show any adequate return for the huge amount spent upon it. The truth seems to be that the members of the executive bodies in the branch committees of the conference seem to have no grasp of economic questions. If they should treat these just as they do in the other departments of Government, we may be sure that no results will follow even after many centuries of work. To render this work more satisfactory what is more important than money is intelligence, energy and enthusiasm coupled with a sympathetic interest on the part of the highly paid officers. The Government do not seem to be prepared as yet to entrust the responsibility wholly to honorary workers. The labours in this connection cannot be fruitful unless there is good mutual confidence between the Government and the people.

The Mysore Economic Conference.

Tumkur Vartaban, Tumkur, Mysore Province, July 2nd, 1917.

122. In the course of a leading article reviewing the annual report on the administration of Coorg, the *Vrittanta Patrike*, of the 5th July, observes:—It is gratifying to note that this little province under the Honourable the Resident in Mysore has effected progress in numerous directions. The forest revenue increased very considerably during the year. The Abkāri revenue also yielded a large sum. The restriction regarding the hours for keeping public houses open, the reduction of the number of shops and the arrangements made for bringing home to the minds of school children the evils of the drink habit, will, it is to be hoped, appreciably put down the vice. It is regrettable to note, however, that the number of children who attended school during the year shows a decrease instead of an increase. Three schools ceased to exist. The grant to the Basel Mission school was withheld. Only 21 per cent of the children of school-going age are receiving education. With more energetic persuasion and encouragement in regard to the spread of education, it should be possible to increase this number considerably. Another regrettable matter is that the number of offences committed during the year shows an increase. It is stated that this is due to the increased efficiency of the Police. Coorg is a fertile province. With the facilities of railway communication with the province, its agricultural produce could be more easily exported and trade would increase, leading to an increase of the population and the further advancement of the province.

The administration of Coorg.

Vrittanta Patrike, Mysore, July 5th, 1917.

V.—Prospects of the Crops and the Condition of the People.

123. The *Dravidan*, of the 30th June, referring to the backward condition of the people of this country in the matter of improving agriculture, which is the main source of livelihood for the crores of people in this country, dwells upon the necessity of agricultural schools being started in different localities, so as to improve the knowledge of the people in agriculture, and of rendering pecuniary assistance to the agriculturists, both of which require the help of the Government, and observes

Agriculture.

Dravidan, Madras, June 30th, 1917.

that, as long as the Government do not make serious efforts in this matter, the holding of any number of agricultural conferences will not result in any material advantage.

Errata.

Report No. 25.

Page 1799, line 34, *substitute* "at" *for* "of" *after* "amazed".
" 1802, paragraph 118, line 17, *omit* "the" *after* "with".
" 1802 " 118, " 30, *substitute* "royal" *for* "loyal".
" 1803, line 3, *omit* "the" *before* "Fate".
" 1804, " 4, *substitute* "Requiescat" *for* "Requires cat".
" 1804, " 5, *substitute* "he" *for* "the" *before* "too".

Report No. 26.

Page 1835, line 3 from the top, *for* "cannot" *read* "can not".
" 1837 " 30 " " *for* "studnts" *read* "students".
" 1839 " 22 " " *for* "Comissioner" *read* "Commissioner".
" 1841 " 4 " " *for* "Chemsford" *read* "Chelmsford".
" " " 23 from the bottom, *delete* the comma after "paper".
" 1842 " 14 " top, *for* "resolution" *read* "resolutions".
" 1848, paragraph 43, line 6, *for* "*ound*" read "*Round*".
" 1854, line 5, from the bottom *insert* "who" *for* "why".
" 1860 " 2, *insert* "may" *for* "many".
" 1866, item 88, line 5, *substitute* "health" *for* "heath".
" " " 88 " 18, *insert* " , " *after* "Kába".
" " " 88 " 46, *substitute* "speak" *for* "seek".
" " " 88 " 52, *substitute* "life" *for* "lip".
" 1867, line 5, *insert* "is" *after* "corpse".
" " item 89, line 15, *substitute* "Saturday" *for* "Saterday".
" " " 89 " 18, *insert* "the" *before* "activities".
" " " 89 " 34, *substitute* "India's" *for* "Indias".
" 1868, line 2, *substitute* "villains" *for* "villians".
" " " 5, *insert* " , " *before* "disorder".
" " " 17, *substitute* "rule" *for* "rules".
" 1869, " 37, *substitute* "maledictions" *for* "malidictions".
" 1870, " 3, *substitute* "extraordinarily" *for* "extraordinary".

CONFIDENTIAL. No. 28 of 1917.

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 14th July 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(a) *Police.*

1. The *Indian Patriot*, of the 7th July, writes:—"Dr. Varadarajulu Nayudu of Sankaridrug writes to *New India* about an instance of police terrorism which, if true, deserves at least as much prominence in the attention of the Government as that of Inspector Jaffer Hussain of Tuticorin—the name of the Sankaridrug police official does not, however, transpire. . . This kind of unnecessary annoyance (i.e., the taking of the names of those who attended, etc.), must cease. We can understand a straightforward order that meetings should not be held to protest against the internments, but we can never understand this havoc of letting loose Police dogs among the people. . . The mischief done by this ceaseless irritation is serious, and is particularly unfortunate; because it could be easily avoided. It is, we think, necessary that explicit instruction should be issued to the Police not to rouse popular agitation by this display of over enthusiasm. No doubt they are actuated, as they understand it, by the best of motives, but the result is to unnecessarily keep an agitation incessantly before the public."

Indian Patriot, Madras, July 7th, 1917.

The Police and "Protest" meetings.

(b) *Courts.*

2. *Justice*, of the 10th July, remarks:—"We understand from a note in the *Madras Mail* that the Secretary of State has sanctioned the raising of the number of permanent Judges in the Madras High Court from eight to ten. . . In other words, there will be ten permanent Judges and three temporary Judges from the date of the reopening of the High Court bringing the total up to the unlucky thirteen. This will never do. If thirteen Judges continue to sit on the High Court Bench some calamity will happen. Superstitious clients may decline to continue litigation. That will be the worst calamity that could happen to the High Court or something less terrible may happen. . . . In increasing the number of Judges in the High Court we have been proceeding very much as the British army at the Western front has been doing of late. First there is an advance, then there is a delay to consolidate our conquests, then a further advance and so on. That is what we have been doing with regard to the High Court. First of all a number of temporary Judges are appointed, then some of them are made permanent, then more temporary Judges, then a delay to get some more Judges made permanent and so on. We have just accomplished a bit of consolidation of conquered appointments. Therefore, the next move is obviously to appoint more temporary Judges. One of the temporary Judges has been made permanent. Therefore the logical conclusion of that would be the appointment of another temporary Judge. . . . We know that the work of the High Court will never become current, no matter what the number of Judges may be. The more Judges there are on the High Court Bench the more temptation there is for vakils to speak at greater length. The *Mail* observes that when the High Court was transferred from its old home opposite the Harbour to the present Law Courts, there were six Judges on the Bench. At the closing of the High Court two months ago there were twelve Judges on the Bench, though the number of cases has not doubled during that period. Therefore it is not the increasing litigation that has necessitated the appointment of more Judges, but it is the prolongation of litigation that has been the cause of it. . . . During the war time economy has been attempted in almost every department except the judicial, but we do not grumble at that. Even with fifteen Judges in the High Court we think we get off rather cheaply, for under a Home Rule Government we are certain there would be at least twenty-five Judges on the Madras High Court.

Justice, Madras, July 10th, 1917.

The Madras High Court.

New India, Madras, July 10th, 1917.

Writing on this subject, *New India*, of the 10th July, says :—"The announcement has been made that the Secretary of State for India has settled finally the permanent strength of the Madras High Court at ten Judgeships, and that, for the present, he has sanctioned, if the state of work needs it, more temporary Judgeships. . . The position which the Secretary of State professedly—we say professedly, because the final upshot of the whole matter is so extraordinary a sequel to it—set about to rectify was that of a High Court with eight permanent Judges and four temporary Judges. The position which will result from his decision is a High Court of ten permanent Judges and three temporary Judges. . . When Samuel Johnson published his first accounts of Parliamentary proceedings, he always took care, as he himself put it, that the Whig politicians had not the best of it. When the bureaucracy in India proceeds to settle plans connected with the administration of justice, they apparently take equal care that the vakils have not the best of it. . . Now when the permanent strength is increased, it is neither left at nine, which would have left three places open to the vakil section of the Bar, nor at eleven, which while giving the other two classes a preponderance in numbers, would have secured the vakils those three places, but the strength is put at ten, so that both civilians and the Barristers might have equal benefit from the permanent increases—without being left to the chance of a dispute or competition among themselves—and the vakils are left without the benefit of any permanent addition to their prospects. There will be four permanent civilian and four permanent Barrister Judges of the High Court, but the permanent vakil Judges will hereafter continue to be only two. Not even the most sundried bureaucrat will dare to say that the vakil Judges have not had a distinguished record as His Majesty's Judges. Then, is this not a case of the claims of vested interests or of the ruling race being placed above the claims of fitness and the claims of equal opportunities for all His Majesty's subjects alike? And if this is so in the selection of those administering justice in the highest Courts of the land in the name of His Majesty, what are we to hope for where the clash of interests may occur in the lesser spheres of public administration?"

(e) *Local and Municipal.*

Justice, Madras, July 7th, 1917.

3. *Justice*, of the 7th July, has the following:—"We read in a contemporary that the Collector of South Arcot has recommended the appointment of his personal assistant as the Vice-President of the District Board.

The Vice-Presidentship, South Arcot District Board.

Here is an opportunity for putting in a non-official vice-president. We do not see any reason why the Collector should not have thought of it seeing that the district is in no dearth of competent non-officials to discharge the duties of the vice presidentship of the District Board. Unless some convincing explanation is offered for it, the reported arrangement is sure to provoke hostile criticism. At all events such an appointment will go to discount the hopes which His Excellency's speech at the last meeting of the Legislative Council on local self-government very naturally raised."

Hindu, Madras, July 10th, 1917.

4. The *Hindu*, of the 10th July, states:—"The present system of water-supply in the City has already become a grave scandal, and it must be ended immediately if public confidence in the efficient administration of the Corporation should be restored. We are deluged with complaints about the very unsatisfactory results of the new scheme of intermittent supply and the amount of annoyance, inconvenience and discomfort caused by the practice is alarmingly great and the Corporation Executive cannot any longer afford to look on the hardships endured by the residents with complacency. The experiment has been tried and found to be disastrous in its results, and we must warn the Corporation that it does not ensure a steady supply of water as hitherto, it will be playing with the health of the residents in the City. . . The intermittent system cannot satisfy the requirements of the people and there should be no hesitation in closing the interesting experiment. The ratepayer in Madras is the hardest hit and the worst served of all the principal cities in India. The lavish expenditure on the new water-works was trumpeted to herald the dawn of the happy times when the residents will be given

The Madras water-supply.

a never ceasing supply of filtered water. But what are the facts, and have the huge sums been spent only to inaugurate the intermittent system? The situation created by the present muddle in the municipal affairs of the City is one which is not exhilarating to contemplate. . . The Commissioners of the Corporation cannot, in the interests of the ratepayers whose interests they should safeguard, allow the existing conditions to continue for a day longer. The new system of water-supply should be abolished forthwith, the inhabitants should be promised a continuous supply of water and a thorough enquiry should be instituted into the deplorable muddle which has already caused such hardship.

Justice, Madras, July 12th, 1917.

Justice, of the 12th July, writes:—"We understand that the Corporation of Madras are about to terminate the experiment of the intermittent water-supply and to revert to the continuous supply, but the President warns the public that as the water-supply will be a mixture of unfiltered and filtered water the consumers ought to boil the water before drinking The President of the Madras Corporation is improving. In 1915-16, for months together, when he supplied a mixture of filtered and unfiltered water to the citizens of Madras no such previous warning was given. . . The *Madras Mail* now remarks 'The only thing to be said in its favour is that it does it openly after giving fair warning'. Yes, most thieves get honest when they are caught.

"That the Corporation would very soon stop the intermittent supply and revert to the continuous one we were absolutely certain. That they ever did try the intermittent system only shows how stupid they are. . . The cry that they have not a sufficient amount of filtered water and therefore they are compelled to supply filtered and unfiltered mixed is a hypocritical one. The municipal authorities ought to know by this time that their so-colled filtered water is not sufficiently pure to be used as drinking water. Ever since the completion of the filter-beds they have only been yielding impure water. . . It is also an idle pretension that by mixing filtered and unfiltered water you could improve the quality of the mixture. No one who has had any scientific training worth the name would put forward such a proposition. And therefore if a mixture of filtered and unfiltered water is supplied it amounts to supplying unfiltered water, and then why go through the farce of mixing the so-called filtered and unfiltered water? They can only have one object in view, that is, to bamboozle the people. The Corporation have bungled, mismanaged and made a hideous mess of their water-supply works, and the only practical method of getting out of that mess would be to continue the supply of unfiltered water until such time as they can have proper filter-beds to give the required quantity of filtered water. While supplying unfiltered water to the inhabitants the existing filter-beds ought to be emptied and filled again under proper supervision. At the same time additional filter-beds ought to be constructed. Till these arrangements of the filter-beds are completed the citizens must be supplied with unfiltered water which is in no way inferior, as drinking water, to their so-called present filtered water-supply. . . A proper scientific enquiry ought to be made into the working of the filter-beds in Madras, and if it is proved that they are not what they pretend to be, then the mistakes ought to be corrected at the expense of the authorities who have bungled and not at the expense of the innocent rate-payers. We have never seen or heard of greater municipal incompetence anywhere else. That, perhaps, cannot be helped. But the intolerable part of it is that these bungling municipal authorities sometimes pretend to lecture to the people on sanitation."

Hindu, Madras, July 12th, 1917.

Writing on this subject, the *Hindu*, of the 12th July, says:—"The President of the Corporation of Madras Mr. J. C. Molony should be congratulated on his prompt compliance with the demand of the residents of the city that the intermittent system of water-supply should be immediately abolished in view of the great inconvenience caused by it. Complaints had become so numerous and insistent that that any further delay in reverting to the former method would have been unpardonable folly. . . The question of an efficient supply is a difficult one, but it is monstrous that after an expenditure of half a crore of rupees on the new water-works, the Corporation should have recourse to various shifts and devices to secure a supply of filtered water and then finally to fall back upon a system of a mixed supply of filtered and unfiltered water. . . As we have

already said, the question of water-supply in the city should be thoroughly investigated and efficient remedies applied. This is absolutely necessary in fairness and justice to the overtaxed rate-payers, and if this is not done, the Corporation will well deserve to be called inefficient, irresponsive, and miserably under the mark."

(k) General.

WEDNESDAY REVIEW, Trichinopoly, July 4th, 1917.

5. The *Wednesday Review*, for the week ending 4th July, writes:—"The Secretary of State is to be congratulated on his obtaining His Majesty's sanction for the retention in office of Lords Pentland and Willingdon for sometime longer. Although we are told that the restrictions on travel have necessitated this step, we dare say that far weightier reasons have prevailed. The period of extension is not stated but if they are to remain here for another five years, they will have their work cut out for them. . . While we feel grateful to Mr. Chamberlain for obtaining an extension of term to Their Lordships, we are no less grateful to them for consenting to continue in their offices at much sacrifice to themselves, and bear again the burden of administration when they might have looked forward to a well-earned rest."

Lords Pentland and Willingdon.

WEST COAST SPECTATOR, Calicut, July 5th, 1917.

Writing on this subject, the *West Coast Spectator*, of the 5th July, says:—"It must indeed be the restrictions in travel now in force that must have led the Secretary of State into giving Lords Pentland and Willingdon extensions of office. Otherwise Mr. Chamberlain would not have shown this consideration to these two satraps which Lord Hardinge and Carmichael were refused although Indians were very keen on it. Extensions of office have never done good in the past, and in the case of Lord Pentland we do not know how His Excellency would fare. There is no denying the fact that as Governor he has failed to reach up to the expectations of the educated classes who, rightly or wrongly, hold that he has failed to apply his Radical principles to the Government of the Province. . . We have only to express the hope that Lord Pentland will yet see his way to infuse a little more of his Radical spirit into the administration, and make amends for his lapses."

NEW INDIA, Madras, July 10th, 1917.

New India, of the 10th July, observes:—"The Anglo-Indian press has naturally been jubilant over the indefinite prolongation of His Excellency Lord Pentland's term of office. . . The official notification explains this as due to the restrictions imposed by war. But it is a poor compliment to the powers of the Secretary of State, if when a provincial head could promise a safe conduct to Mrs. Besant to England he could not secure a similar one to Lord Pentland. And we know that the restrictions will not prevent Mr. Bhupendranath Basu and Sir Prabhashankar Pattani and Mr. Aftab Ahmed Khan from going to England. Or did the 'safety' in Lord Pentland's offer merely refer to condition of the province in Mrs. Besant's absence rather than to her personal safety? But whatever the number and variety of reasons alleged, or whether Lord Pentland stays or goes, the agitation in the province will not cease.

WEST COAST SPECTATOR, Calicut, July 5th, 1917.

6. In a leader on this subject, the *West Coast Spectator*, of the 5th July, states:—"The average official is a slave to routine and a highly centralised system of administration that leaves him no leisure to move freely about cultivating the acquaintance of the real people and their leaders. In the good old days, in our own district (Malabar), Connolly, Macgreggor, Austin, Sharp, Logan and Winterbotham, whose names are household words were of the people practically; they had opportunities of entering into the life and thoughts of the people. The exigencies of transfer were not then so pressing as they are now, and a Civilian had time to settle down and to acquaint himself with his new surroundings. "Banyan tree darbars" were the order of the day, and the results they achieved were beneficial. In our own time, Mr. Tottenham and Mr. Cotton, and before them Mr. Dance, went very near the ideal, but before they could reach it they were taken away to other spheres, but even now their work and name endure. To be candid, we must also state that we have now a different set of people. While in the

The unrest in India.

olden days our karanavans and fathers were content with orderly development and progress, were concerned more with the harvest and the weather than the Irish question or the Balkan crisis, we are now impatient idealists who hanker after an Utopia or Home Rule that is alleged to be the panacea for all evils. We do not make any allowance for the complexity or diversity of the administrative problem, the difficulties the Government have to contend against, the conflicting interests they have to reconcile and the stupendous nature of the task before them. The result is that the officials and the people drift apart from each other, there are mutual recriminations and, unfortunately, mutual distrust also. We never give the officials credit for good intentions, bureaucracy is always on the brain, and with some of us, the very word has the effect of a red rag on a bull. Our criticisms destroy rather than construct, and in the case of many of us bureaucracy is synonymous autocracy. Another cause that operates is the advent of spurious leaders. Fed upon emotional politics and sentimentalism we run helter-skelter after the stump orator who whet our political appetite and serve pungent dishes. . . . Altogether, the situation in the country is not one which we can survey without anxiety. Sufficient unto the day are the evils thereof, but as days advance fresh troubles and evils crop up, the creation of both the Government and the people. For how long is this state of affairs to continue, for how long are we to observe with regret the policy of drift which both the parties follow. The Government lack imagination and the people the appreciation of the many difficulties ahead. . . Altogether we think it is time that the Government of India was liberalised, placed themselves at the head of the national movement in this country and became a national Government in the purest and truest sense of the term."

Writing under the heading "the Nemesis" the *Non-Brahman*, for the week ending 8th July, says:—"It is this kind of false and put up agitation that seriously detracts from the force of Indian agitation. Because we read that Sir Edward Carson could start a rebellion in Ireland, we think that the best way to bamboozle the British is, by speeches and resolutions and veiled references to subterranean machinations. If students should not be allowed to participate at political meetings, if Mrs. Besant and party are not to be left out of internment, we are told that serious things will follow. What will follow? Nothing can follow which the Government cannot face. Because Mr. Horniman has to earn his bread by abusing Dr. Nayar, it does not mean that India is on the verge of a rebellion. Because newspaper editors have to live by flattering their readers that they are really cleverer than any one created by God, only they have no scope to employ their powers, there is no reason why truth should leave the land. . . The Zamindars did not care to come forward and preach their political opinions but they had to, for they found a representative who was misrepresenting them. The Zamindar manifesto is a crushing reply to those who would have Home Rule in a hurry. It is only a foolish agitation that could be so easily exposed. It would have been well if the dignity had been preserved; as it is, they have urged the country to come out and protest. . . This wild agitation has made responsible officials enquire what the matter is, and the reply comes from influential quarters to the effect that these people who make the loudest noise are the professionals. Thus have we lost; thus have we exposed ourselves; thus have we proclaimed our unfitness for self-government by betraying the mutual jealousies and lack of confidence among ourselves."

Non-Brahman, Madras, July 8th, 1917.

7. The *West Coast Spectator*, of the 5th July, remarks:—"For some time past we have been hearing strong rumours about a Fourth Member being appointed to the Madras Executive Council, the office probably going to an Indian. Provided an Indian of the right sort and calibre is appointed, the innovation will certainly be appreciated by the people. . . We would prefer an Anglo-Indian Civilian, who can sometimes bring an open mind to bear on the consideration of administrative or public questions and rise above *party* or *sectarian* influences, to an *apkawaste* Indian renegade or political turn-coat with several axes to grind or vanity to satisfy. Such an Indian, however able, is more a public danger than a champion of people's rights. . . Why not ask the non-official members of the local Council to

The Madras Executive Council.

West Coast Spectator, Calicut, July 5th, 1917.

elect the member. Such a procedure will not only gratify the people immensely, but will also bring the *popular* element into the Council. This will certainly be a step towards rallying the moderates, and put the intentions of the Government beyond doubt."

Hindu, Madras, July 7th, 1917.

Lord Hardinge and the Mesopotamian Commission.

8. In commenting on Lord Hardinge's statement in the House of Lords, the *Hindu*, of the 7th July, says:—"The Indian public will view with dismay the raising of important matters of administration, military and civil, regarding India and their final disposal, without any reference to the people of India, without so much as bestowing a thought that the issues affect them most and that their opinions must count. . . It is astonishing that these far-reaching proposals are discussed behind the back of the people of India. There can be no more powerful argument for bestowing upon the people of India real self-governing powers and the budget right than this systematic, perverse and unjust policy of deciding momentous issues without any reference to the Indian public and without eliciting their opinion."

Justice, Madras, June 7th, 1917.

Social intercourse of Europeans and Indians.

9. Referring to the comments of the *Hindu* and the *Madras Times* on Lady Katherine Stuart's paper before the East India Association, *Justice*, of the 7th July, observes:—"Long before Kipling wrote about the impossibilities of the East and the West meeting and long after, people both in India and in England have written and spoken extensively on the eternal subject of social intercourse between Europeans and Indians. . . A more useless task than that of asking English people to change their ways and manners in order to meet and study the Indians we cannot think of. It is not necessary for anyone to change one's ways before one can understand somebody else's ways, and we do not believe that it is correct to say that English people who have lived long in India do not understand the Indians. They do understand, but the only thing is that they do not always admire the ways of Indians. Perhaps some of them have an amused contempt for the ways of Indians. . . Entire social fusion between the two communities we never expect, and we do not advocate any attempts to bring about such an artificial fusion. All that we want is that the Indian should understand the Englishman's point of view and that the Englishman should understand the Indian's point of view. . . It is not the outward manifestations and flattering words that we want. If the English people will understand our points of view, that would be sufficient. Social reform of the Hindu community can never be brought about by European reformers. That reform must come from within. . . Want of social intercourse has not prevented Englishmen in India from appreciating the worth of very orthodox Hindus, let us say, like Sir T. Muthuswami Ayyar or Sir Bhashyam Ayyangar who were very orthodox in their ways and as such had very little of what we may call social intercourse with the Europeans. . . We particularly dread the increase in the spread of philanthropic associations headed by English women who visit Indian homes and sympathise with the *down-trodden Indian women* for their subjugated and miserable condition. Such philanthropic workers even when they do not come to preach Christianity inflict perfect boredom on the *down-trodden Indian women*. What is more they are incapable of producing any impression on the Indian women who, in their own resigned way, will simply say 'They have their ways, we have our ways'. In the higher social ranks the attempt of English women to civilise Indian women by organising clubs for them and converting them into suffragettes and bridge players is also an undesirable innovation. We say all these because we are afraid that as a result of the preaching of Lady Katherine Stuart a fresh battalion of European social workers may be organised to study us at close quarters and come and preach to us on social elevation. Oh! Help!"

Hindu, Madras, July 9th, 1917.

The Congress Presidentship.

10. The *Hindu*, of the 9th July, states:—"We publish elsewhere a communication from Sir S. Subrahmania Ayyar suggesting to the Congress Committees to elect Mrs. Besant to the Presidentship of the next Congress. We regret we have to express our disagreement with the view of our respected countryman. . . For the purpose merely of showing the opinion of the country regarding Mrs. Besant's activities

and services to the country, it seems to us unnecessary and a futile proceeding to elect her as President of the Congress, when she is debarred by superior force from acting as such. . . . The President of the Congress is elected not for the purpose of merely demonstrating the sense and sentiment of the people, however overwhelming it may be in favour of a particular personage, but for the person elected actually to preside and to conduct the business of the national institution. . . . We think, however, that it will be something like overshooting the mark to elect Mrs. Besant when it is practically certain that under the present order of internment she cannot act as President of the Congress."

11. In the first of a series of articles under this heading, *New India*, of the 9th July, remarks:—"So much has been said, in season and out of season, of the perfection of the administrative system in India and of the marvellous efficiency of the heaven-born coterie that directs this system, that the revelations of absolute ineptitude and wrong headed bungling, made in the Mesopotamia Commission Report, must have come upon those who have put implicit faith in this gospel according to bureaucrats, with a tremendous shock. . . . We leave to the bureaucrats and their apologists the task of reconciling if they can, these facts, with the theories of the monopoly of political experience, of supereminence in administrative ability, and of superhuman initiative and foresight, which have been so sedulously attempted to be impressed upon the Indian mind by a process of constant reiteration. . . . The imaginary campaign of calumny and discredit, which has been made to serve as an excuse for the internment of Mrs. Besant and the initiation of a policy of repression, pales into mere mild talk by the side of this authoritative and unanswerable indictment. The fact cannot any more be gainsaid that the attempt of governing a great people by means of an exclusive caste of foreign bureaucrats has had its day and must now cease to be. India demands it, the Empire needs it and the world awaits it."

New India, Madras, July 9th, 1917.

The Mesopotamia muddle and after.

12. *New India*, of the 10th July, writes:—"A writer in the London *Daily News*, discussing the conversion of General Smuts 'from the foe of Great Britain into one of its most brilliant instruments,' recalls to mind that General Botha once said that 'three words saved South Africa for the British Empire.' 'What were they,' he was asked. 'Methods of barbarism,' he replied. 'Those words uttered by the official leader of the Liberal Party sent a thrill through our people.'

New India, Madras, July 10th, 1917.

The advocacy of self-government in England and India.

"The writer, further, points out that 'there were two men whom the Boer Generals had learned to trust, Kitchener in South Africa and Campbell-Bannerman at home.' Kitchener offered his terms to the Boer Generals and asked them to accept them assuring them at the same time that 'in a year, or at most in two years, there will be a Liberal Government in England and you will get self-government.' It was this prophecy and Campbell-Bannerman's fulfilment of the prophecy that saved South Africa to the Empire.

"The writer then triumphantly exclaims that 'it was the *last* struggle of Imperialism and Liberalism in the governance of the British Confederation, and it is the triumph of the Liberal idea of self-government that the presence of General Smuts in our midst today represents'. (Italics are ours).

"Was that struggle the last? If so, how is it that in India an earnest advocacy of self-government was declared by the Parliamentary trustee of Indian interests as 'a dangerous political agitation which might even be disastrous to India' and that it was an 'undesirable political propaganda' for students? Is India not a member of the British Confederation? What is the present struggle between educated India and the Anglo-Indian Bureaucracy but a fight to the finish between brummagem Imperialism and large-hearted Liberalism? . . . May we ask our Anglo-Indian friends, putting them on their oath as jurors, to read and digest this passage and say with as much sincerity and impartiality as may be furnished by the quantum of British blood coursing in their veins, whether it does not contain exactly the idea and the argument that Mrs. Annie Besant and her *New India* have been endeavouring to propagate in this country and whether

the venerable lady and her faithful gifted lieutenants were not deprived of their liberty by a once Radical Governor because of such endeavour, whereas General Smuts and President Wilson have been almost deified by their countrymen at home for leading them from the darkness produced by the never-ending ancient European antagonisms into a 'nobler plane of ideas,' clearing the issue and moralising their case? May we not, with the same writer, say that this difference in treatment is due to the machinery of Government in England 'scrapped' by Mr. Lloyd George. 'He has made Lord Milner his right-hand man and has seated Lord Curzon on his left hand,' and we may add, Austen Chamberlain on the *gadi* of the Great Moghul at Downing Street. 'He has closured the voice of the *Nation* abroad and has made Lord Northcliffe the mercury of his ideas. It is this surrender of the interests of democracy to the enemies of democracy that is the ultimate root of the distrust that prevails, and the discontent that has gone so deep in the labour world'—and we may add—in the Indian continent."

NEW INDIA, Madras, July 13th, 1917.

The making of leaders.

13. In concluding an article on this subject, *New India*, of the 13th July, remarks:—"These are times when courageous declaration of principles is required and one way to impress it is indicated by the United Provinces and Bombay leaders by joining the Home Rule League. What must we think of those here and elsewhere who have not done so? We know that however much we may shield and protect them in these columns, they are marked men in the young Indian public who have now the occasion to know who are truly their leaders and who are only nominally so, because they want to be in the good books of both the Government and the people. We feel the process at work which is sifting our publicists into grain and chaff and a few days more will clearly show where stands who.

"Members of young India, here is a magnificent opportunity before you. Do not wait to be led; endeavour to be leaders yourselves; do not be deterred by Governmental frowns; do not be tempted by bureaucratic favours; do not fall prey to any system of political jobbery. Resolve to be a man of the people and shun equally praise and blame from the opposite camp of those who are fighting against our freedom. Be courageous, be firm, be persistent and remember that unless the interned leaders are released, your foremost duty is to intern, boycott, reject everything—bureaucratic and official. The motherland has proclaimed her needs, she has raised the cry: 'Who will deliver me from bondage; which of my sons will be heroes in the strife.' The time for waverers and sycophants is over, that for courageous, dauntless, single-eyed patriots has arrived. Who will make the adequate response and find a place in the history of India?"

VERNACULAR PAPERS.

I.—Foreign Politics.

14. The *Hindu Nesan*, of the 6th July, reproduces in Tamil the prophecy of a Japanese astrologer about the end of the war, which appears in the *Hindu* of the 5th idem.

A prophecy about the war.

Hindu Nesan, Madras, July 6th, 1917.

15. The *Andhrapatrika*, of the 4th July, in its leader on war observes:—As Lloyd George has said though the final victory has become distant by the Russian revolution, it is certain that the victory that will be obtained is sure to be complete. But much has yet to be done. The recovery of the countries conquered is fraught with difficulties. It will take time to put down the pride of the Germans who have been prepared for war and prepared to stake their all. The sub-marine peril has not yet been removed completely. Mr. Lloyd George has promised that war will not be stopped until victory is gained whatever obstacles may stand in the way. Thereby liberty will destroy autocracy. This is the vow of the Premier. All are awaiting the fulfilment of this vow.

The war.

Andhrapatrika, Madras, July 4th, 1917.

16. The *Messenger of Truth*, for July, says:—On account of the German submarines sinking merchant vessels and on account of the army needing all available provisions, the people of the countries engaged in the war have not sufficient food-stuffs to eat. The Germans and their allies also experience the same difficulty. It seems that the time has come when every one in England can have only a half-meal.

The food problem in England.

Messenger of Truth, Madras, July 1917.

17. Referring to the troubles in China, the *Yogakshemam*, of the 6th July, points out that a *republic* being replaced by *autocracy* is more surprising than the latter being replaced by the former, and that, owing to the selfishness of certain Chinese leaders, and to the interference of Japan, America, Germany, and other foreign powers, China has had no peace at all, since the establishment of the republic, and asks "Who will not be sorry for these dissensions which have crept in in our neighbouring country?"

Troubles in China.

Yogakshemam, Trichur, July 6th, 1917.

II.—Home Administration.

(a) *Police.*

18. Referring to the fact that the Police Inspector Mr. Jafer Hussain stopped a meeting arranged to be held at Tuticorin, to protest against internments, the *Desamata*, of the 27th June, says:—We are glad the Police Inspector did not go the length of interning persons under the Defence of India Act. May the leaders know who gave the Inspector authority to stop the meeting!

Tuticorin meeting.

Desamata, Rajahmundry, June 27th, 1917.

19. The *Desabhimani*, of the 1st July, says:—In ancient India spies were not engaged for knowing the defects in the people and punishing them, but for ascertaining what the people had to say about the Government and the officials for the purpose of helping the Government to redress the grievances of the people. We nowhere read in ancient history that the Government ever punished or attempted to punish the people for disclosing their defects. . . We have been hearing of the Criminal Investigation Department ever since the starting of the agitation in Bengal against the Bengal partition. So long as the Criminal Investigation Department officers follow just ways, there can be no harm from them, but when they tread unjust ways, the difficulties caused to the people thereby are beyond description. Their reports are gospel truth to Government, but in our experience, a great portion of them is false. Still the Government place implicit faith in their words and there is no use of our complaining. The Government get reports about public bodies through them, but we think the authorities will, if they communicate directly with those bodies themselves, get

The Criminal Investigation Department.

Desabhimani, Guntur, July 1st, 1917.

truer information. We do not say that it is useless to have that department, but we understand from the commotion in the people that a good deal of what they do is wrong. It is the duty of the Government to remove this stain on themselves.

ANDHRAPRAKASIKA, Madras, July 3rd, 1917.

Police Sub-Inspectors.

20. A correspondent to the *Andhraprakasika*, of the 3rd July, says:—The Police Sub-Inspectors are devoid of experience and therefore do not know how to manage their business. They suspect their subordinates and the village officers. The constables have no respect for them and do them any amount of harm. The constables do not fear extra drill or punishment by black mark. Under such circumstances, there can be no detection of crime. The present day Sub-Inspectors think that it is beneath their dignity to make friends with village officers. How can they get the required information in cases? The higher authorities do not seem to interfere in these matters. The Circle Inspectors are a disadvantage to the department. Instead of advising and helping the Sub-Inspectors, they promote animosity between them and the constables. When a Sub-Inspector prescribes some duty to a constable, the latter goes to the Circle Inspector and complains, with the result that the Sub-Inspector is asked to give that duty to some one else. The Circle Inspectors are a source of trouble to the Sub-Inspectors, so much so that the constables do not respect the latter at all. If the grade of Circle Inspectors is abolished, the Deputy Superintendents will be of much help to Sub-Inspectors, and the constables will then serve under them respectfully.

(*b*) *Courts.*

SWADESAMITRAN, Madras, July 7th, 1917.

The Madras High Court.

21. The *Swadesamitran*, of the 7th July, publishes a letter from a correspondent on the subject of the recent addition made to the number of permanent Judges of the Madras High Court, and the recommendation of the Madras Government to confirm the temporary additional Judges. In the course of this letter the following observations occur:—The fact that permanent arrangements are not made in the case of such important officers of law as the Judges of the High Court is indeed a reason to lower the regard and esteem the people have towards these officers. If High Court Judges, who occupy the highest seats of justice, are given extension of service every six months or a year like ordinary officers, doubt is raised in the minds of the people as to how it is possible for these Judges to discharge their duties impartially. Therefore, it will indeed be a good thing to put a stop to the present practice of appointing additional Judges. Such arrangements may be made for short periods whenever the work is increased under unforeseen circumstances. However, the powers to appoint temporary additional Judges should be rarely exercised and not as a matter of course. Moreover, as far as our experience goes; more Judges than nine are not required to dispose of the work in the High Court. But the Secretary of State has consented to the appointment of ten permanent Judges. This is, in our opinion, quite sufficient. There are certain other reasons for our saying that nine Judges will suffice. According to the statute, a third of the number of permanent Judges should be barristers and a third civilians. Consequently there can be three Indians. If there be ten Judges, it happens that four should be barristers and four civilians. Then there can be only two Indians. It is the opinion of certain distinguished Judges that it will be by itself an excellent thing if the people are convinced that in the Supreme Court of Justice the Judges spend their whole time and energy solely in the administration of justice even though work may thereby be delayed. This is indeed also the opinion of the people. Therefore there is no reason for the Government to increase the expenditure by appointing additional Judges on the score of arrears of work.

(*d*) *Education.*

UNITED CHURCH HERALD, Nagarcoil, July, 1917.

The Intermediate Examination, 1917.

22. Referring to the high percentage of failures in the recent Intermediate Examination of the Madras University, the *United Church Herald* for July observes that the failures are due partly to laxity on the part of the heads of colleges in the matter of admissions of students into the college classes, partly to

overstrictness on the part of the University examiners in the valuation of answer papers and partly to the neglect on the part of the students who, without proper attention to study, waste their time in playing at cards and attending theatres, and smoke cigars and cigarettes and thereby spoil their memory. The paper remarks that it is the duty of the educational authorities to see that these causes are removed and that students devote much of their time to study.

23. The *Swadesamitran*, of the 6th July, writes:—There is a great difference between the instruction as imparted in England and that as imparted in India. In England they develop all the powers of the child and pay attention to its intellect, memory, sensibility, desires and physical strength. The first two alone are developed in India, while the others are neglected. As an effect of the method followed in England, not only do the students there improve their intellect but also acquire such qualities as patriotism and loyalty and become physically strong. In India the ideal is to pass examinations merely for the sake of earning a livelihood, and students are engaged in preparing themselves for the same. These examinations are indeed such as to test only the training of memory. Mr. Justice Bhiman of Bombay writes in the *Bombay Chronicle* that it is true that the method of instruction imparted here, instead of training the intellect to be a useful faculty, converts it into a dustbin. He belongs to the Civil Service, and when one belonging to that service relentlessly condemns the very method that is held in high esteem by the members of that service, it becomes reasonable for the Government to give up this method and co-operate in the deliberations that are being made by Mrs. Besant and others to impart instruction on national lines. By education all the natural powers of the man must be developed. Why should we waste our time in reading several English books with a view to speak and write correctly English, a language foreign to us? Should we not train ourselves to think and to consider and act as the occasion requires? Memory too should be developed, but instead of burdening it with unnecessary things, only such matters as would be useful to us should be committed to it. The student should be active and enthusiastic and have strength of mind to tread upon a running serpent. His education should not make him think of the protection of his family as his only object of his life, but also instil in his mind the noble idea that it is his duty to strive for the well-being of his country and people. Unless people care for self-respect, this nation cannot progress. The student should be made familiar with the ancient history of this country in order to make him feel that he also comes of a martial race, and not to think that it is his fate to suffer himself to be beaten by others. The Indian Histories now in use in schools close in a few pages the ancient civilization and the condition of people, and elaborately deals with matters such as the various invasions of India by other nations. Such books as these should be torn and thrown away and replaced by books that can speak of the greatness of the Hindus. Unless the method of instruction is reformed as suggested above, it will not be possible for us to derive the full benefit of education.

National education.

SWADESAMITRAN, Madras, July 6th, 1917.

24. The *Andhrapatrika*, of the 3rd July, reports Mr. Earnest Wood to have said:—We have to find out the defects in the present system of education in which book-learning is the most important thing. The student does not develop character by book-learning. Again the education now imparted is not useful in life, and is quite unsuited to the present times. It is thus full of defects and we have to replace it by a system which will develop character in the student.

Mr. Earnest Wood on education.

ANDHRAPATRIKA, Madras, July 3rd, 1917

25. The *Andhrapatrika*, of the 3rd July, publishes a Telugu version of the curriculum, etc, of the National University College at Madanapalle, into which the Madanapalle College was transformed.

The Madanapalle College.

ANDHRAPATRIKA, Madras, July 3rd, 1917.

26. A correspondent to the *Andhrapatrika*, of the 3rd July, remarks that the present system of education ruins the physical vigour and health of boys and girls and that 75 per cent of the graduates have lost their health and are unable to do any work.

The present day education.

ANDHRAPATRIKA, Madras, July 3rd, 1917.

SUDARSINI, Viswasatiyapuram. July 1st, 1917.

27. The *Sudarsini*, of the 1st July says:—Only 16 per cent have passed the Intermediate examination. This is horrible. It is only our University that shows such bad results. What is to be done when so many candidates are plucked every year in the Intermediate and School Final examinations just as sheep are slaughtered before goddesses. . . The School Final examination candidate has to spend a very large amount and other things for his education only to find himself plucked in the end. This is unfortunate. The expedition for the Intermediate examination is much bigger than those of Gazni Muhammad. What the elders at home accumulate like ants without enjoying it themselves, is all consigned to the stomach of the schools. The students lose their health The parents find themselves unable to pay their debts incurred on account of the education of their sons. When the pass list is published, the plucked candidates almost run mad. The elders at home fear that their boys may run away or commit suicide. . . Bad times have come. We do not know who is accountable for all this misery. Yet students join schools and colleges in crowds, being hypnotised by the University.

The School Final and the Intermediate examinations.

ANDHRAPATRIKA, Madras, July 5th, 1917.

28. *Andhrapatrika*, of the 5th July, gives in Telugu an abstract of the proceedings of the Bombay Educational Conference and of the speeches made thereat.

The Bombay Educational Conference.

QAUMI REPORT, Madras, July 5th, 1917.

29. The *Qaumi Report*, of the 5th July, referring to the dilemma in regard to naming the college "Usmania" or "Islamia" says:—We are in doubt as to whether there are to be one or two colleges.

Shilly-shallying in connexion with the Muslim College.

Muhammadars are extremely anxious to know what upheavals these proposals have caused. Are they tired of this mutual conflict or has the Government given them the order to rest awhile? How is it that neither the Usmania nor the Islamia College has yet been established? If both still lack the power to issue from the realm of not being, why does the Government delay in raising its own Madrasa-i-Azam to the status of a college?

The Government is aware that there is only one Government College, the Presidency College, in the city, and that its standard is so high that Muhammadan students scarcely dare think of approaching it. Besides the college is open to all and Muhammadans have no special claim upon it There are two Mission Colleges which have their own principles to follow.

These incidents proclaim that Muhammadans are in need of a National College. If there be any complexity about the proposals for the establishment of the "Usmania" or the "Islamia" College, the Government should adopt measures for simplifying matters. The silence and the neutrality of the Government with reference to the subject are incomprehensible. Why does it shirk the settlement of so important and educational question?

We hear that there was some difficulty in the number of the "managing body", but we published the opinion of the community in the matter in these very columns stating that no one was more deserving of the Presidentship than Justice Abdur Rahim, and if he, for some reason or other, could not accept the responsibility, then Khan Bahadur Muhammad Bazullah Sahib Bahadur, B.A., might assume it. In the official circle he is one of whom his *alma mater* is justifiably proud. While the educational services he has rendered both officially and unofficially have placed the community under a deep debt of obligation to him.

Although we do not advocate any far-reaching interference on the part of the Government, but we do not consider there is any objection to the appointment as President or the inclusion as members of the Board of distinguished officials who are acceptable to the community and who have repeatedly given practical proof of their impartiality.

We certainly do not propose that the Government should baptise the Muslim College. Prompted by sympathy and a genuine interest in the question, we simply put forward the proposal and join the community in its request that the foundation of one college or the other may be quickly laid.

(e) *Local and Municipal.*

30. The *Dravidan*, of the 4th July, has the following short note on the subject of water-supply in the Madras City:—Let bygones be bygones. The Corporation mixed up filtered with unfiltered water and supplied it to all the people. The Health Officer affirmed with gratification that diseases were on the decrease and that the rate of mortality came down! And so some days went on. Alas! What shall we say? The cry was again raised that the death-rate was going up. The Municipal officers have now come to the conclusion that this state of things is due to the supply of mixed water with poisonous bacteria. Thus within a year, they have made two different statements. They have expressed that the very water which was the cause of decrease in the rate of mortality in 1915 was the cause for its increase in 1916. This is a wonder of wonders. The corporation is blowing hot and cold in the same breath.

Corporation of Madras.

DRAVIDAN, Madras, July 4th, 1917.

Referring to the same subject, the *Hindu Nesan*, of the 4th July, reproduces in Tamil the comments of *Justice* in its leader of the 3rd instant on the inefficiency of the Health Officer to point out scientific defects in the system of water-supply in the Madras city or to make the necessary sanitary arrangements.

HINDU NESAN, Madras, July 4th, 1917.

31. The *Andhraprakasika*, of the 30th June, refers to the proposed increase of municipal tax in the city of Madras, and requests the Corporation to avoid it by curtailing their present expenditure to some extent, by putting an end to unnecessary ostentation, and by replacing some of the highly-paid officers by our countrymen with less salaries. It hopes that the Government will not support the proposal of the municipality.

The Madras Corporation.

ANDHRAPRAKASIKA, Madras, June 30th, 1917.

32. The *Hindu Nesan*, of the 6th July, reproduces in Tamil extracts of comments made by *Justice* in its leader of the 5th idem on this subject.

Local self-government.

HINDU NESAN, Madras, July 6th, 1917.

33. The *Andhraprakasika*, of the 30th June, fears that in the history of protest meetings, the orders of the Punjab Government prohibiting students from attending the meeting held at Lahore and the press from publishing the proceedings of the meeting will form two episodes attracting the attention of the public. It also fears that the present agitation may strain the relations between the rulers and the ruled.

The Lahore protest meeting.

ANDHRAPRAKASIKA, Madras, June 30th, 1917.

34. The *Qaumi Report*, of the 4th July, writes:—The apprehension regarding the interruption of the facilities for procuring water has unfortunately developed into a dread of drought. It is difficult to get rid of the idea of a compulsory famine. Owing to Ramzan, Mussalmans are having a taste of an ill-timed disturbance. It is presumed that the Corporation can hardly realise the attendant difficulties of the fast, or of fasting, but cannot the Government turn its attention in this direction? for, in the houses of those who are keeping the fast, loud is the lamentation caused by this enforced famine. What can helpless *purdah nashin* ladies do?

The water difficulty.

QAUMI REPORT, Madras, July 4th, 1917.

(h) *Railways.*

35. The *Andhraprakasika*, of the 3rd July, says that railway parcels are being meddled with in transit and attributes it to the fact that the railway authorities have declared that they will not be responsible for any losses that may occur in transit. The paper says that the authorities may not be responsible for accidents and that to state that they are not responsible for losses due to thefts by railway servants does not stand to reason.

Railway thefts.

ANDHRAPRAKASIKA, Madras, July 3rd, 1917.

(j) *Salt and Abkāri.*

36. Adverting to the order of the Government sanctioning an addition of three more members to the Excise Advisory Committees in municipalities and unions, one being an officer of the Abkāri Department and the other two nominated from among the

Excise Advisory Committees.

HINDU NESAN, Madras, July 4th, 1917.

elected non-official members of the municipalities or unions, with discretionary power to the President to add to the number one nominated from among the classes which do not consider drinking an evil habit, the *Hindu Nesan*, of the 4th July, observes:—We approve of the nomination of two of the elected non-official members of municipalities or unions to the committee. We do not, however, approve of the appointment on the Committee of an Abkāri officer or of an addititional member, if necessary, from among the class or classes which do not consider drinking an evil habit. The Abkāri officer will give only such advice as will not affect the excise revenue. We cannot say that the member, who is of opinion that drinking is not an evil habit, will be of much use to the committee. It is not possible to assert definitely that the reforms now made by the Government in the constitution of the Excise Committees will be productive of as much good as is expected by the people.

(k) General.

Desabhimani, Cuddalore, June 30th, 1917.

The internment of Mrs. Besant and Messrs. Arundale and Wadia.

37. The *Desabhimani*, of the 30th June, has the following English leaderette on this subject:—We are deeply sorry that the Madras Government have under the Defence of India Act caused Mrs. Besant and her co-workers Messrs. Wadia and Arundale to be interned. The circumstances under which this order was passed by the Madras Government have been rather peculiar and people throughout India from one end to the other are still labouring under a difficulty to know what it was that brought these highly esteemed and genuine lovers of India to this fate. The Defence of India Act is a measure passed to meet the exigency of the present war situation and it is intended to operate against those who prove the avowed enemies of the British in and out of India. So far as the whole of India can see Mrs. Besant has been a staunch lover of British Rule and she has spent not a little of her energy and influence towards that end. Her ardent and sincere appeal to students and men to join the Defence Force of India is itself a point in illustration. In almost all her utterances there was a current of her deep love and unshaken loyalty to the British Raj. Messrs. Wadia and Arundale have been her sincere co-workers the former being of a Parse descent, the latter an out and out Englishman. Mr. Wadia was never known up till now to have transgressed neither law nor order, and Mr. Arundale was nothing if not an eminent and enthusiastic educationist. While so, it is inexplicable why the Defence of India Act was applied against these three worthies—the true lovers of India and the British Rule. The action of the Madras Government is deeply to be regretted. It has outraged the feelings of most of the people of India and manifestation of such feelings is had every day at public meetings all over the land. Indian leaders of thought and opinion have been shocked by this order which seems to set at naught all constitutional principles of Government, and they are evidently trying to exercise their moral independence in the matter. At a juncture like this when India works with her Sovereign hand and glove against the common enemy, making vast sacrifice of her men and money, we feel it our humble duty to our Government to express that the action of the Madras Government in this respect does not look well advised, fraught as it is with evil consequences. We would, therefore, anxiously expect that the British authorities act with their usual statesmanship and try to smoothen the ruffled situation satisfactorily."

The same paper publishes the following English letter from the pen of a correspondent, relating to the same subject:—"All true sons of India are devoted lovers of the British connection with India and the utmost concern at the present crisis of the world's history is that the civilisation of man be maintained against the barbarity of the Modern Huns, by a crushing defeat of the German and his allies. So, it is, that anxiety is felt lest that the action of the Madras Government should damp or chill the enthusiasm of war support about which India was nowise behind any part or portion of the British Empire. And in this connection it may be observed that Madras share of subscription to the War Fund, was much helped by Mrs. Besant with her voice and pen. It is also an open secret that till the last hour before her internment, Mrs. Besant was every

inch, an intense English woman, with the pride of her race and instinct with true admiration for the part that England has played in the cause of man and his freedom in this globe. And therefore the treatment that was accorded to her in the absence of the least of little signs of any disturbance anywhere, is an event ungracious indeed.

Now, with the volume of feeling over the action of the Madras Government so manifested by such illustrious people all over the Indian Continent, it is never too late to right the wrong done to India and her best friends. The best way to act is to do even in the manner suggested by the *Times of India*. And allaying public feeling is to do a handsome deed and trouble is at an end with peaceful methods of Government and certainly not by internment. The one unfortunate thing always is, that repression does not succeed in suppressing imagined evil, and when it is misapplied, it providentially adds a momentum to the persecuted cause. So it is here. The internment order has given a bold leap forward to the Home Rule cause, it has united all ranks of people to it and Home Rule has come to stay, in India. India is not like South Africa where democracy is boldly demanded despite Botha's staying hand. So every true citizen of the British Empire would humbly advise the Government not to persist in the path so unwisely chosen but to promptly draw itself alongside the people, put itself at the head of them and bravely bring about self-government itself. We are not concerned with Mrs. Besant and her colleagues, as individuals, but the cause is greater than anyone person or many such persons. So, it will be part of the wisdom of things that to suit the altered condition of the world, and in the present changed Indian political outlook, the Government will be very statesmanlike in giving unasked that which the whole world and the British Empire in particular holds dear and has—self-government.

The internment of Mrs. Besant and Messrs. Arundale and Wadia.

The *Hindu Nesan*, of the 4th July, reproduces in Tamil the substance of the speech made by the Hon'ble Mr. V. S. Srinivasa Sastri as the President of a public meeting held at Poona on the 28th June 1917 to protest against the orders of internment, which appears in extenso in the *Hindu* of the 3rd July 1917.

HINDU, NESAN, Madras, July 4th, 1917.

The same paper also reproduces in Tamil an abstract of the comments of the *Bombay Chronicle* as to the sources of Lord Pentland's inspiration for the issuing of these orders, which are republished in the *Hindu* of the same date.

Adverting to the order issued by the Deputy Commissioner of Lahore prohibiting the publication in the newspapers of the proceedings of the meeting held in the Bradlaugh Hall to protest against the orders of the Madras Government interning Mrs. Besant and Messrs. Arundale and Wadia and to his subsequent announcement to the newspapers of his having cancelled the said order, the same paper observes that, instead of doing an act with due deliberation and without haste, to issue an order and then cancel it on reconsideration, will only cause the prestige of the Government to be lowered in the estimation of the public and nothing else.

The *Hindu Nesan*, of the 5th July, reproduces in Tamil the comments of the *Hindu* in its issue of the 4th instant on this subject.

HINDU NESAN, Madras, July 5th, 1917.

The *Dravida Patrika*, of the 4th July, reports that, in the ladies' meeting held at Sankaridrug to protest against these internment orders, the President, Srimati Rukmani Ammal, wife of Dr. Varadarajulu Nayudu, editor of the *Prapancha-mitran*, of Madras, has said that every man and every woman should work for the acquisition of Home Rule for India subject to British supremacy and improve the industries of the country by purchasing only *swadhesi* goods and boycotting foreign goods generally and the English goods in particular with a view to condemn the repressive measures of the Government, and that every one should join the Home Rule League and be prepared to bear the hardships which may be caused by the authorities.

DRAVIDA PATRIKA, Madras, July 4th, 1917.

The *Hindu Nesan*, of the 5th July, reproduces in Tamil the gist of the speech made by the Hon'ble Mr. C. Y. Chintamani at a public meeting recently held at Allahabad to protest against these orders. The speech appears in the *Hindu* of the same date.

HINDU NESAN, Madras, July 5th, 1917.

SWADESAMITRAN, Madras, July 6th, 1917.

The internment of Mrs. Besant and Messrs. Arundale and Wadia.

The *Swadesamitran*, of the 6th July, reproduces in Tamil the substance of the letter written to the *Hindu*, of the 5th idem by Mr. V. Subba Rāo, a retired District Registrar, on this subject.

The same paper also reproduces in Tamil the letter written by Kummatta Chinnarappa Reddi and Chinna Yerikalappa Reddi of Anantapur district to the *Andhraprakasika*, conducted on the lines of *Justice*, referring in appreciative terms to the work of Mrs. Besant in India and expressing their regret at the attitude of the paper in supporting the internment orders and writing derisively of the speakers at the several meetings held to protest against these orders.

In publishing the proceedings of a public meeting held on the 2nd July 1917 in the Tinnevelly Club, Vannarpettai, under the presidency of Mr. A. Krishnaswami Ayyar, a retired District Judge of Travancore, to protest against these orders, the same paper observes that the internment of Mrs. Besant has caused alarm, sorrow and surprise even in the rural parts of this district.

The same paper publishes, from the pen of a correspondent, the proceedings of a meeting held at Kumarapalayam, Trichengode taluk, Salem district, to protest against these orders. A resolution to buy *swadesi* goods even at a loss was passed at this meeting with a view to improve Indian industries and to impress on the English people the present needs of the Indians.

Referring to the interpellations in the Parliament in connection with these internments and the repressive measures adopted by the Madras Government, and the reply of the Secretary of State for India supporting the action of that Government, the *Swadesamitran*, of the 6th July, expresses its surprise at his pronouncement that the Government of India have been given full discretion in matters of administration and observes:—As for India it has no self-government. The executive powers entrusted to the authorities can indeed be said to be unlimited. Though for the proper exercise of these powers, they are not responsible to the Indians, it was settled sixty years ago that they should be responsible to the Parliament. In those days, soon after the quelling of the Sepoy Mutiny, Queen Victoria assumed direct charge of the Government of India, appointed a Secretary for it and made him completely responsible to the Parliament. Mr. Chamberlain has now relieved himself of that responsibility. But it is quite certain that the Parliament will not leave him so lightly. Though on account of the pressure of war, it may not be possible for them to attend to this at the present moment, there is no doubt that they will attend to it at the close of the war. Whatever that may be, now that the Government are armed with powers to enforce repressive measures at their will and pleasure, it becomes imperative for our countrymen to realise their condition and the duties they owe to their motherland and to conduct themselves with courage and calmness.

SWADESAMITRAN, Madras, July 7th, 1917.

The internment of Mrs. Besant.

Referring to the message of sympathy sent by Sir Rabindranath Tagore in connection with this internment, the *Swadesamitran*, of the 7th July, trusts that, as he has wide experience of Europe and is highly esteemed by the *literati* of Japan and by America, the opinion of that great man will have the effect of producing good sense in our rulers.

The same paper publishes, from the pen of correspondents, the proceedings of of a public meeting held at Vēttaikkārampudūr village in the Coimbatore district and at Negapatam in the Tanjore district, under the auspices of the Home Rule Leagues to protest against the internment of Mrs. Besant and her two colleagues. A resolution to buy *swadeshi* goods was passed in the former, and in the latter the President of the meeting exhorted those present to take the *swadeshi* vow.

SWADESAMITRAN, Madras, July 9th, 1917.

The *Swadesamitran*, of the 9th July, also reproduces in Tamil the speech made by the Hon'ble Mr. C. Y. Chintamani at the meeting held at Allahabad to protest against these internments, which appears in the *Hindu* of the 4th July 1917.

ANDHRAPATRIKA, Madras, June 30th, 1917.

Internments.

The *Andhrapatrika*, of the 30th June, publishes a Telugu version of the proceedings of a meeting held at Vizagapatam to protest against the internments, quoting the speech of the President and portions of the speech of the mover of the first resolution. It says that the first resolution exhorted the public to join the Home Rule League in larger numbers and take the *swadeshi* vow.

The internment of Mrs. Besant.

The *Sudarsini*, of the 1st July, says:—The action of the Government in enforcing the Defence of India Act against Mrs. Besant who taught the people in a constitutional way the ways and means for obtaining *swaraj* under the British Government, and throwing the loyal Indian population into consternation, has caused us regret and surprise. The people are as sorry now for their separation from Mrs. Besant as they were when Rama and the Pandavas were exiled. We are at a loss to know what necessity there was for the Madras Government to enforce such a cruel Act against Mrs. Besant and Messrs. Arundale and Wadia, and what policy it was thus to dishonour the Indians, who were hoping for at least some liberties being granted to them under the British rule, and expecting their success every moment. This sad news spread throughout the country and has caused people immense pain even to those in villages. If the interned persons had been punished after trial, then there could be no cause for indignation. May His Majesty King George V and the Prime Minister Mr. Lloyd George, who says that on the close of the war India must be granted some privileges, restore to us the interned persons and deserve the gratitude of the three hundred millions of the Indian population.

SUDARSINI, Viswasarayapuram, July 1st, 1917.

Two correspondents to the *Andhraprakasika*, of the 29th June, write to it to the following effect:—We became subscribers to your paper with a view to encourage it, but your writings supporting the Madras internments have filled us with grief and surprise. We are sorry for the tone of your writings. Mrs. Besant has established Home-Rule Leagues and been trying to bring about reforms in conformity with the wishes of the people The light spirit with which you refer to Mrs. Besant is improper. We are of opinion that you have been thereby doing disservice to the country and to the Non-Brahmans Your articles create great agitation among the reading public.

ANDHRAPRAKASIKA, Madras, June 29th, 1917.

The *Andhrapatrika*, of the 30th June, reproduces the above article.

ANDHRAPATRIKA, Madras, June 30th, 1917.

Internments.

The *Desabhimani*, of the 1st July, says in its leader:—Lord Hardinge and the High Court of Bombay approved of the agitation for *swaraj* Then where is the mistake in such agitation? We do not accuse Mrs. Besant, like some papers published by the English, of writing strong articles, for she was born in Europe which is the abode of freedom, and her writings therefore cannot but be strong. If she used disloyal words, it would be well to point them out. If her agitation was altogether wrong informing her of such a fact would have averted matters coming to the present state, and Mrs. Besant would have been saved the present restraint. It is a delusion to suppose that the *swaraj* agitation is progressing through her paper only. Will that agitation disappear even if she be made a living corpse? No. . . It is unnecessary that those just men who carry on constitutional agitation should follow the will of the rulers. When the editors of papers who find defects in the administration, do not firmly and fearlessly publish them in their papers, it is the same whether they and their papers exist or do not exist. Is it the object of papers to make mountains of molehills, as do the *Justice* and the *Andhraprakasika*, and earn praise? What policy is it to fail to find out if the statements in an article are true or not, and to refrain from satisfying the wishes of the people? If papers do not publish the defects in the administration, how are the rulers to know the views of the people. We do not mean by this that papers should write sedition. However careful a writer may be, he may make mistakes in writing. But if the editors are warned, they will feel thankful and be careful in the future. Mrs. Besant is an advocate of the people. It is her enthusiastic devotion to duty that roused the indignation of the Government and made them intern her. Properly speaking her articles cannot be said to be faulty. To intern Mrs. Besant, who has identified her welfare with that of the people and who has devoted her all to the cause of righteousness, is a stain on the British Government. There are signs all over India that the internment will in no way affect the *swaraj* agitation. In Mrs. Besant's writings we do not see any signs of hostility to the British Empire. We request the public not to retrace their steps whatever the difficulties may be, but to carry on a constitutional agitation without giving vent to strong language in their speeches or writings.

DESABHIMANI, Guntur, July 1st, 1917.

ANDHRAPATRIKA, Madras, July 3rd, 1917.

Internments.

A correspondent to the *Andhrapatrika*, of the 3rd July, says:—The Government knew when enforcing the Defence of India Act that protest meetings would be held. They will certainly not set right the wrongs which they have arbitrarily been the authors of. The Congress and the Moslem League must at once meet in Madras. A resolution must be passed appointing the representatives of both the bodies to request His Excellency the Viceroy to cancel the internments. It must also be resolved that if His Excellency refuses to comply with the request, the members of the Legislative Council, and of local boards and municipalities should resign their seats. Such a resignation will appear just even to the Government, who admit that the Honourable Members are the representatives of the people. When the Government turn a deaf ear to the representations of the representatives of the people, what is the use of these gentlemen saying that they advise the Government in the Legislative Councils? How is it just that they should remain in the Councils? To resign the seats appears best in the present circumstances.

ANDHRAPATRIKA, Madras, July 3rd, 1917.

Internments.

The *Andhrapatrika*, of the 3rd July, reproduces from the *Kistnapatrika*, of the 30th June, in its leaderette on the protest meeting held at Sholapur, already abstracted on page 1904 of the weekly report.

ANDHRAPATRIKA, Madras, July 3rd, 1917.

Internments.

The *Andhrapatrika*, of the 3rd July, briefly refers to meetings held at Guntur, Dharmavaram, Nellore and Ellore, protesting against the Madras internments.

RAVI, Cocanada, July 5th, 1917.

Internments.

The *Ravi*, of the 5th July, says:—We are sorry that Mrs. Besant and her co-workers were interned, but we think the Government did a wise thing, for it is true that her influence and her speeches are a menace to good Government. If the Government did not do as they did, the clamour would increase. The desire for *swaraj* is no doubt legitimate and the Indians should try their best to get it. But the vast illiteracy prevailing in the country and the animosities existing in it make it unfit for it. Is India better prepared for it than China? No. Even in China, the *swaraj* movement has not succeeded. . . It is now necessary that the Government of India should declare their policy about *swaraj*.

ANDHRAPRAKASIKA, Madras, July 3rd, 1917.

Internments.

The *Andhraprakasika*, of the 3rd July, refers briefly to the proceedings of a meeting held at Ellore to protest against the internment of Mrs. Besant and her co-workers

ANDHRAPATRIKA, Madras, July 5th, 1917.

Internments.

The *Andhrapatrika*, of the 5th July, publishes a Telugu version of the letter of Mr. M. Asaf Ali, Barrister-at-Law, Delhi, regarding the prohibition of a protest meeting proposed to be held at Delhi, which appears in the *Hindu* of the 4th July.

ANDHRAPATRIKA, Madras, July 5th, 1917.

Internments.

The *Andhrapatrika*, of the 5th July, contains a Telugu version of the letter addressed to Sir S. Subrahmania Ayyar by the managing proprietor of a weaving factory at Rohri, Sind, which appears in the *Hindu* of the 5th July 1917.

ANDHRAPATRIKA, Madras, July 5th, 1917.

Internments.

The *Andhrapatrika*, of the 5th July, thanks the Madras Government for reconsidering the portion of their order prohibiting the publication of even the religious writings and speeches of the interned persons and cancelling it. It prays that Lord Pentland may also cancel the internments and earn the gratitude of the people.

SWADESHABHIMANI, Mangalore, July 6th, 1917

The internments.

Referring to Mr. Chamberlain's reply in the House of Commons to the interpellation regarding the internment of Mrs. Besant, the *Swadeshabhimani*, of the 6th July, remarks:—The mere allegation that Mrs. Besant was engaged in a dangerous type of agitation can never carry the argument any further. Nothing can be better, therefore, than to state expressly that Mrs. Besant as also the others are asking for Home Rule and that that is what is dangerous and mischievous.

DRAVIDAN, Madras, July 4th, 1917.

The Governor of Madras.

38. Referring to the extension of the term of office of Lord Pentland as the Governor of Madras, the *Dravidan*, of the 4th July, says:—Whatever the Home Rulers and the papers

of their party may now say, there is no doubt that every true citizen will agree that Lord Pentland has all along been doing good to the people. He has till now, with great equanimity, put down the tumult raised by the Home Rulers as to belie the statement of Lord Curzon about our Presidency that it is the most loyal and peace-loving province. So, it is our firm conviction that patriots, interested in the progress and tranquility of this Presidency, think that he should not give up the administration of the Government at the present juncture.

Indians in the Council of the Secretary of State for India.

39. Adverting to the nomination of the Hon'ble Mr. Bupendranath Basu and Sir Prabha Shankar Patni as Members of the Secretary of State's Council, the *Dravida Patrika*, of the 4th July, makes the following observations:— The speech made by Mr. Bupendranath Basu, as the President of the National Congress held in Madras some years ago, was characterised by strong patriotic sentiments and breadth of view. He is well known for advocating the cause of the people in the Legislative Councils and elsewhere. His nomination is therefore a highly desirable one. But we cannot say so much about Mr. Patni. This gentleman is not as yet known to have done anything for the people. We have to be content with his nomination on the only ground of his being an Indian.

DRAVIDA PATRIKA, Madras, July 4th, 1917.

A Fourth Member to the Madras Executive Council.

40. Anent the remarks of the *Hindu* regarding the rumoured appointment of a Fourth Member to the Madras Executive Council and the nomination of Dr. Nair for the same, the *Dravidan*, of the 4th July, observes:—The *Hindu* writes with great excitement to the effect that Dr. Nair is no patriot and that he is not fit for that appointment. On the other hand we assert that he is a patriot but does not hold Mrs. Besant in high esteem. Rumour has it that the appointment may go to one of those who prostrated at her feet whenever she went out!

DRAVIDAN, Madras, July 4th, 1917.

Home Rule.

41. Referring to the statement made by the High Priest of the Parsis to his co-religionists that it was his duty, as their religious head, to advise them to work with perseverance on constitutional lines for the acquisition of certain political privileges for India, and that they should advance boldly without giving up their work either being afraid of the displeasure of the authorities or allured by titles and other honours, the *Dravida Patrika*, of the 4th July, contrasts the attitude of this High Priest with the numerous *Matadhipathis* and Priests in the Tamil land whose actions are not productive of good either to themselves or to the public and who are unfit to give advice in matters either religious or worldly.

DRAVIDA PATRIKA, Madras, July 4th, 1917.

Home Rule for India.

Referring to the internal troubles in China and to the statement made by the *Madras Times* and other papers which are not in favour of the Home Rule movement, that the Home Rulers should take note of this, that it will be dangerous to agitate for Home Rule, when the public opinion is not wholly unanimous about it, and that the people should qualify themselves for it before attempting to acquire the same, the *Swadesamitran*, of the 6th July, observes:—It is also said that to agitate for Home Rule will only be a wild cry. Were America and the colonies of England fit for self-government before acquiring the same? The recent example of Russia may also be considered. Russia had been an absolute monarchy for thousands of years. But a republican form of Government has indeed been established there as if by magic. Was any question raised as to whether she was then fit for republican government? As soon as they learnt that a republican Government was established there, England, France, America and other countries indeed sent congratulatory telegrams to Russia. It is not known that even a single individual murmered about the fitness of Russia for such a rule, even though to this day she is full of civil dissensions. It is a fact that even after the establishment of the republican form of Government, her condition is still unsettled. But it is usual for some to bring into existence certain contrary forces on occasions when popular rights and liberty are being established. History will clearly say that, in the end, popular liberty will indeed be established. While this is the case, only very few can believe if it is said that in the case of India alone there is a separate time

SWADESAMITRAN, Madras, July 6th, 1917.

limit for her people to obtain such rights. There are reasons to believe that it is the opinion of many of the people that the few, who say that India is not fit for Home Rule and will not get it, will live to see that she gets it.

Swadeshabhimani, Mangalore, July 6th, 1917.

The Home Rule movement.

The *Swadeshabhimani*, of the 6th July, writes:—It is hardly necessary to dwell on the radical changes brought about by the present war almost everywhere in the world. The self-government of Poland, the democracy in Russia and the Home Rule of Ireland are sufficient to indicate the trend of these changes. The whole world has been awakened So the Indians, too, just opened their eyes a little and evinced a desire to ask the British statesmen to grant them self-government within the empire. Lord Hardinge welcomed this desire with his characteristic liberality. All this looked natural enough. The political horizon, which was thus all brightness has, it will be admitted, now become clouded by the fiery attitude of the authorities: Without dilating on this point we may say this much. From the European war we have the Home Rule question. The latter has raised many other problems in its turn. Some of the zamindars of Madras have come forward to say that they do not approve of the present Home Rule agitation. We do not need to enquire whether they express this disapproval of their own accord or at the instigation of others; nor would it serve any purpose to do so. One point, however, is indisputable, namely, since even after nearly a hundred years of training under such liberty-loving and capable masters as the British, we have still among us zamindars who are opposed to the attempts to obtain self-government within the empire, it would be worse than useless to gain self-government so long as we have such "sons of Laksmi" among us. We do not like to repeat either the arguments of these few zamindars or the replies given thereto by respected leaders such as Sir Subramanya Ayyar and the Hon'ble Mr. Rangaswami Ayyangar who has been elected by these zamindars as their representative in the Imperial Legislative Council. We have great pleasure, however, in announcing to our readers the suggestion that the now famous Dr. T. M. Nayar should be appointed Fourth Member of His Excellency's Executive Council. It would be a mistake to suppose, however, that all the zamindars are opposed to Home Rule. For the principles enunciated by the zamindar of Munagala the other day as the President of the Reddis' Conference are fit to be studied not only by the sons of Lakshmi (goddess of wealth) but all reformers in general. His views are not narrow like those of some others of his class. He fully realises the value of solidarity for all national advancements. Unless the number of these broad-minded men increases and differences such as those referred to above disappear, we should not wish for self-government.

Jaridah-i-Rozgar, Madras, June 26th, 1917.

Home Rule.

The *Juridah-i-Rozgar*, of the 26th June, has a leader on the marginally-noted subject beginning with the lines:—

"The martyrs of love are perfectly familiar with the law of faithfulness."
"They regard bleeding in the street of the slayer as the shedding of blood."

With reference to the manner in which the writer in our local paper has dealt with the subject of Home Rule under the heading "The present condition", Muhammadans can make no useful deduction therefrom, nor can the Hindus conclude that it serves any useful purpose. His writing is an absolutely perplexing dream and the interpretation thereof is no other than a case of—

"Like soul, like angel."

It would have been better if an independent course had been followed in attempting a solution of the question of Home Rule, and that an endeavour had been made to explain explicitly to the generality of Muhammadans to what extent this question contributed to freedom, and the amount of injury caused thereto by the shortsighted policy of the Madras Government.

On the contrary, however, putting lucid declaration on the shelf, he has expressed his ideas in equivocal language from which it seems he had in view, on the one hand, the risk of falling into the clutches of the Government, and on the other, the idea of backing Home Rule and its supporters. If he succeeds in proving the presence of Muhammadans at some meeting, he hastens to explain

that they neither support Mrs. Besant nor her methods; but that they sympathise with the sufferers and therefore attended the meeting to express their feelings of grief and sorrow. Good god! what writing and what antithesis. He tries to save the Muhammadans from the clutches of the Government, and at the same time spares no pains to please the Hindus!

"At once the longing for the beloved and the concern for his head;
"His heart is in both places at once!"

We really cannot understand how the Mussalmans, who were present at the meeting, expressed their sorrow and grief when they are said not to approve of either Mrs. Besant or her ways. The fact is Muhammadans cannot take any part in movements that are opposed to the policy of the Government, yes, but attending a meeting as spectators is one thing and attending as enthusiastic supporters of the aims of Home Rule is quite another:—

"Behold how remote is this way from that."

It is not possible, however, that the Muhammadans, who attended the meeting and expressed their feelings of grief and sorrow, could have communicated the fact to the writer in our local paper.

He writes: "The Hindus ought to be pleased at the Muhammadans attending their meetings," and "Mussalmans are not yet able to approve Home Rule."

If Muhammadans cannot yet approve of Home Rule, why should Hindus be glad at the Muhammadans attending the meeting. Hindus might really have been glad if Muhammadans had been of one heart and voice with them. But here just the opposite is the case. According to his own statement Muhammadans differ from Hindus on the Home Rule question, and yet the latter are pleased! How marvellous!

The fact of the matter is the Muhammadans cannot, on any account, join the Home Rule League. The difference that exists between Muhammadans and Hindus is not one calculated to unite them as milk unites with sugar. Their sentiments and aspirations are different from those of the Muhammadans. Islam teaches Muhammadans to obey the ruler for the time being, while the Veda sings to them the song of freedom for the mother country.

"There are some intoxicated with poverty and some with riches;
"In this tavern we are vagabonds; not wine-bibbers."

For the sake of bread and salt he desires to submit for the consideration of the authorities some vain ideas fashioned by himself.

It is very easy for our pugnacious writer of the article to lay before the authorities false ideas regarding the Muhammadans. As has already been pointed out, he has tried his utmost, inexplicitly, albeit, to bring to the notice of the Government that Muhammadans also are believers in Home Rule. From the tenour and general trend of the article it is evident that the words, "Home Rule" and "Freedom" are synonymous terms, and that independence is the basic principle of Islam.

He further writes:—"A so-called prudent person, who has no knowledge of anything outside the four walls of his own house, and who has not energy to attend meetings, has recently published that no Muhammadan attended Thursday's meeting, in spite of the fact that those, who attended the meeting, declare in clarion tones that they were there."

The *Jarîdah* says:—"The beauty of it is, however, in spite of our not being everywhere, we possess a lofty imagination and comprehensive ideas. We have no desire to be here, there, and everywhere like our contemporary. It is, of course, true, that we stated that no Muhammadan was present at the meeting on Thursday. What we meant was that no Muhammadan, who was a believer in Home Rule or who was an enthusiastic supporter of its aims, was there. The mere fact of attending a meeting as spectators is not worthy of mention. It would have been otherwise, had the Muhammadans come on the platform and delivered an address on Home Rule or a lecture on the short-sighted policy of the Government. Alas! the pity of it, what an excellent opportunity has been afforded to this uninformed person to criticise a position, which, like the web of a spider, collapsed in the twinkling of an eye!

The writer further says:—"The market of constitutional endeavours is brisk in the land, and the life and death struggle between the monarchy and democracy is going on."

We (*Jaridah*) have understood your (writer's) real aspirations and the utmost limit of your bucolic ideas has come under our observation. You are welcome to these ideas but our friendly advice is:—

"Unwise counsellor talk not in terms of love and madness:
"With what face can you say these are Government matters?"

JAMEDAR-I-ROZGAR, Madras, June 28th, 1917.

Home Rule.

The *Jaridah-i-Rozgar*, of the 28th June, in continuation of its article in a previous issue on this subject writes:—The editor in criticising the editor of another paper on different topics, says that the latter has neither moral courage, nor a whole-hearted support, nor regard for the community, nor any enthusiasm for national interests. His lucubrations are nothing but babblings.

Briefly, the proper thing for Muhammadans is not to sympathise with his objects and aims. In fact, Home Rule is a poisonous draught which they cannot swallow. This is not the time for constitutional government nor is there any question of a dispute between democracy and monarchy, nor have the lawful claims of Muhammadans been overlooked. If they have lagged behind in their national advancement, it is their own fault. Otherwise the sun of sovereignty shines over all alike. The fact of the Muhammadans being a responsible and resolute-minded community does not mean that they should demand Home Rule and further lower its existing status. If our great history is strong, can it become stronger by adopting itself to the Home Rule?

"Your natural crooked sight is the seat of misfortune.
"Mischief is the thrall of the wanton look."

DRAVIDA PATRIKA, Madras, July 4th, 1917.

Condition of cattle.

42. Quoting the statistics relating to cattle in the different provinces of India to show the position occupied by this Presidency among them, and dwelling upon the necessity of improving the condition of cattle in an agricultural country like India, the *Dravida Patrika*, of the 4th July, observes that steps should be taken to put an end to the practice of killing milch-cows for the sake of their flesh and that the Veterinary department should be reconstituted, as at present this department cannot be said to do much work and the cattle die in very large numbers every year in consequence of contagious diseases among them.

SWADESAMITRAN, Madras, July 5th, 1917.

Post-war reforms.

43. Referring to the despatch of the Government of India to the Secretary of State regarding the reforms to be introduced in the administration of India after the war, the *Swadesamitran*, of the 5th July, observes:—What proposals have been submitted by the Government of India we do not know. We ask for such reforms as will pave the way for Home Rule. Lord Pentland has said that the benefits we are to drive will fall far short of our expectations. There is, therefore, reason for us to fear whether the Secretary of State would disregard our wishes. At this stage we should learn what the proposals are and how far they are from our wishes, and then make the necessary agitation. Therefore, political organization such as the Congress Committee should ask for the immediate publication of these proposals in India If, as stated by Lord Pentland, the proposals are such as cannot satisfy our aspirations, we will have to send a deputation to England. All political organizations should therefore, without even waiting for a minute, cable to the Secretary of State for India, for the immediate publication of the proposals. Bigger organizations like the Congress Committee have not yet fully risen to the urgency of the situation. We, therefore, impress upon all organizations in the *mufassal* to pass resolutions as was done some days back in Salem, and wake up the bigger ones.

SWADESAMITRAN, Madras, July 5th, 1917.

Publication of the works of Mrs. Besant and her two colleagues.

44. Adverting to the order recently issued by the Government on this subject, the *Swadesamitran*, of the 5th July, writes:—Telegraphic news has been received that the Government have relaxed their order against Mrs. Besant, so far as religious publications are concerned. But the reason for this relaxation is not given in the new order.

We have to infer from this that the original order was drawn up in haste. We should, however, be grateful to the Government for having realised their fault at least now instead of remaining obdurate. Some may construe the institution, by the police, of proceedings against the Secretary of the Gokkale Hall for permitting it to be used for meetings in connection with Mrs. Besant, to be due to the grudge they bore towards her. It is indeed a wise thing that the proceedings have been withdrawn. There is one thing funny in the present order. The works written or hereafter to be written by Mrs. Besant, and her two colleagues have, prior to their publication, to be examined and approved by the Governor in Council or the officer appointed by him. The works till now published and the lectures till now delivered by Mrs. Besant, are too numerous to be reckoned. If their examination is to be conducted by His Excellency the Governor or any other officer, his whole time will be taken up by this alone. He himself will, in the end, become an expert in Theosophy!

Compulsory vaccination.

45. Referring to the withdrawal, by the Bombay Government, of the prosecution launched, some time back, against Mr. Jethmal and Mr. Vasvani for refusing to vaccinate their children, and to the case in which a headmaster and an assistant master of a school in Karachi were fined by the Magistrate of the place for a similar offence in spite of several arguments adduced by them from a religious and a medical point of view, the *Dravidan*, of the 4th July, observes:—Some of the highly educated men believe that no good results from vaccination. It is not, therefore, reasonable to compel them to vaccinate their children against their will. Have the authorities greater interest in these children than their parents? No, if these children suffer from any disease in consequence of vaccination, who will be responsible for this? Why should a difference be made in the application of the laws relating to vaccination? This is a thing worthy of being noticed by the Government, and we trust that in the case of men who have no faith in the efficacy of vaccination, the thoughtful procedure adopted by the Bombay Government will be adopted by the other Governments also

DRAVIDAN, Madras, July 4th, 1917.

The speech of General Smutts.

46. Referring to the speech made by General Smutts on the occasion of an entertainment given to him by the members of the Parliament a few weeks back, the *Swadesamitran*, of the 5th July, writes:—Not only should the British statesmen earnestly note the importance of the statement emphatically made by him that the interest and well-being of even the Boers, who were once the enemies of the English, should be safeguarded, but the bureaucrats here should also note it with a liberal spirit. Lord Pentland and others have been declaring that Home Rule is the life and soul of the British Empire. Yet, when the Indians ask for such Home Rule on the ground that it is the vital foundation for friendly relations to be established permanently between England and India, is it proper for the bureaucrats to show disgust and uneasiness? There is nothing in this to cause surprise to us. But what are we to say of the strange conduct of the bureaucrats who act as if they are unaware of the opinion of the people and the political trend of the world? Although the English people had not for a long time paid proper regard to the popular opinion regarding Ireland, have they not now realised that they cannot get on unless they yield to the opinion of the people which has been growing strong in this matter? In India, the popular opinion is not what it was. It has of late grown very strong. We trust that due regard will be paid to it, so that the evils that would result by treating it lightly and suppressing it may not become too strong. General Smutts, while speaking on another occasion, has openly given out that the people of a country can have broad views and that the difficulties in the administration of the country will be removed only when we devise means for the various communities to work without any difference for their common good, with co-operation and with mutual understanding and esteem. We wish that not only our countrymen, but also the authorities who are responsible for the good of this country, would carefully consider this.

SWADESAMITRAN, Madras, July 5th, 1917.

The Secretary of State's reply to the interpellations in the Parliament.

47. Referring to the reply made by the Secretary of State to the interpellations in the Parliament about the repressive measures adopted in India, that he greatly values the recommendations of the Provincial Governments and that in political matters of great importance

HINDU NESAN, Madras, July 6th, 1917.

they would have to act in anticipation of his approval, the *Hindu Nesan*, of the 6th July, writes:—From this it is understood that the Secretary of State considers that his duty is simply to say *ditto* to whatever the Provincial Governments say. To the question asked about Mrs. Besant's agitation, he has replied that this agitation is being conducted on improper lines and that the prestige of the Government will be lost thereby. His opinion is indeed one-sided and has been formed without his learning the truth of the matter.

SWADESAMITRAN, Madras, July 7th, 1917.

The Criminal Investigation Department.

48. Adverting to the statement made by the Commissioner of Police, Calcutta, that if the details relating to the work of Bengal C.I.D. were published, the public could know and appreciate how careful the members of this department are before they entertain suspicions about anarchists, the *Swadesamitran*, of the 7th July, observes:—When the authorities say that sufficient reasons exist for suspecting one before internment under the Defence of India Act, the people incessantly demand the publication of these reasons. But the authorities never publish them. When they know that these reasons could be accepted by the public or by a Court of Law, why should they hesitate to publish them? Can such conduct of the authorities create confidence in the minds of the people? Thus without publishing the details of the work of the secret police, what use is there in the statement of the Commissioner of Police, that if these details are published, the people can appreciate their judicious work? The authorities estimate the loyalty and honour of the people with the help of the secret police and the members of this department should, therefore, possess high character, great capability and sound education. But when we consider the pay of the lower ranks of that service, can it be said to attract men of unsullied character and adequate competency?

SWADESAMITRAN, Madras, July 9th, 1917.

Publication of Mrs. Besant's Theosophical works.

49. The *Swadesamitran*, of the 9th July, publishes in Tamil the letter written by Mr. Iqbal Narayan Gurtu on the order of the Government in connection with this subject, which appears in the *Hindu* of the same date.

SWADESAMITRAN, Madras, July 9th, 1917.

The Congress Presidentship.

50. The *Swadesamitran*, of the 9th July, also publishes in Tamil the letter of Sir S. Subrahmanya Ayyar pleading for the election of Mrs. Besant as the President of the next Congress, which also appears in the *Hindu* of the 9th July 1917.

SWADESAMITRAN, Madras, July 9th, 1917

Lord Ronaldshay on self-government.

51. The *Swadesamitran*, of the 9th July, also reproduces in Tamil the comments of the *Bombay Chronicle* on the speech made by Lord Ronaldshay regarding self-government, which appears in the *Hindu* of the 9th July 1917.

SWADESAMITRAN, Madras, July 7th, 1917.

Swadeshism.

52. In publishing the proceedings of the Second Anniversary Celebration of the Puduvayal Gnana Prakasa Sabha, the *Swadesamitran*, of the 7th July, reports one of the lecturers to have observed, while lecturing on "our duty", that it is not desirable to export the raw products of this country for a small profit and purchase manufactured articles from the western merchants paying very high prices, that if the capitalists in the country would establish industrial institutions, it would be the best means for India to progress like other countries, and that every one should take the vow to buy *swadeshi* goods only.

SWADESAMITRAN, Madras, July 7th, 1917.

Swadeshism.

The *Swadesamitran*, of the 7th July, publishes, from the pen of a correspondent, the proceedings of a public meeting held at Kumbakōnam on the 4th idem under the auspices of the Swadeshiya Pracharana Sabha when Mr. C. K. Srinivasa Ayyangar, the President of the meeting, in speaking of the importance of *swadeshism*, is reported to have said that the western people derive a very large profit by the export of the raw products from this country, that it will be a source of danger to the people to be without improving the industries, that the bureaucrats would not agree to leave India to herself, that by the internment of Mrs. Besant and her colleagues the *swadeshi* spirit is spreading with greater vigour than before and that the people should buy only *swadeshi* goods, acquire Home Rule and speak in their vernacular languages alone.

Then Rao Bahadur V. K. Ramanuja Achariyar is also reported to have made the following observations on this occasion:—There is no use in vehemently

discussing in the Legislative Councils on the duty imposed on cotton goods. The Government do not lend their ears to the wishes of the popular representatives. They are treating us like cows and feeding us on bran, oilcake, cotton seeds, etc. The cow gives milk; while we are capable of buying foreign goods. Mrs. Besant is interned so as to prevent us from asking for anything. We should not therefore remain quiet, but must go from street to street and lecture about *swadeshi* and Home Rule movements, and make them understood by all. We should endeavour to work for this purpose in all villages whenever we happen to go there. Let us therefore take the vow that we will not touch any goods, but the *swadeshi* ones.

SWADESAMITRAN, Madras, July 9th, 1917.

The *Swadesamitran*, of the 9th July, also publishes, as reported by a correspondent, the proceedings of a public meeting held at Kumbakōnam on the 6th July 1917, under the auspices of the Swadeshiya Pracharana Sabha, when Rao Bahadur V. K. Ramanuja Achariyar, the President of the meeting, and N. Tiruvengadattayyangar, who also addressed the meeting, are reported to have exhorted every one to take a vow not to touch foreign goods, but to use only *swadeshi* goods with a view to improve Indian industries.

SUDARSINI, Viswasarayapuram, July 1st, 1917.

The *Sudarsini*, of the 1st July, says:—The whole of India has resented the internment of Mrs Besant, etc., and is in a state of great commotion. . . . The first step for *swaraj* is the economic progress of the country, and there can be no such progress without a determination on the part of the people to use only *swadeshi* articles. . . So we should take a vow to use only articles made in this country though they may appear rude. The paper concludes the article with the following exhortation;—O, Andhra brothers, take the *swadeshi* vow. Improve the industries and make progress. Attain *swaraj*.

The *swadeshi*.

KERALA PATRIKA, Calicut, July 7th, 1917.

The *Kerala Patrika*, of the 7th July, again dwells upon the impossibility of carrying out the *swadeshi vow*, and asks whether it is possible, as some people think, to get rid of repressive measures by the force of the term, *swaaeshi*.

Swadeshism.

SWADESAMITRAN, Madras, July 6th, 1917.

53. The *Swadesamitran*, of the 6th July, writes:—The British Empire is said to be built up on the basis of the principle of self-government, and it is also said that efforts are being made to guide such countries, in the Empire, as have not yet come to enjoy Home Rule, on lines which would lead them to that goal. If this is true, every inch of the British Empire will at one time or other in the future come to enjoy Home Rule, though races like us have to be anxious as to the time it may take for this object to be accomplished. Some say that any nation can conduct Home Rule properly only if it is granted to them after the majority of them have learnt to realise their responsibility in that rule. Our plea is that, as in Canada, Australia and other countries, which were granted Home Rule even before they had this sense of responsibility, the administration has been conducted properly, we should be granted Home Rule soon. We are better qualified to have Home Rule now than Canada and Australia were when they had it. Several among us are cultured people. England has trained us for the last 100 years in institutions which form the basis of Home Rule. We belong to a race which can lay claim to an ancient civilization. Thus we are better fitted to have Home Rule than the colonists enjoying it now, and it was when we had complete confidence in this fitness that the war began Our people rely upon the statements made on several occasions by British statesmen as to the principle for which this war is conducted and believe that the time of redemption for Belgium and Servia will synchronise with that for us. If, having given room for the entertainment of such a belief, the British statesmen behave in a manner which will cause disappointment, they will be sowing the seeds of unrest in a country which has been quiet. Though Mr. Curtis of the "Round Table" made us fear that the colonies might perhaps be against the grant of Home Rule to us, the statement made by Sir S. P. Sinha to Saint Nihal Singh about the attitude of the colonies in this matter, makes it clear that they have no objection whatever to our having Home Rule. Besides this, Mr. Smutts in speaking in London on the 22nd of May last on the future of South Africa stated that regulations were under

The present situation and our duty.

consideration in the South African Parliament to grant Home Rule to the natives of that place, who, as described by Mr. Smutts, are a set of ignorant men, without any ideals, and resemble brutes. As South Africa has decided to grant Home Rule to the natives, who are in such an uncivilised condition, no one is justified in denying a similar grant to us whose civilisation is superior even to that of the Europeans. It is clear from the lectures of Mr. Lloyd George and others that the British statesmen will not deny it and from the statement of Sir S. P. Sinha that the colonial statesmen also will not do so. But the authorities in India will raise serious objections, unwilling to part with the power which they have been enjoying for a long time. Even the Secretary of State for India, who acts upon the words of these, may hamper us. So, if our aspirations are to be fulfilled, it is not enough for us to make efforts for it here alone. Our representatives should go to England and plead before the British public. Some years back, when Sir B. Fuller, the Lieutenant-Governor of Eastern Bengal, prohibited a conference and indulged in other high-handed acts, Mr. Gokhale went to England and explained the situation here to the British public, and the result was that there were many questions in the Parliament and Sir B. Fuller's regimé came to an end. If we place our aspirations before the British public, it will not bein vain. We hope that our leaders will take the necessary action promptly.

SWADESAMITRAN, Madras, July 7th, 1917.

The *Swadesamitran*, of the 7th July, continues its leader on this subject in the following strain:—Telegrams received for the past one week from England and the other provinces in India show that the impatient among the Anglo-Indian bureaucrats are working for brushing aside the progress of self-government in our country even more actively than we expected. The ultimate responsibility for such mischievous activities is taken up by the Secretary of State himself, who having, on account of the pressure of the war, entrusted the local officials with complete powers, supports their actions in Parliament, without caring for anything. There is room for serious apprehension as to whether the Parliament, which is finally responsible over him, for the welfare of India, will also permit such methods. In trying to improve the state of affairs caused by the political unrest in the time of Lord Minto, this statesman and Lord Morley, followed liberal principles and realised that the proper remedies for the situation were the removal of the grievances caused by the officials exercising inordinate control in the administration, which was the root cause of the unrest, and the fulfilment of the natural aspirations of the Indians, whose knowledge and experience of administration have been improving, for a responsible share in this administration. They accordingly proposed a few liberal reforms and had them approved. Though these reforms had two important defects, all the well-wishers of our country are aware that these defects (themselves) and the effect of the war upon India have led the country moving forward rapidly. So it is that all popular leaders, having the interest of the country at heart, have been, after deep consideration, urging the necessity, on the part of the Government, of realising the reasonableness of the present (Home Rule) movement and fulfilling the aspirations of the people and so it is, again, that we have been demanding that, when the constitution of the Empire is reformed after the war, the condition of India, which forms the central portion of the Empire and which is a main support for its existence, should be raised to that of the colonies; for it is only then that this Empire, which hopes to be the sole guardian of the welfare of the world, can have permanent peace. As it is stated that the present statesmen do realise this, our countrymen request them to begin to introduce such reforms as are necessary for this purpose. Besides this, they have been wholeheartedly rendering enormous help in this war, not even caring for the serious grievances they have, and thereby performing their duty, unhesitatingly, at this critical juncture, and they are anxiously expecting that their grievances will be considered from a liberal standpoint and that the condition of their countrymen will be improved, as soon as the war comes to an end, and their aspiration for Home Rule, which they have had for a long time, fulfilled. It is for this purpose that the people have been taking active steps, on the initiative of the Congress and other associations, to bring about union among themselves and to improve the knowledge of the masses so as to make them also understand the necessity for Home Rule and

are working under the popular leaders for the welfare of our motherland. It was at this juncture that Lord Hardinge, who sympathised with their aspirations, vacated his seat of Viceroyalty. His successor, Lord Chelmsford, either owing to the instigation of the bureaucrats, who have a bitter hatred for Home Rule, or owing to his own disapproval of it, declared a few months after his arrival here that there was no use in our expecting mighty reforms immediately and that we could hope to have them only step by step. Ever since this pronouncement was made, the ideals of Home Rule, nay, even ordinary reforms, have been condemned by the bureaucrats, by the Anglo Indian papers, which always support them and by a few unpatriotic Indians, who count upon the influence and favour of these two classes. In doing so, they began to treat all movements as being connected with Home Rule and call for the suppression of every one of them. In pursuance of this call, the all-powerful Defence of India Act has been brought into play and action taken in different places to suppress our patriots and the Home Rule propaganda generally. There is one important difference between the (repressive) measures adopted in 1907–1908 and those adopted now. In the case of the former, the assurance was often given that they were adopted only to abate the unrest that might be created by the active agitation of some patriots and that they would not affect in any way the speedy introduction of reasonable reforms. But the repressive measures now adopted are based upon a war law, and there is no assurance whatever of the introduction of any substantial reforms. Acting on a confidential circular issued by the Government of India two or three months back, the several provincial heads here are announcing that our Home Rule aspirations cannot be realised now, that no political reforms which would help in any way the realisation of these aspirations are under the consideration of the Government and that the only reforms under contemplation refer to a few matters of provincial administration and the improvement of local self-government. This view is confirmed by a telegram appearing in the *London Times* of yesterday. Under these circumstances, our leaders have to do their work with a serious responsibility upon their shoulders, and the public are bound to make all sacrifices in the matter and render every possible assistance to the leaders. But the reforms introduced in 1907–1908 have in a way helped those, who are so strongly intend upon suppressing the Home Rule movement. If those who introduced such reforms had then openly stated that India would surely attain Home Rule gradually, those who are now opposing "Home Rule" would have no pretext to act upon. Secondly, though the reforms introduced then were conceived in a liberal spirit, the framing of the legal rules and methods for giving effect to them was left in the hands of the Government of India, surrounded by the bureaucrats, and many evils resulted therefrom. It is well-known that the very purposes of those reforms were in many respects changed by these rules. It is these two defects that we have referred to above. So, our first work should necessarily be to get rid of these defects. Hence it is that our representative associations pray for an announcement that it is the clear aim of the English Government that India should soon have Home Rule and for a reform of the constitution of the Legislative and Executive Councils, as a sign thereof and as a first step towards the attainment of that object on the lines suggested by them. Therefore all the people here should realise their responsibility in the situation that has now arisen and do their duty zealously. It looks as if there is an attempt to introduce petty reforms and ignore the high ideals of Home Rule. If this is true, the Executive Committees of the Congress and the Muslim League should forthwith move for preventing it and for securing proper consideration of our aspirations. In addition to this, all the Indians should give up their old habits and serve their country, on constitutional lines, with a new enthusiasm for conducting our political movements resolutely and with a view to victory.

Mr. Chamberlain's irresponsibility.

54. The *Hindu Nesan*, of the 7th July, reproduces in Tamil the substance of the leader in *New India* of the 6th idem on this subject.

Hindu Nesan, Madras, July 7th, 1917.

Home Rulers and the Maharaja of Bobbili.

55. Adverting to the comments of *New India*, on the attitude of the Maharaja of Bobbili in expressing certain views prejudicial to the Home Rule movement, the *Dravidan*, of the 7th July, condemns the action of the editor of *New*

Dravidan, Madras, July 7th, 1917.

India in speaking as he likes of persons who happen to hold an opinion contrary to that of the Home Rulers, and observes:—Indeed, what we say is nothing but that it is not proper for our people to cry for Home Rule without knowing anything about political privileges. There is the least reason to believe that the Poona Brahman that has now come here (referring perhaps to the editor of *New India*), or other Brahmans that have been here, know even a little of political matters. They have somehow caught hold of a few ideas from the speeches of Mrs. Besant. To rely on them, therefore, is to descend into a river relying on a mud horse. The people of this country have 35 years' experience of municipalities and 25 years' experience of Legislative Councils. How can it be said from this alone that they have gained an experience of Home Rule? The Home Rulers speak disparagingly of persons such as Mr. Bupendranath Basu and Mr. Narayana Chandravarkar, who hold views contrary to their own as being tardy in their pace. As the above gentlemen are men of ripe experience, they do not, like others, act with excitement or excessive zeal.

Hindu Nesan, Madras, July 7th, 1917.

Lord Ronaldshay on Home Rule.

56. Adverting to the observations made by Lord Ronaldshay in reply to the address of welcome presented to him by the people of Dacca on the subject of Home Rule for India, the *Hindu Nesan*, of the 7th July, writes:—We are aware of the opinion expressed by Lord Pentland in the Madras Legislative Council on the prospects of Home Rule for India. Though he said that India could not get Home Rule all at once but could be had only in course of time, he rather failed to put it in such a way as not to wound the feelings of those who heard him. Lord Ronaldshay also has spoken on Home Rule in his reply to the address of welcome presented by the people of Dacca. We do not know if this address contained any prayer for the grant of Home Rule for India. If there was such a prayer in it, it would not be possible for Lord Ronaldshay to evade giving a definite answer. If without their making a reference to that subject in the address, he spoke on it of his own accord, it is unnecessary. That question is a big one concerning the whole of India. It is a great question to be considered in consultation with all the public leaders of India and with a joint committee consisting of representatives from all Indian organisations such as the Congress and the Muslim League. It is vain to speak of it in other places. It is not our view that the matter should not be discussed with others but that it is not possible for shortsighted men and unripe politicians to discuss it. Yet Lord Ronaldshay has addressed the Dacca people on such a subject. There is one particular feature in what he said. Although he said that it was impracticable for India to get Home Rule all on a sudden, he did not put it in such a way as to disappoint or provoke his hearers. He told them that he had only to remind them of the words of Sir S. P. Sinha about Home Rule given utterance to at the Congress held in Bombay two years ago. It is well that he reminded the people of these words. But then Mr. Sinha stated that the Government should openly give an assurance that Home Rule would be granted to the next generation of Indians. Lord Ronaldshay could have given such an assurance, but he has not.

Lokopakari, Madras, July 9th, 1917.

Home Rule and the Zamindars.

57. Referring to the speech made by Raja Ranga Rao, Zamindar of Munagala, as the President of the Reddi Conference held on the 29th ultimo at Nellore, to the effect that India should, at the close of the war, acquire Home Rule subject to the British supremacy, that in order to obtain such an ideal the Indians should in every way render the necessary aid towards the successful termination of the war and show themselves fit for Home Rule, and that young men should enlist in the Defence Force thereby showing their sense of loyalty and partriotism, the *Lokopakari*, of the 9th July, observes that his speech would be an advice to the shortsighted and unpatriotic men who are brewing social and racial dissensions among the people, and a lesson to the 35 zamindars who have come forward as though opposed to Home Rule, and that his speech also deserves the earnest attention of the Government.

Referring to the manifesto issued by the 35 zamindars against Home Rule, the same paper writes:—Those who belong to the party that do not want Home Rule for India must indeed be non-Indians. They are Anglo-Indians. If India gets Home Rule, the influence of the Anglo-Indians will go down. It is but

natural therefore that they are opposed to Home Rule. Either due to their instigation or perversity of intellect, a few among the non-Brahmans are speaking and writing against the Home Rule party. Following their lead the 35 zamindars have come forward. It appears that these have come forward as direct opponents of the Hon'ble Mr K. V. Rangaswami Ayyangar and the Hon'ble Mr. K. R V. Krishna Rao Pantulu, who represent the zamindars of this Presidency in the Legislative Council. We think that those who are making great efforts to spoil the union of the people would have been disappointed at the manifesto of these zamindars. That strange party which is for "divide and rule" can no longer raise its head in India. Now that there is harmony between the Muhammadans and the Hindus, the agitation that is now and then made by people of perverse intellect will be of no avail.

ANDHRAPATRIKA, Madras, July 2nd, 1917.

The Home Rule and the zamindars.

In commenting on the communication relating to Home Rule from some of the zamindars, the *Andhrapatrika*, of the 2nd July, says:—It is impossible to repress the desire for independence. The self government movement cannot be curbed. The desire for freedom has spread all over the world. Russia could not resist it but has submitted to it. . . Who created such a desire for freedom? Is it not the English our rulers? . . Under such circumstances, how is it improper that the Indians who are under the British Government should attain *swaraj* under the suzerainty of the British Sovereign? This matter has not been dealt with in the letter of the zamindars. The country is full of poverty. There are many people who live on only one meal a day. The taxes paid by the people are not expended for their sake entirely. High offices are not all bestowed on the Indians. Industries are not flourishing in the country. People clamour for freedom so that they may improve the country economically and make it prosperous once again. This is the root principle of the self-government movement. It is not strange that the zamindars who do not know the views of the people well write in opposition to this principle. They would do well to withdraw this communication, or they would be deemed to obstruct the progress of the country. At the present critical juncture, it is essential that all the people should work jointly. This is not the time for difference of opinion. May the zamindars know that union only leads to success!

The same paper publishes a Telugu version of the communication sent by the zamindars relating to Home Rule.

KERALA PATRIKA, Calicut, July 7th, 1917.

The zamindars and the Home Rule.

The *Kerala Patrika*, of the 7th July, points out that there are many influential persons amongst the Anti-Home Rulers, and rejoices that the Hon'ble Mr. Mupil Nayar, Raja Manavedan Raja, and Raja Vasudeva Raja are amongst them.

HINDU NESAN, Madras, July 6th, 1917.

The Central Board of Recruitment.

58 Adverting to the constitution of this Board which has been appointed by the Governor-General in Council and to the Provincial Boards which will be formed in the several provinces for purposes of recruitment, the *Hindu Nesan*, of the 6th July, observes that the Government have realised the truth that the recruitment work would be affected if the opinion of the non-military men were disregarded, and trusts that, as the Government have now devised measures for recruiting men for the army paying due regard to the conveniences of the people, the public will realise the pressure and difficulties caused by the war and co-operate with the Government in this great effort, and that by the co-operation of the Provincial Boards with the Central Board the object of the Government of India will be fulfilled.

DRAVIDAN, Madras, July 7th, 1917.

The Brahmans.

59. The *Dravidan*, of the 7th July, has the following short notes regarding Brahmans:—In temples they are the officiating priests, in houses they are the *purohits* (family priests), and in offices they are the officers! Thus the Brahmans are found everywhere. Are they found only as officers in offices? No. They even take up such menial posts as those of muchis in offices. Thus they are found in different capacities in different places. Excellent! Further, they allow none to approach them, none to come near them. How are we to live, O Lord!, in this pressure!

Not content with these, on occasions of marriage and on occasions of funerals, they would run from place to place and plunder our money! Whose is this money and whence has this come? The money that is given in the temples is the money of the non-Brahmins; the money that is paid as taxes is the money of the non-Brahmans; the money that is given on festive occasions is the money of the non-Brahmans. Like the waters of the river that flow into the sea, all this money safely goes into the hands of the Brahmans! Should we not endeavour to safeguard our money?

Not content with service in charitable institutions, they have begun to be the heads of such institutions! They set on foot certain organizations, create troubles and play all kinds of trick to oust the descendants of the endowers of such institutions and appropriate to themselves all the powers. If our men allow themselves to be duped, they are lost! If they are inactive, they will be completely undone! Let non-Brahmans alone look after the management of charitable trusts endowed by non-Brahmans. Let not the Brahmans interfere in these matters as uninvited guests.

Hindu Nesan, Madras, July 9th, 1917.

Exodus to the hills.

60. The *Hindu Nesan*, of the 9th July, reproduces in Tamil the observations of the *Madras Times* about the exodus of the Government to the hills during the summer.

Hindu Nesan, Madras, July 9th, 1917.

Police annoyance.

61. The *Hindu Nesan*, of the 9th July, also reproduces in Tamil the comments of the *Indian Patriot*, on the annoyance caused by the Police to the people who took part in the meeting held at Sankaridrug to protest against the internment orders of the Government.

Lokopakari, Madras, July 9th, 1917

Governors of Madras and Bombay.

62. Referring to the extension of the term of office of these Governors, the *Lokopakari*, of the 9th July, observes that it is wonderful that the extension of the term of office of Lord Carmichael, which was most desired by the people, was not sanctioned, and remarks that this gives a clear idea of the narrow views of the Secretary of State for India.

Lokopakari, Madras, July 9th, 1917.

Censor.

63. Adverting to the appointment of Mr. Norman Mitchell, a Deputy Superintendent of Police, as censor to pass communications addressed to or received from Mrs. Annie Besant and others, who are interned at Ootacamund, the *Lokopakari*, of the 9th July, says that a Civilian ought to have been appointed to this post.

Andhrapatrika, Madras, June 30th, 1917.

Indian administrative methods.

64. The *Andhrapatrika*, of the 30th June, reports a correspondent to the *Times of India* to have said:—Government are responsible for the ignorance of the masses. This ignorance makes them helpless in the solution of national questions. If our country should make any progress in the near future, the bureaucracy would be unnecessary. The bureaucracy listens to those who speak in accordance to its wishes, and the representation by the ryots of their grievances is an eyesore to them. The order of the Madras Government is an instance in point. The public have recented and criticised the shortsighted policy of the Madras Government clearly discernible in the speech of His Excellency the Governor and the order of the Madras Government.

Andhrapatrika, Madras, June 30th, 1917.

Swaraj.

65. The *Andhrapatrika*, of the 30th June, has a Telugu version of an article from the *Leader*, which contains the following:—

Does it at all appear from the speech of Lord Pentland that he is of opinion that the legitimate aspirations of the Indians should be considered with sympathy? The speech on the other hand shows that he has a bad opinion regarding the aims and aspirations of the people. . . Judging from the uniform attitude of the Local Governments, it seems as if the Government have undertaken to discourage the agitation for *swaraj*.

Andhrapatrika, Madras, June 30th, 1917.

The *Madras Mail* and Lord Hardinge.

66. The *Andhrapatrika*, of the 30th June, contains a Telugu version of the article in the *Madras Mail* criticising the policy of Lord Hardinge in India regarding the Mesopotamian affair.

Lord Hardinge.

The *Andhrapatrika*, of the 30th June, says:—The Anglo-Indian papers will be naturally glad to know that the history of Lord Hardinge has been stained. They do not like his sympathy with the people. When we remember the fact that these papers insulted him saying that his band was composed of Germans, it will be plain how wrathful they are. The charge against Lord Hardinge in the matter of the Mesopotamian compaign has delighted the *Mail*, which scorned him outright. From its article on Lord Hardinge it is plain that the cause of its anger is not so much the failure of the campaign as his deep sympathy for the Indians. . . The *Mail* is of opinion that he did not realise the importance of devoting all his energy to the cause of the present terrible war. There can be no greater false charge against him. He saved Belgium and Paris. . . He rendered invaluable help to the cause of the war in every way and devoted all his time to it. Needless it is to say that the censure bestowed on Lord Hardinge is the result of envy. . . Even Mr. Bonar Law has said in the Parliament that this is not the time to discuss the question of how far Lord Hardinge was responsible, but the *Mail* has thrown the whole blame of the failure of the campaign on him. The Anglo-Indian papers may take delight in blaming him, but the Indians can never be unfaithful to him. It is improper, in the opinion of the Indians, to connect the failure of the Mesopotamian expedition with Lord Hardinge's sympathy for India.

ANDHRAPATRIKA, Madras, June 30th, 1917.

The Indian Defence Force.

67. The *Andhrapatrika*, of the 30th June, has the following in its leader:— The internments have given rise to many new problems. Many means have been proposed to see that the Government may not disregard public opinion. Swadeshi, National education, etc., are some of them. Leaders like Pandit Motilal Nehru in the United Provinces expressed the opinion that in order that the people may show their entire disapproval they should not join the Indian Defence Force. Mr. B. C. Pal expressed the same opinion in *New India*. The Indians should consider this point deeply. This important matter was not sufficiently discussed in the Press, perhaps out of indifference or because leaders in other Provinces did not agree with the leaders above mentioned. Or the matter may have been still under consideration. At any rate, it is necessary that the leaders should express a firm opinion on this matter. . . Dr. Mullik has stated that the opinion of the leaders of the United Provinces is disastrous to the country. Before her internment, Mrs. Besant wrote that in the interests of the country, the suggestion of Mr. Pal should not be followed. We have to remember the words of Mr. Tilak that he would give up the *swaraj* propaganda if young men do not join the Defence force in large numbers. Young men gave an enthusiastic response to this. If the leaders now give contrary suggestions, young men will be thrown into great confusion. It is true that there is great difference of opinion between the rulers and the ruled. It is also true that public opinion has been treated lightly. We have often stated that individual freedom has been endangered. . . It is our opinion that the question of the Indian Defence force is more important to the people than to the rulers. . . The Government have not taken the same pains with regard to the formation of this force as with regard to the raising of the war loan. It is national leaders like Mr. Tilak and Mrs. Besant that have hitherto worked for its formation. . . It indicates no manly spirit to expect foreigners to protect us for all time. Many an event may take place to thwart such a thing. . . It is not a creditable thing for the Indians that their coasts are being protected by the Japanese. It is ridiculous that the Indian, who saved France, protected the Suez Canal, helped in the conquest of German Colonies, and took Bagdad, do not receive training and undertake to defend their own country. . . If Indians do not join the force, the rulers will not change their opinions about matters affecting the welfare of the country, and the people will lose the new opportunity afforded to them. Our goal is self-government. If that is attained, the burden of defending the country will fall on our shoulders. If we cannot do that, the world will ridicule us. We have not only to attain self-government, but should be able to maintain it. So this opportunity is of vital importance. The words

ANDHRAPATRIKA, Madras, June 30th, 1917.

of the zamindar of Munagala spoken at the Reddis' Conference deserve to be followed. The question of the Indian Defence Force is of greater importance to the Andhras, who have been requesting the Government to save them from the stain of being considered unfit to be soldiers. Our requests have been responded to, and under such circumstance, the Andhras should not be indifferent, but should join the force in larger numbers, and thus manifest their patriotism and loyalty.

KERALA SANCHARI, Calicut, July 11th, 1917.

The Indian Defence Force.

In a long leader under the heading "The Indian Defence Force," the *Kerala Sanchari*, of the 11th July, exhorts all patriotic Indians and the Malayali youths in particular to join the force which is raised for their benefit and that of India, instead of depending entirely on England for the defence of their own country, points out that those who clamour for self-government should be ashamed of the fact that this Presidency could not supply just a thousand recruits required of it, but that Malabar can congratulate itself on having offered 156 persons, a number comparatively larger than that of any other district though, considering its population, it is still small enough, and observes that though Indians are not given the same privileges that are accorded to Europeans and Anglo-Indians, they may rest assured that the Government will grant them in course of time, that their present apathy and doubts will not be conducive to the welfare of India, and that it is not proper on their part to be content merely with desiring and talking of self-government.

The *same* paper thinks that the order of the Government, prohibiting the cutting into pieces of gold coins or the melting thereof, which, however, should have been passed long ago, is certainly a necessary one, dwells upon the evils resulting from the mania for ornaments, which is a common defect of the people of South India, and observes that as the people in the interior parts of the country are generally illiterate, the village officers should be instructed to make known to them its substance by beat of drums, so that the order, issued under the Defence of India Act, may not prove to be a source of hardship to them.

ANDHRAPATRIKA, Madras, June 30th, 1917.

The order of the Punjab Government.

68. Referring to the order of the Lieutenant-Governor of the Punjab, prohibiting the Punjab papers from publishing the proceedings of a meeting held at Lahore to protest against the internments, the *Andhrapatrika*, of the 30th June, says:—This order of Sir Michael O'Dwyer, whose wisdom is already known to our readers, is in keeping with his previous orders regarding Mr. Tilak and Mr. Pal. It is regrettable that the Defence of India Act which is a war measure has been enforced against political agitators. . . If anybody spoke disloyally in the meeting, it would be proper to convict him under the provisions of the Indian Penal Code, but to restrain the freedom of the press under the Defence of India Act will only conduce to promote unrest among the people. Local governments are vying with one another in adopting repressive measures. It is strange that the local governments do not see that the only way of tiding over the difficulty is to satisfy public opinion and adopt peaceful methods. We think that the British Government should interfere and restore peace, or, legitimate political life may take a retrograde step.

ANDHRAPATRIKA, Madras, June 30th, 1917.

The war gift from India.

69. The *Andhrapatrika*, of the 30th June, contains a Telugu version of the letter of Lala Lajpat Rai regar ding the war-gift from India, published in the *Hindu* of the 30th June 1917.

ANDHRAPATRIKA, Madras, July 2nd, 1917.

The late Mr. Dadabhai Naoroji.

70. The *Andhrapatrika*, of the 2nd July, in its leader under this heading, writes thus:—The Indian sun has set. The holy India is covered with darkness. A bad plight has overtaken constitutional agitation. Leaders have been punished with internments. The freedom of speech and of the press is waning day by day. Under such a sad plight, the people are at a loss to know which way to go. Leaders have not come forward to show the way. Leaders have not been born who will free us from fear. . . He (Dadabhai Naoroji) has, in his 'Poverty and un-British Rule in India,' established that the poverty of India is due to enormous yearly drain of India's wealth during the last 150

years. He understood long ago that financial independence is the foundation for self-government, and declared 'so long as the expenditure of the revenue is in the hands of the rulers, the Government is, without doubt, a despotic government.'

The late Dr. Naoroji.

The *Swadeshabhimani*, of the 6th July, in a lengthy article gives a eulogistic sketch of the career of the late Dr. Naoroji, dwelling particularly on the political side of his activities and observes:—He studied the causes of the growing poverty in India. Nobody can gainsay his clear-cut arguments on this subject. His one principle was that even an alien rule in India should be on democratic lines and that to entrust the internal administration of the country to the hands of the Indians was equally in the interests of India and the empire. Further, being a firm believer in the British love of justice, he was ever a champion of constitutional methods in agitation. He entered Parliament and aroused interest and sympathy among the British public in regard to India. He urged on the attention of the British statesmen the desirability of appointing commissions and committees to enquire into and remedy the shortcomings of the administration of this country. The committees were appointed and the defects and shortcomings were brought to light; but, in practice, they were never remedied as desired by Mr. Naoroji. The enormous esteem in which he was held by the people is indicated by the fact that he was thrice President of the Congress. The first time he praised the liberty and love of justice of the British public. The second time, at the Lahore session, it was seen that his confidence in this respect had somewhat decreased. The third time at Calcutta he said: "It would be needless to enumerate the disappointments I have met with. If any one else were to face the same, his heart would have broken and he would have quite forgotten himself." At the Calcutta Congress he whispered the watchword of self-government within the empire into the ears of the Indians and said that all his attempts to please the bureaucracy had failed. The Government was equally cognisant of his great services to the people, and the Government University honoured him with the degree of LL.D. However earnestly we may have hoped that he would live to see some considerable measure of self-government which he preached come to India, the hand of time being too powerful, he had to depart this world before it came. But the work he began is still before us. Let all of us who are compatriots try to carry it to a successful end and wish him peace.

Swadeshabhimani, Mangalore, July 6th, 1917.

The *Mysore Star*, of the 8th July, and the *Sampad Abhyudaya*, of the 11th July, also contain lengthy leaders similarly dwelling on Mr. Naoroji's political work.

Mysore Star, Mysore, July 8th, 1917; Sampad Abhyudaya, Mysore, July 11th, 1917.

The death of Dr. Dadabai Naoroji.

All the Malayalam papers publish long articles expressing regret at the irreparable loss India has sustained in the death of Dr. Dadabai Naoroji, dwelling upon his valuable services to the country.

Malayalam Papers.

The *Andhra* Social Conference.

71. The *Desamata*, of the 27th June, reports the Chairman of the Reception Committee of the *Andhra* Social Conference to have stated that the education imparted in the municipal and Government schools is not only unsatisfactory and useless, but is also sometimes harmful to some extent.

Desamata, Rajahmundry, June 27th, 1917.

Sparrow clubs.

72. Referring to the fact that students have been asked in England to destroy sparrows causing harm to crops, the *Andhrapatrika*, of the 26th June, says:—It is not strange that this commission to students who have to develop their normal sense, appears to the Indians who follow the principle of harmlessness, to be improper. . . Indian vegetarians are roused to indignation even towards those who kill cows, sheep, fowl and antelopes for food.

Andhrapatrika, Madras, June 26th, 1917.

The heavenly cow.

73. The *Hitakarini*, of the 24th June, depicts the picture of the *Kamadhenu* or the heavenly cow, in which she is represented as useful to the Muhammadan, the European, the Parsi and the Hindu alike inasmuch as her milk is distributed to all without distinction. At the same time a demon is represented to insist upon having her flesh alone and killing her for it. Then all those that have been using her milk,

Hitakarini, Ellore, June 24th, 1917.

says the paper, have joined together, wrenched the sword from the hand of the demon and killed him with it. The paper then draws the moral that the wicked deserve to be punished and union and faith save everything.

DESABHIMANI, Guntur, July 1st, 1917.

Exhortation to uplift the country.

74. The *Desabhimani*, of the 1st July, contains some verses read in the Andhra Conference which are to the following effect:—O, sons of the Andhra country, try to uplift the country and bring about the awakening of its soul force, considering the disabilities of the Indians in the Fiji islands, the troubles of the leaders who hide their faces in corners, the humiliation of papers suffering under a hard Act, and the highhandedness of officers who repress speech. Let Lord Pentland threaten to pass repressive orders; let the college authorities order that students should not go to political meetings; let Government servants say that self-government should not be spoken about; let the Anglo-Indians proclaim that it is a sin to grant freedom. O, Andhras, do all that is necessary with devotion to the country and with confidence. . . Tell the English people that the chief reason why life and money is sacrificed in this terrible war, why the discussion of all controvertial questions is avoided, why India is filled with peace, which has disappointed the Germans, and why the people gave up extreme views and adopted moderate ones, is the confidence that the English who are famous for their sense of justice will grant liberty to India. Proclaim to the English that if they do not grant freedom to the Indians and make them happy, the whole world will laugh at them saying that their motive in fighting against Germany is selfishness.

ANDHRAPATRIKA, Madras, July 3rd, 1917.

The Allahabad leaders and Home Rule League.

75. The *Andhrapatrika*, of the 3rd July, publishes a Telugu version of the letter of Mr. Motilal Nehru addressed to the *Leader* regarding the causes that led the Allababad leaders to join the Home Rule League.

ANDHRAPATRIKA, Madras, July 3rd, 1917.

The Madras Provincial Congress Committee.

76. The *Andhrapatrika*, of the 3rd July, contains a Telugu version of the resolution passed by the Madras Provincial Congress Committee, agreeing with the Bombay Provincial Committee in its opinion about interments and stating that unless the Government declare their political policy and begin reforms, the people will not be satisfied.

ANDHRAPATRIKA, Madras, July 3rd, 1917.

Mr. Bhupendranath Basu.

77. The *Andhrapatrika*, of the 3rd July, refers to the appointment of Mr. Bhupendranath Basu as a Member of the India Council, and remarks:—The Indian Members in the Council have no greater authority than to make suggestions. There is therefore no good whatever may be the number of Indian Members. Indians will no longer be satisfied with such small privileges. But Mr. Basu is a Congress leader and is one of the nineteen members of the supreme Legislative Council who approved of certain post-war reforms. He may therefore help towards the grant of self-government after the war. A telegram announces that he accepted his present appointment with this end in view. That he has accepted the present office, at some loss to himself shows his devotion to the country. We hope that Mr. Chamberlain will take his advice and introduce self-government into India.

ANDHRAPATRIKA, Madras, July 3rd, 1917.

A meeting of the Congress.

78. The *Andhrapatrika*, of the 3rd July, says:—It will be well to call for a meeting of the Congress before Mr. Basu leaves for England, to enable him to place in person the opinion of the Indian public regarding self-government before the India Council. A resolution of all the Indians in the Congress will be a source of encouragement to all, and will attract the attention of the rulers. The meeting should decide as to how the agitation for self-government should be conducted in the present situation. A meeting of this kind will show the earnestness of the people and their devotion to duty.

ANDHRAPATRIKA, Madras, July 3rd, 1917.

Lord Willingdon and Lord Pentland.

79. Referring to the extension of the term of office of Lord Willingdon and Lord Pentland, the *Andhrapatrika*, of the 3rd July, remarks:—These two Governors are noted for adopting repressive measures. Their rule has not met with the approval of the people. The extension of their term of office will disappoint the public. The term of office of Lord Hardinge and Lord

Carmichael who were loved by the people, were not extended. Perhaps the term of office of the Lieutenant-Governor of the Punjab also may be extended. Is this extension due to the difficulties of voyage or to the efficiency of the administration?

80. The *Andhrapatrika*, of the 3rd July, publishes a Telugu version of the letter of Sir S. Subrahmania Ayyar on the present situation published in the *Hindu* of the 2nd July 1917. — The present situation. — ANDHRAPATRIKA, Madras, July 3rd, 1917.

81. The *Andhrapatrika*, of the 3rd July, publishes a Telugu version of the letter of Miss Arundale published in *New India* of 2nd instant on page 5 about "The Three Interned." — Miss Arundale's letter. — ANDHRAPATRIKA, Madras, July 3rd, 1917.

The *Kistnapatrika*, of the 7th July, also gives a Telugu version of the same letter. — KISTNAPATRIKA, Masulipatam, July 7th, 1917.

82. Referring to the letter published by the zamindars as regards their attitude towards the Home Rule Movement the *Kistnapatrika* of the 7th July, observes: . . . — Zamindars. — KISTNAPATRIKA, Masulipatam, July 7th, 1917.

The relation between the zamindars and the authorities is very peculiar. As they (zamindars) do not go against the dictates of their priests in matters religious, they behave in such a way that they may not lose the favour of the rulers in matters political. It thus becomes impossible for them to lead any reform movement. . . In political meetings the cause of the people is generally upheld rather than that of the zamindars. This therefore is partly the reason for their viewing such meetings with indifference. . . Ordinarily in every zamindari there is undoubtedly a sort of disagreement prevailing between the zamindar and the people. There may be several causes for this. One of them is, we cannot but accept, the disparity existing between the landlord and the tenant (ryot). The ryots think that it is the ryot that labours, while it is the zamindar that enjoys the fruits and the zamindar believes that he has a right for a share in the crops, raised by the ryot. Under such circumstances the zamindar cannot look at things from the point of view of the ryot.

The main aim of the political movement is to develop popular forces. Even accepting that the zamindars form a section of the people, the awakening of the people is not relished by them. They believe that there is a special connection between themselves and the Government and that the interests of the ryot are different from his own. . . The Government treats the people in the zamindari villages like step-children, while the zamindar thinks that it is not his duty to safeguard the interests of the people. The zamindars are not the ruling princes on one side nor are they a section of the people on the other. . . Therefore the relation that subsists between the zamindars and the people is only one of a monetary nature and not one of a friendly character which grows between those who are interested in mutual well-being.

Under such circumstances it is not surprising that the zamindars look at popular awakening with greater jealousy than the really independent ruling chiefs; nor is it strange that in matters of dispute arising between the rulers and the people the zamindars should side with the rulers The condition of things now agitating the country is one of this nature. This is why the zamindars sided the rulers instead of taking up the causes of the people. . . It is feared that the zamindars may in future gain more and more importance in the present political administration. They and the bureaucracy may combine in a way. There are signs of such a thing happening. It may be asked why a House of Lords of the kind in England may not be formed in this country. But in the modern political evolution as well as in the new social order of things there are indications that any special importance that may be attached to such traditional families will be reduced. The House of Lords in England will be reformed. It may be said with certainty that the reform may soon cause the very dissolution of the House itself. There is no doubt that even democracy has its own difficulties and dangers. But yet it is through democracy that humanity is today working out its development.

In the letter now published by the zamindars they have cleverly stated that they are not opposed to self-government or constitutional agitation but that they

only disapprove of the methods of the Home Rulers. The meaning of these sentences is not at all clear. It is not safe for any that they should try to blame their fellow countrymen in vague and ambiguous language without definitely stating what the methods of Home Rulers are and why they do not approve of them. . . Nothing can be more unjust than to blame the Home Rulers and side with the Government in their repressive measures without showing any reasons for doing so. The Home-Rulers did not ask for complete autonomy. What evil is there in focussing the opinions of the people and in making the weight of their opinion known to the Government so that the reforms desired by the 19 Legislative Council Members and approved by the Congress and supported by the Moslem league may be secured after the war. . . Whether the zamindars without yielding to external pressure withdraw their words or not and whether the policy of repression of Government is further strengthened or not by the support of the zamindars, we trust that so long as the people believe that the methods of the Home Rulers are proper and legal, and are conducive to the prosperity of the world the Home Rule agitation will thrive and bring credit to the country, to the Empire and to humanity.

KISTNAPATRIKA, Masulipatam, July 7th, 1917.

The *Kistnapatrika*, of the 7th July, republishes the letter written by two Reddies of Nellore to the *Andhraprakasika*, condemning the attitude of the paper towards the internments. The letter is already reported upon supra.

ANDHRAPRAKASIKA, Madras, July 2nd, 1917.

The zamindars.

In commenting on the communication of the zamindars regarding Home Rule, the *Andhraprakasika*, of the 2nd July, says:—It is a great thing that at the present juncture the zamindars came forward fearlessly and expressed their opinion. They do not say that they do not want *swaraj*. What they say is that it is well that India gets it not at once but after some time. We hope most of the people will agree with them.

ANDHRAPRAKASIKA, Madras, July 3rd, 1917.

Zamindars.

The *Andhraprakasika*, of the 3rd July, contains a criticism of the leader in the *Andhrapatrika* on the communication of the zamindars relating to Home Rule, abstracted supra.

ANDHRAPRAKASIKA, Madras, July 4th, 1917.

Zamindars.

The *Andhraprakasika*, of the 4th July, refers to the communication of the zamindars on Home Rule and remarks:—Up to now sixty-five Zamindars are against the Home Rule propaganda. It is not possible to disregard the opinion of the Zamindars. They are very influential in the country. There are very many men who act according to the words of Zamindars. The advocates of immediate *swaraj* and the rulers will do well to note this.

KISTNAPATRIKA, Masulipatam, July 7th, 1917.

Zamindars and Home Rule movement.

83. The *Kistnapatrika*, of the 7th July, publishes a Telugu version of the letter written by the zamindars as regards the Home Rule Movement.

ANDHRAPATRIKA, Madras, July 3rd, 1917.

The Besant fund.

84. Writing under this heading, the *Andhrapatrika*, of the 3rd July, says:—Renunciation should precede self-government. The people should show by action that they possess the firmness required to attain self-government. Internments are on the increase in the country. Obstacles to constitutional agitation are multiplying. Only when they are overcome, will the fitness for self-government become manifest. . . We have been subjected to a severe test, which, if we stand, will show our fitness for self-government. It will then not be possible for anybody to obstruct the grant of *swaraj*. Internments which are so many tests, teach a lesson to us, and, if we do not profit by that lesson, we will be losing this opportunity. We have many internal enemies also, whom we have to pacify. We have to bring home to the freedom-loving British people, the justice of our ideals. The duty lies with the advocates of self-government to persuade their countrymen who have been under a delusion, and the British who have not understood the goal of the Indians. The internments have considerably lightened our task. Indian and Muhammadan leaders who were indifferent towards the Home Rule movement have joined the movement. Those who have not hitherto concerned themselves with politics have joined the movement and are working for its progress. Some antagonists are trying to impede its progress. But their endeavours will prove useless ere long-

They approve of the goal but fear that it may soon fructify. This is ridiculous. But the strong current of the movement will carry them with it. . . We must make the civilised countries know of the affairs of India. . . The people must become experts in agitation. Its results hang on the favour of others. If, in addition to these, we manifest our fitness for self-government by acts accomplished by self-help, the grant of self-government will not be delayed. . . Whatever may be the motive of the Government in interning persons, the people must work with the belief that the internments will help on the advancement of the country. The unselfish words of Mrs. Besant which Miss Arundale communicated to the public through the press must encourage the people to action. Lord Pentland and Lord Willingdon who created these circumstances no doubt deserve praise. Their term of office having been extended, the national spirit in the people will certainly gain in strength. . . In last night's meeting, the speakers in one voice appealed for help to the Besant fund. Mr. Nunjunda Rao said that some liberal-hearted Englishmen are not aware that India does not enjoy self-government responsible to the people, and that the same ignorance prevail in the Colonies. The English people in England should be awakened. . . The Besant fund is not for the benefit of Mrs. Besant. It will help on the advancement of the country. The people must show the same enthusiasm in this matter as in that of the war loan. It is disgraceful that in this meeting, the *swadeshi* vow was not taken. The time of empty talk is gone. It is regrettable that many of the leaders that attended yesterday's meeting were wearing foreign clothes. We hope that under the lead of Sir S Subrahmanya Ayyar, the Indians will give up their lethargy and bestir themselves to action.

Bifurcation of the Kistna district.

85. Writing under this heading, a correspondent to the *Andhraprakasika*, of the 2nd July, says that Nidadavole which it is proposed to constitute as the headquarters of the proposed new district, does not command the same conveniences as Ellore viewed from the point of sanitation, commerce, and availability of accommodation, Ellore is a much better place than Nidadavole. The paper then raises its voice against the proposal to transfer the headquarters of the Kistna district from Masulipatam to Bezwada, and says that Masulipatam must have been constituted the headquarters from its historical importance or from the conveniences it commands. There is no rule that the headquarters should be in the middle of the district. The paper hopes that the Government will make Masulipatam the headquarters of the new Kistna district and Ellore, the headquarters of the second district.

ANDHRAPRAKASIKA, Madras, July 2nd, 1917.

Another correspondent to the same paper and a correspondent to the *Andhraprakasika*, of the 4th July, dwell upon the many advantages which Nidadavole has over Ellore and support the proposal to constitute that place as the headquarters of the new district.

ANDHRAPRAKASIKA, Madras, July 2nd & 4th, 1917.

Industries.

86. The *Andhraprakasika*, of the 3rd July, says in its leader:—The people as well as the Government are to blame for the lack of technical knowledge in the people. Neither the Government, nor the people could provide the very few Indians that return after acquiring technical knowledge in foreign countries, with occupation. Europeans do not like to engage their services in their factories. The factories started by the Indians can be counted on one's fingers. The owners of these factories also indent for engineers from foreign countries and do not entertain Indians. . . When there are no technical schools, the people will not start new industries. If the rich take the same interest in the question of industries as in that of *swaraj*, India will soon make progress. . . A very large amount of money goes to foreign countries to buy matches with, for use in India. The people and the Government, who should regard the welfare of the people as their own, should, in union, start match factories in this Presidency. If they do so, the economical condition of the country will certainly improve.

ANDHRAPRAKASIKA, Madras, July 3rd, 1917.

Assistant Surgeons.

87. Referring to an order of the Government requiring the services of Assistant Surgeons for military duty, the *Andhraprakasika*, of the 3rd July, fears that if they also should go, many hospitals will have to be closed for want of doctors. The

ANDHRAPRAKASIKA, Madras, July 3rd, 1917.

paper regrets that the present opportunity is not availed of to open a few more medical schools and turning out a few more Sub-Assistant Surgeons. It prays that the Government will think deeply and leave the Sub-Assistant Surgeons at least for the people.

ANDHRAPRAKASIKA, Madras, July 3rd, 1917.

88. The *Andhraprakasika*, of the 3rd July, says: —The advocates of immediate *swaraj* wax wroth at the very mention of the names of Lord Pentland and Lord Willingdon. Some of them could not hold their anger and ask the Government in England to call back Lord Pentland. Man proposes and God disposes. The terms of office of these two rulers have been extended. This may be an eyesore to the advocates of Home Rule, but we trust that the greater portion of the people in this Presidency will be glad to hear the news of the extension of Lord Pentland's term.

Lord Pentland.

DESAMATA, Rajahmundry, July 4th, 1917.

The *Desamata*, of the 4th July, writes:—People are eagerly awaiting the advent of a new Governor. This eagerness is not only due to the ending of the term of Lord Pentland. Lord Pentland occupies the first rank among those who have been hostile to Home Rule agitation, and have adopted repressive measures. He has created discontent not only in the Madras Presidency, but also all over India by subjecting to internment Mrs. Besant, Mr. Wadia, and Mr. Arundale. . . We believe that the suspicion, that the terms of office of Lord Pentland and Lord Willingdon have been extended in consideration of their repressive policy, has no foundation in truth, but that the difficulties of transit constitute the only reason for the extension. . . We wish that those who hold the office whether those that already exist or those that newly come, should take far-reaching views of things, and without haste, so manage the affairs of State as to conduce to the well-being of both England and India and to their own good reputation.

Lord Pentland.

ANDHRAPATRIKA, Madras, July 4th, 1917.

A correspondent to the *Andhrapatrika*, of the 4th July, reports that the following resolution was passed in a meeting of the Pedda Cherukuru Home Rule League on the 15th (of June): The speech delivered by Lord Pentland recently at Ootacamund before the Legislative Council Members is prejudicial to the ideals of self-government and to the self-respect, patriotism and loyalty of the Indians. This meeting, therefore expresses its disapproval thereof by this (resolution).

Lord Pentlands's speech.

ANDHRAPRAKASIKA, Madras, July 3rd, 1917.

89. The *Andhraprakasika*, of the 3rd July, refers to the fact that Mr. Surendranath Banerji, who has been working for the Congress for long, has not joined the Home Rule League, remarks:—The advocates of immediate *swaraj* say that there is no difference at all between the policy pursued by the Congress and that pursued by the Home Rulers. If that is so, why does Mr. Banerji hesitate?

Mr. Surendranath Banerji.

ANDHRAPATRIKA, Madras, July 5th, 1917.

90. In commenting on the order of the Government prohibiting the melting of gold coins, the *Andhrapatrika*, of the 5th July, says:—Gold is now being sent to India. It is on the way. The Government might have published the order in question in order that this consignment of gold may be used in the right way. The Government may use this quantity of gold to increase the number of coins. . . The Government should see that any authority that may be vested in the police in this matter is not used by them to the annoyance of the people. . . There can be no harm in using some gold for ornaments. It is not well to try to break time-honoured and ancient customs at once.

Gold.

ANDHRAPRAKASIKA, Madras, July 4th, 1917.

91. The *Andhraprakasika*, of the 4th July, contains the following from the pen of a coolie who returned from Penang:—It is not possible to describe in a paper the troubles to which we are subjected by Europeans in Penang. They were sending the men to rubber plantations, 8 or 9 miles from the town, and appointing female coolies at places near the town. We were under the impression that they did not send the women to distant places, because they were women. After some days, a European appointing coolies outraged the honour of a woman by force. Many such things take place in Penang. Nobody is there to save us from these outrages. We

Indian coolies in Penang.

feigned sickness and were able to leave Penang and reach our native place. The paper urges that if the above is true, the Government should enquire into it.

92. The *Andhraprakasika*, of the 5th July, recommends that the present system of conferring titles may be replaced by the ancient system of honouring persons by presenting them with weapons such as sword and armour.

Honours.

ANDHRAPRAKASIKA, Madras, July 5th, 1917.

93. A correspondent to the *Andhrapatrika*, of the 5th July, says that double assessment has been levied from certain ryots of Chadalavada, Tenali taluk, on the ground that they made a breach in a channel and got their lands irrigated. The opening is caused by the cattle treading the place. The local officers turned a deaf ear to the petitions of the ryots. The karnam is telling the ryots that five times the assessment will be imposed if water is taken by means of the opening. The correspondent prays that the Government will enquire into the matter and do justice to the ryots.

Double assessment.

ANDHRAPATRIKA, Madras, July 5th, 1917.

94. The *Desamata*, of the 4th July, states that many influential persons and leaders of the people are joining the Home Rule leagues, ever since the adoption by the Government of repressive measures, and gives a list of such persons.

Home Rule Leagues.

DESAMATA, Rajahmundry, July 4th, 1917.

95. The *Desamata*, of the 4th July, publishes a Telugu version of the message of Mr. Ritche, which contains:—England helping to regenerate India, is only paying back her debt to India. . . Your liberty depends upon your own efforts. . . Every race on the face of the earth is fit to govern itself. It is absurd to say that India is incapable of self-government. They, that say so, only defame that ancient race, which not only governed itself for thousands of years, but also gave shape to the civilisation of many races. . . I exhort the leaders of the Home Rule propaganda not to give up their fight till they reach their goal. . . Victory will be yours ultimately.

The message of Mr. Ritche.

DESAMATA, Rajahmundry, July 4th, 1917.

96. Tha *Hitakarini*, of the 8th July, writes under this heading:—Some Europeans and Americans are proud of their white skin. They take it to be a badge of superior intellect, strength and valour. Their rule, the result of times, they attribute to their skin. To prove the hollowness of this theory, another white race has been discovered in the forests of South America, remote from the habitations of civilised people.

The white race.

HITAKARINI, Ellore, July 8th, 1917.

97. In its leader on Dadabhai Naoroji the *Hitakarini*, of the 8th July, writes:—The seeds of swaraj that he had, from the beginning, sowed, could not strike root in the hearts of the Indians and sprout. In his presidential speech, at the Calcutta Congress of 1906, he gave a commentary on the principle of swaraj. The new spirit that had so far been lying dormant, burst out at once, as if in a deluge.

Self-government.

HITAKARINI, Ellore, July 8th, 1917.

98. The *Hitakarini*, of the 8th July, writes that it is a matter for regret that the Government of the United Provinces have not taken into their consideration the question of providing against any disturbances that may arise in the coming Dasra and Mohurram festivals.

Coming Dasra and Mohurram festivals.

HITAKARINI, Ellore, July 8th, 1917.

99. The *Andhrapatrika*, of the 4th July, gives a Telugu version of an article on this subject from the *Times of India*, which contains the following:— . . As the system of the Indian administration develops, the power of the Parliament in England will decrease. The Parliament cannot give greater power to the bureaucracy in its administration of India. And unless the Parliament is assured that there are political bodies formed by representatives elected by the people themselves ready (to take up the administration) the Parliament will not hand over the Government of the country to them (Indians). In examining the Indian political condition we must well understand the electorates. At present election is not directly carried on in this country. All know that members are not directly elected to the

Political institutions—India.

ANDHRAPATRIKA, Madras, July 4th, 1917.

district boards and the local and imperial (legislative bodies). . . . The Parliament must make the idea clear that India should enjoy self-government within the empire. May the Parliament give publication to this idea, and consult the Indians on the question of India realising its aspirations and show them the way by which the country may prosper.

ANDHRAPATRIKA, Madras, July 4th, 1917.

Resignation of the members of the Bengal Legislative Council.

100. The *Andhrapatrika*, of the 4th July, publishes a note that the *Leader* reports in the words of the *Bengali* that Hon'ble Mr. A. Rassule and Hon'ble Mr. Mowlvi Fazul Haque have resigned their seats in the Bengal Legislative Council to express their disapproval of the internment of Mrs. Annie Besant and Messrs. Arundale and Wadia.

ANDHRAPATRIKA, Madras, July 4th, 1917.

The Punjab Government and the Lahore meeting.

101. The *Andhrapatrika*, of the 4th July, writing on this subject observes: . . . The Punjab Government is the first to prohibit the publication of the proceedings of a meeting once allowed to be held. The application of the Defence of India Act for such purposes cannot but be surprising.

From to-day's telegrams we learn that the said order has been cancelled We are glad that the Punjab Government has reconsidered the question and adopted the right method. In all civilized countries both the rulers and the ruled show equal zeal to protect the freedom of press. . . The Press Act has made the freedom of Press in India nominal. If any freedom is still left, the application of the Defence of India Act has made the management of newspapers intolerable . . . We pray that other Local Governments may also reconsider the justice of the orders they have issued under the Defence of India Act and adopt peaceful methods.

ANDHRAPATRIKA, Madras, July 4th, 1917.

Prohibition of a protest meeting in Delhi.

102. The *Andhrapatrika*, of the 4th July, referring to the order issued by the Commissioner of Police in Delhi prohibiting the holding of a public meeting for protesting against the orders issued for the internment of Mrs. Besant, etc., observes: "To what a pass has the application of the Defence of India Act come?"

ANDHRAPATRIKA, Madras, July 4th, 1917.

Protest meeting at Berhampur.

103. The *Andhrapatrika*, of the 4th July, reporting the proceedings of a public meeting held at Berhampur protesting against the internments states that the following resolution was adopted:—A reply to the action of the Government is to work out swaraj movement with still greater persistence

ANDHRAPATRIKA, Madras, July 4th, 1917.

Non-Brahman protest meeting at Perambur.

104. The *Andhrapatrika*, of the 4th July, reports that a meeting of non-Brahmans was held at Perambur protesting against the internments of Mr. Besant, etc.

ANDHRAPATRIKA, Madras, July 4th, 1917.

Present agitation.

105. A correspondent to the *Andhrapatrika*, of the 4th July, writes:—. . . We thought that owing to the loyalty . . . evidenced by our heroic deeds in other continents the suspicion and racial prejudice which some authorities and the proud European merchants entertained against us would disappear. . . We believed in every word contained in the proclamation of Queen-Victoria; and our trust that the English people who are devoted to truth will at some one time put it into force has not yet left us. Though the ostentatious and jealous Lord Curzon misinterpreted the words of that great and pious Queen, and tried to treat the charter in her own hand as a diplomatic writing, and though the members of the Public Works Commission unhesitatingly treated it with disregard . . . and dared to treat her with disrespect, the faith of the Indians in her words is not shaken at all. . . We can never dare to treat her proclamation as a false document . . . such defects there are many and though we are trying to remove them by constitutional means it is regrettable that the Government should suspect us and try to oppose us by the application of drastic measures. . . Under such circumstances it is regrettable that a law which has to be applied to traitors should be applied to people of world-wide reputation. . . Governors of presidencies do not respect the suggestions of their Legislative Council members who

are the representatives of the people. Much less do the District Collectors send for men who are acquainted with the experiences of people and wish to learn the affairs of their districts. As Sir William Wedderburn has written in the "Life of Hume," they rely on the spies appointed by them, who are selfish, hypocritical, and wanting in honour. It is not surprising that such persons should cause agitation in the minds of the authorities by false reports, regarding their own gain and safety as important. . . If our rulers trust such honourable gentlemen as Sir S. Subrahmanya Ayyar, Mr. Madhava Rao . . . and not allow the wealthy persons and the title-holders, whose business is always to deceive them, to approach them, the present agitation amongst the people will die out and the country will enjoy peace soon. The unnecessary fear now growing in the minds of the people will vanish, and there would be no reason for the Indians who entertain great hope to be disappointed after the war. If the rulers and the ruled stand together with one intent and one purpose, they will be strong enough to defy the whole world.

Extension of His Excellency Lord Pentland's term of office.

106. Referring to the news regarding the extension of His Excellency Lord Pentland's and Lord Willingdon's terms of office, the *Swadeshabhimani*, of the 6th July, says:—A doubt might arise in the minds of some as to what is meant by the term "restrictions in force at the present time" in view of which the extensions have been granted. But Reuter removes this doubt by explaining that the restrictions are in connection with travel. It is certainly not advisable that persons of the exalted position of Governor should venture upon overseas journeys in these days. No one would grumble even if these Governors should extend their regime by another ten years. So long as the administration is not responsible to popular representatives and the people have not the right to choose their officers, they would naturally ask for extension of the services of only practically sympathetic administrators of the type of Lords Hardinge and Carmichael. If perchance with the grant of larger rights and privileges, we should have the good fortune of seeing that these representatives of the Crown are also the chosen representatives of the people, there would surely be no objection to their continuing for any length of time.

Swadesabhimani, Mangalore, July 6th, 1917.

Extension of Lord Pentland's tenure of office.

The *Jaridah-i-Rozgar*, of the 6th July, writes:—It has been announced that Mr. Chamberlain, Secretary of State for India, has, with His Majesty's approval, extended the tenure of office of our kind and popular Governor, Lord Pentland, and His Excellency has consented to remain on.

Jaridah-i-Rozgar, Madras, July 6th, 1917.

There is, no doubt, that Lord Pentland, during his tenure of office, especially at the present time, has adopted a sound policy in restricting the clamour of seditionists and their supporters, and keeping these noisy agitators within bounds.

The editor, referring to the baseless attacks made by some speakers and writers on the present administration, and their making it the object of their taunts, abuse, and unfair criticism, while endeavouring to assure weak-minded and ignorant persons, that the remedy for all ills is the upsetting of the existing Government, observes that such procedure is not only dangerous to peace and tranquility, and obstructive to the internal progress of the country but interferes with the prosecution of the war.

Lord Pentland's speech is perfectly right; for His Excellency has found, after nearly five years' experience, that no other form of Government, than the present one will suit India, and that there is no reason for reforming it. Mussalmans are well aware of the consequences that will accrue from Home Rule.

The future administration of Lord Pentland will prove to be a golden rule for us; for, the present critical time requires a ruler who is gifted with foresight and is well acquainted with the country and the people. As Lord Pentland is fully aware of the state of this Presidency and appreciates the feelings and aspirations of every community, it will be a matter of great satisfaction to the people and the country to learn that his period of office has been prolonged.

We congratulate Lord Pentland on his extension.

The present situation in India.

107. Referring to the present situation in India, the *Manorama*, of the 6th July, points out that, while the efforts of Indians should be so regulated as not to injuriously affect the attainment of self-government which is their goal, it is absolutely necessary that

Manorama, Calicut, July 6th, 1917.

the tone of the writings and speeches on the subject should be soft and moderate, as otherwise they are likely to be misunderstood, and as they may, as at present, lead to repressive measures, and hopes that the proposal to hold an extraordinary meeting of the All-India Congress Committee, will result in putting a stop to the present unrest.

KERALA PATRIKA, Calicut, July 7th, 1917.

India in Parliament.

108. Referring to the Secretary of State's answers to the questions in Parliament on Indian affairs, the *Kerala Patrika*, of the 7th July, points out that, inasmuch as these replies show that the Government of India have not resorted to those repressive measures of their own accord, India's representatives should carry on the agitation in England, but that, if the Indians create disturbances here by talking of Home Rule and other matters, and thus bring down upon themselves the hatred of the Government, this attempt will be of no avail, and observes that Indians must have now learnt from experience that to create unrest by talking of Home Rule, swadesism, etc., during this colossal war cannot be pleasing to those who are responsible for the peace of the country. The paper adds that it has reason to believe that its view is disliked in certain quarters, but that it is its decided opinion that the people should pay due regard to the present circumstances (created by the war).

KERALA PATRIKA, Calicut, July 7th, 1917.

Havoc wrought by wild beasts.

109. The *Kerala Patrika*, of the 7th July, draws attention to the letter of its correspondent from Trikidiri, which speaks of the great havoc wrought by wild beasts, and to the necessity of increasing the number of licenses for the possession of guns, and thinks that it is desirable that the Revenue officers should be called upon to make enquiries and report as to where the trouble from wild beasts has increased.

KERALA PATRIKA, Calicut, July 7th, 1917.

The Punjab Government and the Madras internment.

110. Referring to the order of the Punjab Government, prohibiting the publication of the proceedings of meetings, protesting against the Madras internments, the *Kerala Patrika*, of the 7th July, points out that these orders, being issued under the Defence of India Act, cannot be taken exception to, and that it would therefore be advisable to put off the holding of large meetings for some time.

MANORAMA, Calicut, July 10th, 1917.

Lord Hardinge's defence in Parliament

111. In commenting upon Lord Hardinge's defence of himself, necessitated by the publication of the report of the Mesopotamia Commission, the *Manorama*, of the 10th July, agrees with His Lordship in thinking that the commission's observations, that India's help in the matter of the war loan was quite inadequate, and that even the little which she gave was solely due to pressure from England, will make the Indians think that their sacrifices were not properly appreciated, thinks that a perusal of His Lordship's explanation will remove the bad impression, if any against himself, which the report may have produced, and that His Lordship's peroration cannot fail to gladden the hearts of the Indians, and observes that whatever may be the nature of the report and the decision of Parliament thereon, His Lordship's explanation will be affectionately accepted *in toto* by the whole of India.

MANORAMA, Calicut, July 10th, 1917.

Appointment of persons with Indian degrees to places hitherto reserved for Indian Medical Service officers.

112. Referring to the acceptance by Government of the resolution of the Hon'ble Mr. Ramanujachariar relating to the appointment of graduates with Indian degrees in medicine to places hitherto reserved for Indian Medical Service officers, the *Manorama*, of the 10th July, points out that the Governments of the Punjab and the United Provinces have already made such appointments, and that they have produced satisfactory results, and observes that it is a matter for gratification that the Madras Government have, now at least, waken up to the necessity of doing so.

QAUMI REPORT, Madras, June 28th, 1917.

The present condition and Mussalmans.

113. The *Qaumi Report*, of the 28th June writes:—On the one hand flatterers are singing songs of peace and tranquility and on the other the agitation of the present state of affairs is blazing forth. Up to the present time there has been silence in Muslim, Madras, but instead of the wagging tongue there is the unrest of hearts and of minds. We certainly do not wish to deceive the Government. Certain people may, if they choose, regard falsehood as expedient but

they are either blind or are intentionally so for their mess of pottage. We have no desire to interfere with the enjoyment of their lives.

We have already written that the present agitation is making the Mussalmans also restless. The Hon'ble Muhammad Ali Jinnah has put his name in the list of of the believers in Home Rule. The Hon'ble Mr. Rasul and the Hon'ble Mr. Moulavi Fazl-ul-Huq (Bengal) are enrolling themselves in this army; and now comes the news of the mass meeting of the Rifah-i-Am Club, Lucknow, in which the Hon'ble Samī-ullah Beg, Dr. Naziruddin Hasan, Mr. Azhar Ali and others have taken a prominent part. The most interesting feature of it all being that the Hon'ble Rajah Sahib of Mahmudabad intervened in a special speech in support of Home Rule.

An Associated Press telegram announces that Rajah Sir Ali Muhammad Khan Bahadur, Chief of Mahmudabad, in moving a resolution on the subject of Home Rule said :—"When the Defence of India Act was passed at the Imperial Legislative Council, no member thought that it would be improperly used. My compatriots desire that equal rights may be granted to them as is done in the case of other territories of the Empire. Call it Home Rule or self-government or swaraj, we are all aiming at this one object. If the Government wishes to frustrate this endeavour or to throw obstacles in the way, I plainly declare it will be a blunder on its part. It will be necessary to intern not only the leaders in the country but all my countrymen, but, even so I will not desist from this procedure."

Can these aspirations be called peace and tranquility? Flatterers and foolish friends will get afraid, do nothing but try to be lavish in the use of butter. But justice will cry out; no! the present agitation is surely doing its work.

An ungenerous wag may, if he likes, call these people spectators, nay, even actors performing their parts, but men of discernment know that political meetings are not theatres. To dub Mussalmans as spectators is tantamount to calling them fools. If the Gokhale Hall was a theatre and the Mussalmans, who attended, were spectators, what is the explanation for the retired Deputy Collector Khan Bahadur Muhammad Safdar Husain Sahib, who published in the *Hindu*, etc., that the object of his going to the meeting was to publicly announce what the ideas of his co religionists are, but that on account of the great crowd, he was unable to get in.

To dismiss the importance and seriousness of the present situation as a joke and to cover up facts with the pall of ignorance, is not wise. This is the time to save and instruct the community. Can any fool say that the Hon'ble Mr. Jinnah's action has produced no effect on any Mussalman? Can any one prove that the aspirations of the Hon'ble Rajah Sahib of Mahmudabad have not stirred the hearts of the community? The fact is the personality and influence of these people are very powerful. If they do not produce any effect to-day, they will tomorrow.

If we wish to destroy this power, then to stop one's ears and paint things in glowing colours, is not the way to go about it.

After all what is the use of doing so? The people know, the Government knows, and we know and all the world knows. Therefore where is the necessity for an application of butter? Can any reasonable person deny that the Bengal Muslim League passed a resolution the other day to the effect that all members of councils should resign in a body as a protest against the present procedure of the Government. Is this a jest or a farce? Have these sentiments been expressed by Mussalmans or by spectators? We unreservedly declare that by speeches and proposals such as these our ideal cannot be reached.

The effort that the Raja Sahib and others wish to make is superfluous. If Home Rule is our real desire, the Government is not opposed to it. Aspirations are essentially original in their essence, but sentiments also must be appreciated. Mussalmans are more desirous of acquiring the method of assuming responsibility than of obtaining Home Rule itself. We repeat that self-government and constitutional freedom are undoubtedly our national and religious goals, but this requires the forces that will revive our nationality, otherwise it will be a case of the well-known proverb—

"The dead are at the mercy of the living."

Can any one deny the truth of that statement?

Qaumi Report, Madras, June 30th, 1917.

The *Qaumi Report*, of the 30th June, in continuation of the above article on the same subject, writes:—Our compatriot *New India* writes thus in last Thursday's issue:—

The decision, which Mussalman patriots have made with reference to the policy of coercion, is marked by impartiality and ingenuousness and this is a characteristic of the political sentiments of our Mussalman brethren. The Bengal Muslim League, feeling the gravity of the present situation, has advised those of its members, who have not yet joined the Home Rule League, to do so immediately. It has suggested to certain elected members of the Imperial and Provincial Legislative Councils to resign in a body. The statements made by the Raja Sahib of Mahmudabad at the Lucknow meeting are couched in dignified expressive and impartial language essential to the speech of a leader. He expressed his own opinion and that of his followers when he said:

> Although not only all leaders of the country but also all our compatriots may be interned, we will not give up the procedure adopted by us for gaining our object.

We have recently expressed the fear that by Mussalmans joining and supporting Home Rule, the movement is deriving advantage and that the community should immediately consider whether it can follow the leaders in their ideas and their utterances or whether it should adopt some other procedure! The community should save itself both from foolish friends and wise enemies. The fact is the political atmosphere is affecting our constitutions and many people are getting uneasy owing to this unrest in the country.

We appreciate the importance and influence of the Raja Sahib of Muhmudabad but in this case the opinion expressed by him is of his compatriots, but not of his co-religionists.

A real leader is one who adjusts the aspirations of his community and proclaims his own opinion in trumpet tones. Was the Hon'ble the Raja Sahib bold enough to express his indignation at the internment of any unfortunate Mussalman? Can he advance the plea before the community that Messrs. Muhammad Ali, Shankat Ali, Hasrat of Mohani and Abul Kalam did not deserve sympathy and fairplay?

If they did deserve it and they certainly did deserve it, what steps were taken by any leader of the Muslim League to render them lawful support? Is it not a fact that the silence of our leaders has dealt a death-blow to the aspirations of our community and dashed their hopes down to the depths of indifference and oblivion?

The Home Rule Movement is a distinct problem and has nothing to do with the internment of any person. Apparently the Government has not interned Mrs. Besant; because of her belief in Home Rule, but because it probably regarded her method of writing and speaking as deserving of punishment. Possibly there may be mistake; but it is mere sophistry to argue that we should *nolens volens* join the Home Rule League and induce our elected members to vacate their seats in Legislative Councils simply because two or three persons have been interned.

The proposal is absolutely pernicious, because at the re-elections people who are in no way able to represent the community may be returned. The Government will not hold itself responsible for this calamity and this saying will apply to us—

> "Whatever has come upon us is our own bringing on."

Resigning our appointments is not the way to get interned nationalists or compatriots released or to obtain the object in view. We think that instead of harrassing the Government, we should try to convince it.

Home Rule or self-government, Mussalmans, of course, recognise this much that the present mode of administration is capable of reform.

There will be marked changes in the political condition of the country after the war. The community wishes to prepare for them. One way is this. We must get from the Government higher honours not merely for the sake of drawing higher salaries, but in order that competent men of the community may learn the secret of government that the numbers of such men may be multiplied in the community. Such an endeavour will train us for Home Rule or self-government. We do not think there are more than ten or twenty Deputy Collectors and Tahsildars. In a large High Court, such as Madras, there are only one Judge and a couple of vakils. If Home Rule were to be granted tomorrow, we do not

know whether our peons, shopkeepers or coachmen would do duty as Collector, Doctor or Governor, or whether they would farm out their shares to our compatriots or hand them over for the sake of peace. It is a matter of regret that, while the community is alive to these dangers, some of our leaders are not.

Qaumi Rapour, Madras, July 3rd, 1917.

The present condition and Muhammadans.

The *Qaumi Report*, of the 3rd July, in continuation of the article in its previous issue on the same subject writes:—From what we have written in our previous issue under the heading, "the present condition" viz., "that the Government should now promptly feel its responsibility", it appears we have not been singular in expressing such sentiments. Although some foolish persons have opposed and taunted us but the sensible people and men of foresight have expressed exactly the same opinion as we did. Amongst them is the *Times of India*. The logical reason, why the question of self-government perplexes the minds of a few persons, is that they want the Government to make a definite promise regarding Home Rule, as the Parliament has not yet decided the future fate of India. We do not raise the question of the immediate or gradual grant of self-government, but simply request them to announce that self-government will be gradually given to India.

The real cause of dejection and indifference among Muhammadans, is that they are absolutely unaware as to whether self-government will be granted to them or not. What they are concerned about is, whether self-government is granted immediately or gradually, that they will not be entitled to derive any decided advantage from it; for, the Hindu community will object on the grounds that, inasmuch as, they (the Muhammadans) took no part in sowing the seeds, they should, therefore, be excluded from participating in the enjoyment of the fruits. We do not know whether the self-government, to be granted to India, will be provisional and limited like that of Ireland, or whether the sphere of its operation will be broad and extensive.

If the Government will be pleased to declare its aim, then this doubt can easily be removed and we shall be able to adjust our needs to our condition. In the present backward and unsatisfactory state of Muhammadan education, we cannot blame those members of the community whose minds are disturbed by the present agitation.

The progress of the world, the predominating influence of constitutional principles and revolution assure us that in the future educational and constructive plans for the generality of humanity, India cannot be set aside, for, it too is a populous and flourishing part of the world, and its Empire is the primary defender of the fundamental principles of national equality and liberty.

Mukhbir-i-Dakhan, Madras, July 4th, 1917.

Improper agitation.

114. The *Mukhbir-i-Dakhan*, of the 4th July, writes:—We observe that attempts are being made to forcibly draw the Muhammadans into the ranks of the believers in Home Rule and a few Muhammadans, who are responsible for their own statements and actions, give out that they are giving expression to the sentiments and aspirations of Muhammadans. Muhammadans' political deputation terminated when the All-India Muslim League was merged into the Congress and we can now assert, without fear of contradiction, that the Muhammadan followers of the Congress are simply expressing the opinion of that body.

We are not opposed to reforms. We consider that India is certainly entitled to reform, but it is quite wrong to create improper agitation and adopt impracticable measures. The position is this:—The Government of India has submitted to the Secretary of State a scheme of reforms which is still under his Lordship's consideration. In addition to this the memorandum of the nineteen members of the Legislative Council has also been submitted and it is not known whether the reform scheme, submitted by the Government of India, contains, more or less, the same proposals as those contained in the memorandum of the nineteen members, or whether any additions have been made It is foolish to make further demands without first ascertaining what has happened to those already submitted.

Those who are pressing for reforms should wait a short time and act with patience and forbearance so that they may know what the proposed reforms of the

Government are, and what decision the Secretary of State has arrived at in regard to them. They can submit any further reforms after ascertaining what official action has been taken.

We are amazed at the prudence and foresight of those persons who claim to represent public opinion without first appreciating that the public has not yet reached the position essential to the enjoyment of constitutional freedom and self-government. The reins of Government cannot be made over to Indians, merely for the sake of five or ten of their learned men. If it is done, public interests cannot be safeguarded.

Further, the Royal Public Services Commission Report has just been published and local Governments are collecting opinions from the public regarding its recommendations. No one can yet say how many of these recommendations will be adopted and what practical advantage will be derived therefrom.

In conclusion, the editor suggests: "We should first of all consider the means necessary for our national progress. When we fit ourselves for Government, it will certainly come. The great history of the world testifies to the fact that a nation, incapable of improving its own condition by education and training, has never succeeded in its aims. How, then, is it possible for us to reach the zenith of our ambitions when we are still at nadir of development? Muhammadans should not be duped by persons who do not take into consideration the general condition of the country, but simply look at themselves through spectacles and think that the whole country is educated and trained like themselves".

IV.—Native States.

Sampad Abhyudaya, Mysore, July 10th, 1917.

Mysore budget.

115. In an article reviewing the Mysore Budget for 1917-18, the *Sampad Abhyudaya*, of the 10th July, remarks:—We are glad to observe that all the most pressing items in the furtherance of popular welfare have been adequately provided for. It is very much regretted in some quarters, however, that the proposal to associate some non-officials with the officials who are engaged in effecting retrenchment was not accepted by the Government. It is to be hoped that patriotic non-officials who have any suggestions to give in regard to retrenchment would submit them for the consideration of the authorities, in which case the Financial Secretary would appoint the authors of those suggestions as Members of the Retrenchment Committee.

Vrittanta Patrike, Mysore, July 12th, 1917.

Mysore Railway Administration.

116. Commenting on the Mysore Railway administration, the *Vrittanta Patrike*, of the 12th July, in a leading article observes that while the zealous efforts of the Mysore Government in the direction of railway expansion are admittedly very laudable, and there is reason to hope that some of the newly constructed lines, despite the losses entailed by them at present, will be found profitable in course of time, the Government seem to lack sufficient experience in regard to railway administration.

Vokkaligara Patrike, Mysore, July 11th, 1917.

The Mysore Public Works Department.

117. In a leading article reviewing the report on the Public Works Department in Mysore for 1915-16, the *Vokkaligara Patrike*, of the 11th July, says:—A careful examination of the report shows that the administration of this department has not been quite satisfactory. Under the guidance of an Engineering expert like the present Diwan, it should have been possible to show more satisfactory results. A large part of the allotments remained unutilised and it has been explained that this is due to the difficulties in importing machinery during the present war time. But it can scarcely be correct to say that this one reason can account for the entire amount of the unutilised balances. The Government do not accept the departmental explanation that slackness in the execution of works was due to the difficulties of commanding labour and neglect on the part of the contractors. The Krishnaraja Sagara Works have been proceeded with very expeditiously on receiving the sanction of the Government of India for the same. The attempt to manufacture water metres locally in the Public Works Workshop is very laudable, as it will effect a considerable saving in the money that had to be paid to foreign manufacturers for these metres. The Government have asked the

Chief Engineer to obtain an explanation from the Executive Engineers whose work of supervision has been regarded as unsatisfactory. Although the Government have remarked that the administration of this department was satisfactory "on the whole", it seems to us that the Government are at heart dissatisfied with the work shown by it.

Mushir-i-Dakhan, Hyderabad, July 3rd, 1917.

Something which calls for the attention of the Hyderabad Residency Local Fund Committee.

118. The *Mushir-i-Dakhan*, of the 3rd July, writes:—In spite of the fact that the Residency Local Fund Committee has for a long time been levying a tax on private conveyances, it seems that many roads in the Residency limits are bad. The people, who pay the taxes, complain that, owing to the roughness of the roads, their carriages are liable to be broken or damaged with the inevitable consequence of a large outlay for repairs.

The Residency Local Fund Committee should take immediate steps to remove the cause for this complaint: for it is, indeed, astounding to hear of and to see this bad state of the roads and the streets after levying a tax on vehicles for their maintenance.

V.—Prospects of the Crops and the Condition of the People.

Kerala Patrika Calicut, July 7th, 1917.

The condition of crops in Malabar.

119. The *Kerala Patrika*, of the 7th July, draws attention tot he bad condition of the crops consequent upon the failure of the monsoon, and dwells upon the necessity of village officers and revenue inspectors being called upon to enquire into and report on the true condition thereof.

Errata.

Report No. 27.

Page 1868, paragraph 24, line 2, *for* "was" *read* "were".
„ 1894, line 1, *for* "called" *read* "cabled".
„ 1894 „ 19, *for* "loose" *read* "lose".
„ 1894 „ 19, *for* "crops" *read* "corps".

Issued, 17th July 1917.]

CONFIDENTIAL. **No. 29 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 21st July 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(a) *Police.*

1. The *Hindu*, of the 16th July, writes:—"Police Assistant Superintendent William John Duncan Rowley of Arni has gone one step further than Inspector Jaffer Hussain of Tuticorin. He has prohibited not a protest meeting against the internments, but a public meeting at which a lecture on swadeshism was to have been delivered. . . . In the circumstances, the action of the Police appears to us either to bespeak lack of discretion or a gross abuse of power. In neither case, will the prestige of the Police for fair dealing be enhanced and it behoves Government to set their face against petty annoyances to the public such as these."

The Police and public meetings.

Hindu, Madras, July 16th, 1917.

2. The following appears in *New India*, of the 16th July:—"We hear that orders have been served by the police on a number of leading people in the Madras City, who are to take part in to-day's meetings, prohibiting the projected processions. These orders will, we hope, be tested as to their validity in due course: but we shall say here that it is a most serious and uncalled-for infringement of fundamental civic liberties. If we disapprove of any act of Government, we ought, as British subjects, to have full liberty to express our disapproval in all constitutional ways; and demonstrations in the form of processions have been a very well recognised mode in England, in India and in all constitutionally governed countries. We need hardly say that the meetings will be held as arranged, though the processions will be dropped."

Internment day.

New India, Madras, July 16th, 1917.

(b) *Courts.*

3. The *Hindu*, of the 17th July, remarks:—"We understand that Mr. K. Srinivasa Ayyangar has, in an interview with His Excellency the Governor to-day, definitely declined to take up the office of a temporary Judge on the Madras High Court, and will revert to the Bar for practice. His decision will be received by the public with keen appreciation and satisfaction. The manner in which the Madras Government, and the authorities higher up, including the Secretary of State for India, have been tinkering with the constitution of the High Court, and appointing what are called temporary or additional Judges, is a grave scandal. . . . Mr. K. Srinivasa Ayyangar was by far one of the few ablest Judges in the High Court. We understand that he expressed his willingness to accept the office of temporary and additional Judge if he had an assurance that on the number of the present permanent Judges, viz., eight, being increased, he would be given the next available permanent seat. This he was entitled to get in all fairness on personal grounds, as well as in the interests of the public. Failing to get this assurance, he has resolved to be no longer willing to act as a mere stop gap, but to revert to the Bar, and we cannot congratulate the Government on its course of action which has driven him to take this step."

The Madras High Court.

Hindu, Madras, July 17th, 1917.

(d) *Education.*

4. Writing under the heading "Practice and Precepts", *New India*, of the 17th July, says:—"One would have thought that a prize-giving function at an educational institution could hardly furnish the occasion for the utterance of other than the veriest platitudes. But the Hon'ble Sir Alexander Cardew, as the senior member of bureaucratic officialdom in Madras, is capable of extracting political sermons out of agricultural substances. . . . By a process of arguing in a vicious circle, he demonstrated that the conditions of Indian society and the ways and circumstances of the Indian ryot rendered any substantial progress of Indian agriculture, on improved modern lines, practically impossible for a long time to come."

The Agricultural College prize distribution.

New India, Madras, July 17th, 1917.

New India, Madras, July 18th, 1917.

Protest meetings and aided institutions.

5. In an article commenting on the prohibition against protest meetings being held in Government aided schools, *New India*, of the 18th July, writes:—"It is obvious that Government did not expect and do not like the holding of so many and such indignant public meetings all over the country, protesting against the impropriety and unwisdom of applying against political leaders engaged in ordinary constitutional agitation, the provisions of an extraordinary war measure, such as the Defence of India Act, undoubtedly is. . . Our Government is like the physician who wants to cover up the sores in his patient's body with fine clothes, and exhibit him as perfectly sound. The prohibition of public meetings, of the publication of their proceedings, the issuing of orders that speakers should not use strong language—all this is obviously for the purpose of concealing from the world in general, and from the higher authorities in England in particular, the formidable indignation and discontent caused among the people by the Government's highhanded policy of repression. . . The tendency of the executive to scent sedition in the most constitutional and law-abiding methods of agitation is notorious. When the Government as a body has embarked on a policy of repression, almost every officer is disposed to be highhanded and tyrannical. It will be much better to prohibit once for all criticism, however fair, of Government's actions, than to allow it in law, but try to put it down by executive persecution."

New India, Madras, July 18th, 1917.

Mrs. Besant and poor students.

6. *New India*, of the 18th July, has the following:—"We have received some letters from students who have for a number of years been helped by Mr. Besant with money for their school or college fees and food charges. . . They do not know probably that the orders of internment issued against her have absolutely cut off all the sources of her income and that, therefore, it is impossible for her to continue the help in any form or to any extent. This surely is one of the most tragic results of that unjust official action. But then what do *they* care what happens to these young men?"

Justice, Madras, July 19th, 1917.

Brahmans in the Educational service.

7. *Justice*, of the 19th July, observes:—"To say that the Brahmans have enjoyed a disproportionate share of Government patronage in almost all departments of the public service open to Indians, is but to state a truism. In the Educational department, something akin to a monopoly has been established, candidates other than Brahmans being seldom, if ever, preferred except under very exceptional circumstances, and for reasons which no amount of sophistry can suppress. . . To give point to the above statement we shall refer to a recent example. Government lately sanctioned the creation of Personal Assistants to Inspectors, Assistant Inspectors and Inspectresses of Schools, and the appointments made to fill up these posts appeared in the *Fort St. George Gazette*, dated 19th June last. Out of twenty-three appointments then made, we notice that twenty went to Brahmans and only three to non-Brahmans. Surely, it cannot be reasonably urged that there were not more of the latter class in the service or outside it who would have satisfactorily discharged the duties of Personal Assistants. Plausible reasons may be adduced to justify preference of the particular candidates, but it is obvious that in order to prevent inequalities, it is necessary to see below the surface. Rightly or wrongly it has been a standing complaint that because a Brahman rules the roost, non-Brahmans have no chance. Under the circumstances, the Director, before sanctioning appointments, ought to have scrutinized the proposals submitted, not only with care, but with a certain amount of shrewdness. The somewhat suggestive questions put in the Legislative Council at the last Madras session ought to have served as an eye-opener to the Director, but hints to him have been fruitless of results. . . Constituted as he is, we do not hope for any change of policy or method in the Director, but there is no room for despair. Education is His Excellency the Governor's portfolio, and we appeal to Lord Pentland to look more closely into the matter and to insist that flagrant inequalities such as we have pointed out are remedied. The office of the Director of Public Instruction, especially the administrative as distinguished from the financial portion of it, is so singularly fortified with reinforced Brahman

concrete that the only chance of success lies in a *coup d' main*. Intermittent bombardments hold out no promise of success. In the interests of the vast majority of the people of this Presidency, we venture to hope that His Excellency will not hesitate to aim a bold stroke and break a close monopoly which has had a pretty long and undisturbed innings."

(*e*) *Local and Municipal.*

The Madras water-supply.

8. The *Indian Patriot*, of the 13th July, writes:—"From the frequent notices appearing in the press about the water-supply of Madras City, the fact is forced on the public mind that Mr. Molony has not yet gone to Mesopotamia to rule a newly-carved out province there, but finds yet much to do with the antediluvian monsters that we are. If Germany had not been at present engaged in war, its highest exponents of *kultur* could have taken lessons from our Health officer, who now supplies the city with a scientific decoction of filtered and unfiltered water. . . We are against blind criticism of two such highly successful report writers as Mr. Molony and his Health officer, especially on such trifles as water-supply, or a few loss of lives, may be, if we have an attack of cholera. And there are those who bewail that for an expenditure of so many lakhs of rupees for a filtered water-supply we should not have any filtered water. We simply shudder to think what Mr. Molony will have to say in his next report—what striking phrases and funny stories—about these unfortunate misers who have the audacity to enquire about their taxes after they have once paid them. . . The fact is, the Madrasi is an antediluvian creature; he does not know that one of the effective marks of progress is to have crores of rupees spent on a drainage which does not drain and a water works that do not filter. Madras ceased to be benighted the moment it had these; and we wait to read Mr. Molony's scorching words against the imbeciles who do not know to distinguish between progress and backwardness. Our sympathies are entirely with Mr. Molony and his Health officer until they go to Mesopotamia."

Indian Patriot, Madras, July 13th, 1917.

The President of the Corporation of Madras.

9. The *Hindu*, of the 18th July, states:—"Mr. J. C. Molony, President of the Corporation of Madras, did not come with flying colours out of the meeting of the Corporation held last evening. He was severely handled by many of the Commissioners in regard to his part in a few matters that came up for discussion and the President only feebly attempted to reply to the well-directed criticisms made in the course of the discussion. His long and laboured statement as to the water-supply of the city has left us absolutely unconvinced, and has not tended to throw any fresh light on an affair which is a conspicuous example of unrelieved bungling. . . Mr. Molony's part in the matter of the removal of the Special Engineer's office to the Ripon Buildings is more than a blazing indiscretion. It is a perverse, highhanded proceeding for which there is no pretence of an excuse. He has been from the beginning against the removal, and had once characterised the suggestion as absurd. . . We cannot conceive of a worse case of insult to the Commissioners who feel rightly that the situation is intolerable. Is the President the master or the servant of the Corporation?"

Hindu, Madras, July 18th, 1917.

Writing on this subject, the *Indian Patriot*, of the 18th July, says:—"Yesterday's meeting of the Madras Corporation brought to light an interesting feature of the administration of that body. There is a rule that on a requisition signed by ten Municipal Commissioners for a special meeting of the meeting it 'shall' be called by the President. There was a requisition for a special meeting over the location of the office of the Special Engineer. . . But the President would not call the meeting. He wrote, three days after he got the requisition for a special meeting, that he had already located the Engineer's office elsewhere and no meeting need be held. We must express our surprise that a right enjoyed by the Commissioners should thus be trampled under the foot. Those who signed the requisition for a meeting are responsible men, at least as much interested in the administration of the Corporation as the President. If they wanted a particular question to be more elaborately discussed, it was because they felt the need for it. There was absolutely no necessity to treat the Commissioners with such scant courtesy openly defying a rule. We think self-respecting Commissioners must

Indian Patriot, Madras, July 18th, 1917.

resent such contemptuous treatment: there is no use taking it lying down. Of course, the President of the Corporation defying even the resolutions passed by a majority of the Commissioners is by no means uncommon; the question is how long is this kind of treatment to be tolerated."

INDIAN PATRIOT, Madras, July 19th, 1917.

The Revenue officer, Madras Corporation.

10. The *Indian Patriot*, of the 19th July, states:—"We understand that Khan Bahadur Bazlullah Sahib has been appointed Revenue officer of the Madras Corporation. No better appointment could have been made. The Khan Bahadur is an able officer, and as Presidency Magistrate in Madras and for some time acting Chief Presidency Magistrate, he carried out his duties with efficiency and popularity. He commands a large measure of public confidence. As Revenue officer he may have to perform duties which may not be always pleasant. . . . He has been very popular in every position that he occupied and is highly esteemed by the public in general and the Muslim community in particular with whom he is a *persona grata*. He was made a Khan Sahib in 1914 and a Khan Bahadur recently, and these distinctions conferred upon him in quick succession sufficiently indicate that Government has not been slow to recognise his undoubted ability and high character. We congratulate the Government on his selection for the responsible post of Revenue officer."

(k) General.

WEST COAST SPECTATOR, Calicut, July 12th, 1917.

The Congress Presidentship.

11. The *West Coast Spectator*, of the 12th July, writes:—"We have very great respect for Sir Subramania Ayyar; his old age, his past services and high position are entitled to our respect, but it does not, neces-arily, follow from this that we are bound to accept whatever he says as binding on us. He writes to the papers demanding that Mrs. Besant should be elected to the presidentship of the forthcoming sessions of the Congress, and that if she is not released from internment before December, he himself should be glad to occupy the chair as her deputy. We must at once say that we are not prepared to endorse this direction.

"Mrs. Besant, they say, is suffering for a righteous cause; and that the people should make it very clear to all those it may concern that the old lady is regarded as a martyr and therefore they desire to honour her by conferring on her the most exalted dignity in the gift of non-official India—that is the presidentship of our non-official Parliament. If the Home Rulers desire to canonise Mrs. Besant, by all means let them do so, but we do not think that the Congress as a body approves Mrs. Besant's propaganda and methods of work. Why then was she not elected to the presidentship of the last Congress though her followers had carried on an aggressive campaign? . . . . We hope the Congress will not lose its head, and shout with theosophists and other followers of the Besantine cult, stultifying its reputation for clear thinking and sanity. Some allowance must be made for the fact that Sir Subramania Ayyar is a staunch theosophist whose feelings have been excited, rather wildly, by the internment of his *guru* and leader. But all Congressmen are not theosophists and do not subscribe to the creed and methods of political agitation the white prophetess has promulgated."

WEST COAST SPECTATOR, Calicut, July 12th, 1917.

Home Rulers and Extremists

12. The *West Coast Spectator*, of the 12th July, remarks:—"There are Home Rulers and Home Rulers. We have no quarrel with those Home Rulers who are identified with temperate constitutional agitation avoiding all excesses and who desire steady development. The other type of Home Ruler is militant. He is a fanatic and revolutionary combined, whose talk about British connection is mere bunkum intended to save his skin. He desires to see Europeans in India packing off bag and baggage tomorrow, leaving the country to himself and his gang. These people long for the day when a fleet of P. and O. liners would range alongside the Ballard pier to take every Englishman and Englishwoman in India on their homeward voyage. It would be their 'Der Tag'.

"They see glorious visions of the 'Tag', of rejuvenescent Mahrattas and Chitpavan Brahmans garlanding each other, after a 'May pole dance' round the portrait of Mrs Besant, in celebration of the event, on the spacious lawn of the Bombay Yacht Club. It is better these people are allowed to stew in their own

juice. It is politic the moderates give them wide berth; the instinct of self-preservation, if nothing else, demands that the Congress should bolt and bar its doors against these visionary idealists."

13. The *Hindu*, of the 14th July, remarks:—"His Excellency Lord Pentland will give little thanks to the organisers of the Coimbatore meeting—which ended in a fiasco—convened to pass a resolution of thanks to the Secretary of State for India for extending the period of office of His Excellency as Governor of this Presidency. . . The proposition of thanks-giving was, after animated discussion, withdrawn and the meeting dissolved." HINDU, Madras, July 14th, 1917.

A meeting at Coimbatore.

14. Writing under this heading, *New India*, of the 14th July, says:—"It was on the 14th July 1789 that the people of France finally shook off the fear of the potentates and bureaucrats, that for years had kept them under servitude, and proclaimed the liberties of man in terms, which are now firing their souls in the great fight they are making in the cause of Freedom. . . What needed a bloody revolution and more than a generation of tribulation for a country like France—so long under heel of monarchs who claimed that '*L'Etat c'est moi*'—was accomplished by a more gradual and peaceful process of reform and political revolution in England; and we, in India, who have been trained under British traditions, cherish the confident hope that the principle for which the French nation rose in revolt against their King on this Great Day in 1789, for which Russia compelled, but three months ago, the Tsar of All Russias to abdicate his ancient throne, will find speedy recognition and acceptance as an article of faith in the every-day Government of our great country." NEW INDIA, Madras, July 14th, 1917.

The day of France's liberty.

15. *New India*, of the 14th July, writes:—"The question of the Liberty and Self-Government and the undictated development of *all* peoples, whether European or Asiatic, is the most pressing of practical questions at the present moment, according to these statesmen; and it must be settled, as President Wilson has observed, by immediately undertaking practical means. It is certainly not a question whose solution can be put off now: nor will such solution ever be accomplished by pious sentiments and fine phrases, such as those in which some of our 'candid friends' have recently been indulging. The aspirations of Indians for securing to themselves 'a fair chance of life and liberty' have led them to undergo sacrifices and sufferings for ideals which they share with Great Britain, France, Russia, America. India has won for this the unstinted admiration of English statesmen and the Prime Minister himself has spoken of satisfying her aspirations. There is, therefore, no manner of excuse, for the autocrats and bureaucrats in this country to arrogate to themselves the right of judgment in this matter. The right is not theirs, as the late Governor of Bengal was careful to remind the public once; and in professing to determine the future fate of this country, the Indian bureaucracy is trespassing on the sovereign rights of their masters, the British democracy. In declaring open war against the legitimate and just aspirations of the educated classes in this country, they have undertaken a policy for which they have received no mandate whatever or even support from that sovereign authority. NEW INDIA, Madras, July 14th, 1917.

Great Britain and Self-Government for India.

"In the course of the un-British and cowardly steps which have been recently taken to remove Mrs. Besant out of the fight, they spoke, through the mouth of the Great Moghul, till recently holding sway at Downing Street, of Mrs. Besant's activities (which simply represent and typify the exertions of all Indians for freedom), as 'dangerous'. Yes, they are dangerous—to bureaucratic tyranny and misrule. All assertions of liberty are dangerous to autocracy; all work for the extension of popular Government on democratic lines must 'prove disastrous' to despotic sway exercised by an official supercaste. . . If the movement worked by Mrs. Besant and others is to be impugned by *British* officials as a danger to British rule here and to the Empire as a whole, then the whole vaunted mission of Britain in the world, together with the words of her leaders and the work of her soldiers, must be declared a mere sham. . . Great Britain cannot allow her sons to deny that justice and freedom to people over whom for the time being they happen to be placed in authority and go before the Council of Nations to plead

for justice and freedom for other peoples. Such a situation would not only be extremely humiliating, but would furnish an effective weapon in the hands of her enemies to cast a slur on her fair name and fame."

NON-BRAHMAN, Madras, July 16th, 1917.

The manufacture of agitation.

16. In an article on this subject, the *Non-Brahman*, for the week ending 15th July, observes:—"In this connection we must protest against Madras being dumped by Bombay agitators, and we look to some of these very noble men being sent back to Bombay, leaving Madras to evolve its own fate. And we have no doubt that Madras Government will move when it knows as much as we know. We are in favour of the Government declaring a policy and pursuing it with vigour, but we quite realise that the false and exaggerated language of the babbler politician makes it impossible for the Government to move. No one can tolerate lies, and mystic references to repression. . . We can assure the Government that Home Rule emissaries go about convening meetings and sending telegrams and cablegrams all around. It is this false nature of the agitation that detracts from its value, and when a police inspector stops a meeting, it is because even he cannot help looking upon such meetings without contempt. But then newspaper accounts exaggerate, and there is the inevitable leading article. We call upon the moderates to save the country by standing between the vagabonds and responsible public life which has become an object of derision. If anything were to happen we must have less heroics and less of lies, and more of responsible leadership."

JUSTICE, Madras, July 16th, 1917.

The Home Rule flag at Ootacamund.

17. *Justice*, of the 16th July, states:—"The letter of an Ooty correspondent to the *Bombay Chronicle* describes the heroic feat of a gardener in climbing a smooth pole wet and slippery, forty-eight feet high, in order to pass a rope through a pulley to hoist the Home Rule flag. We are told that the gardener accomplished this work to the admiration and astonishment of the little household party present to witness this. Everything connected with Home Rule has something heroic about it. As our contemporary the *Madras Times* suggests the rope might have been passed through the pulley before the pole was put up. That would be common place. Climbing a greasy pole forty-eight feet high in order to hoist the Home Rule flag sounds grander. . . This little fact shows that Mrs. Besant is very careful about the necessary details to make her performances on the Home Rule stage completely theatrical. Our readers will remember the careful arrangements which this lady made for making a theatrical exit from the Home Rule stage last year when proceedings were taken against her under the Indian Press Act. She wrote her last will and testament, addressed her final speech to the audience and was ready to quit the stage, but unfortunately something went wrong and the curtain would not go down. That was a stage mismanagement for which the Government were responsible. . . What desperate straits the Home Rulers are getting into in order to keep up a pretence that their movement is still above water. . . What with the Home Rule flag at Ootacamund with the coloured lanterns at night and the Sir Robert Borden story at Calcutta, the Home Rulers are beginning to furnish us with the comic element very much needed in India to relieve the monotony of ponderous Home Rule speeches."

JUSTICE, Madras, July 16th, 1917.

Theosophy and politics.

18. *Justice*, of the 16th July, observes:—"Reuter wires that Mr. Chamberlain stated in the House of Commons that Mrs. Besant has refused the offer of the Madras Government to permit her to carry on her theosophical work if she abstained from political agitation. She was not content merely to decline the offer, but did it, so the telegram says, in a violently worded communication emphasising the unity of the Theosophical Society with the political aims of other organizations by which, we suppose, are meant chiefly the Home Rule Leagues. In other words the Theosophical Society and Home Rule Leagues are twins—interchangeable terms—with the common political object of attaining immediate Home Rule for India. . . If Mrs. Besant's interpretation of what the Theosophical Society stands for is correct—and we have neither reason nor locus standi to question her on the point—we question whether Government servants, whether of British India or of Native States, can continue as members of that Society without

breaking the letter and spirit of that wholesome rule that such servants should not take part in politics? Such of them as continue in the Society or contribute to its funds after this authoritative declaration of its character by the President, must be held to violate the ruling of the Government."

Writing under the heading "Having it both ways", *New India*, of the 19th July, says:—"There is at least one aspect of the political situation in this country that is unenviably unique. We have had repeated instances of it, but the crux in which affairs just now lie is the most glaring and reprehensible example, that we can at the moment recall. This is that the campaign against reform is marked by a singular lack of chivalry, even of fair-play, on the part the opponents of India's progress to the goal of Home Rule, a lack which few Englishmen would for a moment countenance in England, even those of them, who though liberal there, become here so intolerably reactionary.

NEW INDIA, Madras, July 19th, 1917.

"Repressive measures, like the Press Act, prevent outright and plain speech. And then, when a law-abiding, but freedom-loving writer or speaker attempts to give voice to the truth, and, being compelled by such drastic legislation to be mild and roundabout, speaks or writes at length to make up for the vigorous brevity which is denied him, he is described, with thoughtless heartlessness, as long-winded and a mere talker. An Arms Act has been laid heavily upon the people, and the growth of martial spirit discouraged; an inadequate educational system has ruined all initiative in the flower of the youth of the land in every way; even when the need of the empire is great and when there is a burst of enthusiasm in the youths and the leaders, there is no trust shown. And then the taunt is thrown at the nation that it lacks spirit and enterprise. The growing generation is attempted to be malformed on the Procrutean bed of the present day school system, by arrangements like G O. No. 559; and even to men fitted for their work posts and opportunities are denied. And then we hear the old cry that Indians are not fit.

"A gallant lady, scrupulously law-abiding, in spite of all the restrictions and hazards of these days, is deprived of her liberty in the way we know; and then, when she is made incapable of self-defence, she is said to have committed herself to a statement, which is the precise contrary of what she has repeatedly said while she was free. Now she cannot, without breaking the law—which she will never do, as her opponents know,—deny or explain the curious words of Mr. Chamberlain; and so she stands committed to something, which it is impossible she could have said, and branded as the user of violent words, which she has certainly never used, while she was free. And instead of the denouncement of all this in every newspaper in the country, we find that the words ascribed to her are accepted in some quarters of Anglo-India as truly hers and homilies preached upon them, as if matters were as represented. Few things have been more discouraging than this in recent times; for this incident, while, like the others, it betrays a lamentable want of chivalry and fairplay, makes only one of two explanations possible: either that the writers who so eagerly hold forth against Mr. Besant are exceedingly ignorant of what she has said in the past; or that they are willingly and gladly and without consideration accepting, as true, words ascribed to her by her jailers, of the accuracy of which, as yet, we have no guarantee. A little knowledge or a modicum of chivalry on the part of these people would go far to make times like these less bewildering to lovers of truth and freedom."

19. In an article under this heading, *New India*, of the 17th July, remarks:—

NEW INDIA, Madras, July 17th, 1917.

Repression versus Reason.

"Amidst the infinite diversity of methods adopted by the Executive in all the provinces of India, to carry on the policy of the repression of the Home Rule campaign, there is a singular unanimity of aim animating the actions of the agents of the bureaucratic administration. This aim, as the fates would have it, is asserting itself in these actions the more forcibly, as one act of repression succeeds another. The more clearly the responsible heads of the administration declare that they would not interfere with legitimate constitutional agitation, the more severely do their agents in the several provinces and districts repress legitimate, peaceful, constitutional agitation. It may be the Police Act, the Criminal Codes, the Defence of India Act; whatever, in their view, is handy enough to be used for stopping meetings, demonstrations, speeches or comments in newspapers relating to the internments, to Home Rule Leagues or Swadeshi lectures, is quite sufficient for a number of these officers, European and Indian, to avail themselves of, to see that these things are put down.

. . It is high time that the legality of most of these acts of Executive high-handedness are tested before the courts of the land. If, as Sir Narayan Chandavarkar has proved in his learned article printed by us yesterday, even some of the actions of the Executive taken under the all-powerful Defence of India Act can be impugned before the courts as 'frauds upon power,' it seems obvious that actions, for which some of the Executive officers quote or misquote the provisions of the ordinary law of the land, ought not to be left unchallenged."

West Coast Spectator, Calicut, July 17th, 1917.

The Government of India and the political situation.

20. The *West Coast Spectator*, of the 17th July, remarks:—"It is beyond our comprehension to understand the rationale of the policy of negation, of sitting on the fence, the Government of India are following. Mere repression will not clear the atmosphere and allay the anxiety that is stamped on every moderate's face. Neither the moderates, nor the Government, can allow the Extremists or Home Rulers to stew in their own juice, for stews have the awkward knack of boiling over. Can the Government leave the moderates to their fate, to be laughed at, ridiculed and wiped the floor with by the other party? Our answer is an emphatic no.

"The Government and every individual officer should stand by the moderate. By their assuming a policy of silence relieved by sporadic cases of repression they are handing the moderates over to the extremists. The silence is overpowering, chilling and dangerous. While the Government are silent and halting, probably, debating within themselves whether to announce the policy or not to announce, that is the question, the moving finger writes and having writ moves on. Even now we cannot bring ourselves round to believe that the Government of India are barren of statesmanship."

Hindu, Madras, July 19th, 1917.

The new Secretary of State for India.

21. The *Hindu*, of the 19th July, writes:—It may seem incredible but it is absolutely true, that a leading Anglo-Indian paper in Calcutta is of opinion that 'the prime qualification' for the holder of the office of Secretary of State for India is that he should be in complete ignorance of India. After this we can understand the contention of Anglo-Indians that most of the high offices in this country should be held by men of British birth. . . We have never before come across the expression of so insane a view as that ignorance of India and of the duties of his office, is the chief qualification for the Secretary of State, or indeed of any office involving responsible duties. It is asserted that not only should the Secretary of State be in profound ignorance of India, but that he should not take steps to have his ignorance removed during the tenure of his office and Lord Morley's administration is condemned on this score. . . The concern of Anglo-Indians is of course to see that everything is left to the men on the spot."

IV.—Native States.

Karnataka, Bangalore City, July 18th, 1917.

The Mysore Efficiency Audit Department.

22. The following appears in the *Karnataka*, of the 18th July:—

Gutter Politics.

"It is said that the pay of the officer in charge of the Efficiency Audit work has been raised to a new grade of Rs. 500—700; and Mr. N. Madhava Rao, B.A., B.L., will start at Rs. 550. . . We must be pardoned for saying that the above promotion savours of favouritism, and it is needless to say that the harm done to administrative efficiency by such invidious preferences is far greater than the good that is supposed to be done by ponderous sermons and formidable-looking manuals on 'efficiency'. There is already any amount of discontent and heart-burning among our officers, and we trust Government are not bent upon driving those feelings deeper. Speaking from the standpoint of the general public, we have no hesitation in saying that any addition to the number or to the emoluments of offices in the higher grades would be a sheer extravagance. The non-official members of our Legislative Council have not done their duty properly and courageously as regards Government's appointment-policy; and it is our honest feeling that the policy now in vogue is unsound not only financially but also ethically. . . At present, Mysore is blindly copying, and even over-doing, the models of British India as regards appointments and salaries; and naturally the one motive that reigns supreme in all ranks of our public service is the mercenary motive."

VERNACULAR PAPERS.

I.—Foreign Politics.

Air-raid on London.

23. Adverting to the recent air-raid on London, the *Swadesamitran*, of the 10th July, observes:—From what the London papers say of the appearance of hostile air-craft and their attack on London, it must indeed be said that the arrangements for the defence of the town were not adequately made. A paper asks what explanation could be offered for the injury done by the German æroplanes which came and threw bombs over the city leisurely and flew low over the city, seeming to despise all arrangements made for its defence. Though it may not be possible to prevent the appearance of the German æroplanes, none can gainsay that extensive and adequate provision should be made for guarding the town from such attacks, and for arresting the further advance of these raiders and punishing them properly. There is a great excitement in London in consequence of this. Though the Air-craft Department was reformed only recently, yet there are reasons to say that, as a result of this excitement, further reforms will be introduced in that department.

Swadesamitran, Madras, July 10th, 1917.

China.

24. The *Andhrapatrika*, of the 7th July, refers to the pro-republican movement in China, and says:—An army of 50,000 republican soldiers are pouring over Peking. That city will surely fall into their hands. The leaders of the people have resolved to make Shanghai the capital. What will the critics, who are glad that the republican form of Government in China has disappeared, now say? History bears evidence to the many changes that France had passed through in the matter of her Government. It is natural that such changes take place all over the world without distinction of east and west. History teaches the truth always with different illustrations.

Andhrapatrika, Madras, July 7th, 1917.

Chinese political revolution.

25. Hailing the prospect of a re-establishment of the democratic form of Government in China, the *Andhrapatrika*, of the 9th July, wishes that that Government may be permanently established and that it may help on the future prosperity of the Chinese people.

Andhrapatrika, Madras, July 9th, 1917.

The war.

26. The *Kistnapatrika*, of the 14th July, writes:—The submarines are, as usual, doing damage. The Germans have centred their hopes in these, but the results are not so effective. Even the Germans must admit that, though there is a slight dearth of provisions in England, it is not so keen as to interfere with the preparations for war. Their next hope is their Zeppelins. These have been frequently carrying on raids on the East Coast of England and on London and are doing some damage. Mr. Lloyd George himself admitted that it is impossible to completely prevent these raids. The Germans may have meant them as a means of diverting the British airships inflicting great damage on the enemy in the French front and the words of Mr. Lloyd George that it is undesirable to call back the British airships are commendable. . . Russia has intimated to the allies that she does not like any interference with the affairs of Greece, and the Allies are going to meet for discussing the question. We understand that another meeting will be held to determine the terms of peace.

Kistnapatrika, Masulipatam, July 14th, 1917.

The war.

The *Andhrapatrika*, of the 10th July, says:—It is to be regretted that in London only five British airships were sent to attack 21 airships of the enemy. The anti-aircraft batteries were not of much use. More æroplanes only are required, or many innocent people will be subjected to death. The opinions of papers found in today's news bear testimony to the fact that there has been great agitation among the people. The papers say that the defencelessness against air-raids should be

Andhrapatrika, Madras, July 10th, 1917.

remedied and that German towns should be raided by way of retaliation. . . The Germans can never gain the victory in the western theatre, but the troubles and losses that the French have suffered excite pity. . . France was able to arrest the advance of Germany but she suffered heavily and could not herself march onward, owing to the troubles in Russia. . . Germany will hereafter fight in a spirit of despair. The submarine outrage and air-raids will increase. The Germans will sacrifice their armies in large numbers. Their endeavours will all fail. They will be tried and will sue for peace. The allies should accept only such terms as will maintain the independence of small States, or they will be giving room for another terrible war.

ANDHRAPATRIKA, Madras, July 12th, 1917.

Enemy's æroplanes.

27. The *Andhrapatrika*, of the 12th July, says:—The newspapers in London are angry that the authorities have not taken proper steps to protect the people from air raids. The Prime Minister told them that the object of the Germans in these raids is to divert the English æroplanes from the war theatre. The English æroplanes are doing immense service to the allies at the war theatre, and if they be sent back to England the situation of the allies at the war theatre will suffer. It is not good to obstruct the war operations in order that small losses may be prevented.

ANDHRAPATRIKA, Madras, July 12th, 1917.

A special Congress of the allies.

28. Referring to the disapproval by Russia of the allies' Greek policy and to the proposed special Congress of the allies, the *Andhrapatrika*, of the 12th July, says:—We do not see anything objectionable in what the English and the French did for the safety of Greece and the emancipation of small States. All parties in the proposed Congress should sink all petty differences and agree to prosecute the war to a victorious end.

QAUMI REPORT, Madras, July 5th, 1917.

Political electnary.

29. The *Quami Report*, of the 5th July, has the following item:—It is not within the power of every man to understand the logic of the appointments made by the Secretary of State in Council. The principle of the selections made by Mr. Chamberlain will, perhaps, be understood by him later on. But our esteemed contemporary of Lahore has up to a certain point correctly disclosed the matter.

"If Mr. Basu is fire, Sir Parabsanker is earth and the Sahibzada Sahib is water. In short, this talismanic firm of Indian representation which is composed of the three elements, fire, earth and water apparently looks very fine, but it remains to be seen whether the spirit of Home Rule will be infused into this talismanic mass."

MUSHIR-I-DAKHAN, Hyderabad, July 11th, 1917.

Absurd criticisms by the German press.

30. The *Mushir-i-Dakhan*, of the 11th July, writes:—As Great Britain's victory over the enemy is becoming increasingly certain, the foes in general and the Germans in particular, are becoming bewildered. In this frame of mind they are persisting in their scurrilous attacks on Great Britain's peace-loving policy—a policy that is well known in the four corners of the earth and is as evident as the sun by day and the moon by night.

An outstanding illustration of this is furnished by the telegram published in our issue of the 9th instant, on the authority of the *Civil and Military Gazette*, in order to show with what insolence and impunity the German press attributes to a high-souled people like the English things that are not true.

Well! How can any one believe the statement of the German paper the *Koelnische Volkszeitung* that the British Prime Minister said or wrote that England's object in waging war is conquest and plunder when the world knows that the reverse is the fact, and that the reason why Great Britain entered the war is to save the world from the devastating hand of pirates and plunderers like the Germans.

II.—HOME ADMINISTRATION.

(a) *Police.*

ANDHRAPRAKASIKA, Madras, July 9th, 1917.

Police Circle Inspectors.

31. A correspondent to the *Andhraprakasika*, of the 9th July, says:—The grade of Police Circle Inspectors is unnecessary. They interfere with every act of the Sub-Inspectors, write to the higher authorities false reports about them and prejudice the minds

of those authorities against them. This is the only thing the Circle Inspectors do, and it will tend to the good of the department to abolish the grade altogether.

(b) *Courts.*

Judges of the Madras High Court.

32. Referring to the recent changes made in the number of the Judges of the Madras High Court, the *Swadesamitran*, of the 10th July, says:—It is a rule that except on certain special occasions, the Judges should be permanent. By the appointment of temporary Judges for such short periods as four months or six months, it may not be possible for the orders of such Judges to be in accordance with the principles of justice. Now that the number of the permanent Judges has been raised from 8 to 10, only 2 of these appointments can be given to vakils. If the number of permanent Judges were 9, 3 of these would go to vakils. What is the reason for the arrangements made by the bureaucrats being always to their advantage? Is the capacity of the vakils in any way less than that of others? If even in the matter of appointment of High Court Judges, no attention is paid to qualifications or to equal rights of the people of the country, but only the interests of certain special classes are cared for, why should we speak of the appointments in other departments?

SWADESAMITRAN, Madras, July 10th, 1917.

(d) *Education.*

Education among Non-Brahmans.

33. Dwelling at length on the present low condition of education among the Non-Brahmans and on the important part played by education in the advancement of civilization, the *Dravidan*, of the 9th July, observes with regret that the number of dramatic associations in which youngsters take part have increased of late, and suggests the desirability of the members of the local Legislative Council taking interest in the matter, reporting to the Government the baneful effects of such associations and securing the enactment of a law prohibiting dramatic associations from enlisting the young men of the country to the detriment of their future life.

DRAVIDAN, Madras, July 9th, 1917.

Indian Universities.

34. Referring to the system of education as it obtains in India, the *Swadesamitran*, of the 9th July, gives in Tamil the substance of the speech recently made by Professor Chiplunkar in Bombay, in which he is said to have compared the condition of education in India with that in America, and stated that while the Indian Universities are always particular in seeing a good number of students fail in the examinations, the American Universities are ever anxious to pass 99 per cent of the students, and that the system of education as it obtains in America is such as to benefit all the people inclusive of women and is unlike that obtaining in India.

SWADESAMITRAN, Madras, July 9th, 1917.

A school for the *Panchamas*.

35. Adverting to the condition of the *Panchamas* of Edappadi, a union village of the Salem district, a correspondent to the *Swadesamitran*, of the 10th July, refers to the want of a school for the benefit of the *Panchamas* of the place, and trusts that, for the advancement of these *Panchamas*, the President of the Taluk Board will devote his attention to the establishment of a school in the locality.

SWADESAMITRAN, Madras, July 10th, 1917.

Amalgamation of the school final and matriculation examinations in the Bombay Presidency.

36. The *Kaliyuga Vartamani*, of the 23rd June and the 7th July, reproduces the comments of the *Swadesamitran* of the 23rd June on this subject, which is abstracted in paragraph 31 of Report No. 26 of 1917.

KALIYUGA VARTAMANI, Madras, June 23rd & July 7th, 1917.

Higher education of Muhammadans.

37. Referring to the attempts made by certain members of the Muhammadan community to raise the Islamiah school at Vāniyambādi to a college with financial aid from His Highness the Nizam of Hyderabad to be named after him as the Usmania College, and to the attempts also made by some other members of the same community to start another college in the same place with the aid of public funds, and to the opinion expressed by His Excellency the Governor that he is not prepared to encourage the establishment of a Muhammadan

HINDU NESAN, Madras, July 10th, 1917.

College at Vāniyambādi or any other place until the needs of higher education for Muhammadans are more fully examined, the *Hindu Nesan*, of the 10th July, observes that, in its opinion, it would be excellent for the Government to hand over the Madrasa-i-Azam to the South Indian Muhammadan public to be converted into a college.

DRAVIDAN, Madras, July 11th, 1917.

Progress of education among Muhammadans.

38. Writing on this subject the *Dravidan*, of the 11th July, deploring the low condition of education among the Muhammadans, makes the following observations:—Some papers actuated by jealousy try to separate the Muhammadans by saying that, as they have no separate college for themselves, they do not like to study along with others. We have seen with our own eyes that certain Brahman students alone loathe to read with Muhammadan youngsters. But neither Muhammadan youngsters nor those of other castes have ever thought it injurious to read along with others. Ha! What a trick! O Muhammadan brethren! You know that many of the Brahmans look at you with hatred. If you and the Dravidians, that is the Non-Brahmans, join together as sons of the same mother and study with perseverance, will the efforts of those, who look on you as poison, be successful? No. They are mostly proud of their high education and think of you with contempt. Never hope that the Brahmans will help you or represent your grievances truly to our benign Government. Whenever the opportunity occurs, they indeed try to spoil you and your brethren, the Tamilians, and seek to advance only the interests of their relations.

SWADESAMITRAN, Madras, July 11th, 1917.

The Patna University Bill.

39. Detailing the several defects in the original Bill which made the people think that it would be better to have no University at all than to have one of the type proposed in the Bill, and referring to the alterations now made in it by the Select Committee, the *Swadesamitran*, of the 11th July, observes:—The constitution of the Senate has since been altered so that it will now consist of 60 to 75 members instead of 40 to 60 as originally proposed, and 50 of these would be elected members. There is, therefore, a possibility for the graduates of the University to wield greater influence. The Senate will have powers to manage and control all the affairs of the University. It is not, however, desirable that in certain matters the Syndicate can act independently of the Senate. Though there is a provision to the effect that the Senate can investigate into a particular action of the Syndicate when five members thereof apply for such an investigation, it is not consistent with the relationship obtaining between the two bodies that the Syndicate, which is the executive body of the Senate, can in certain matters act independently of it. As this revised Bill has been approved by many of the representative members of the select committee, it will soon be passed into an Act. The University that will be established in pursuance of this Act will not be in a position to grow in such a way as to meet the requirements of the country. Its Chancellor will have all powers and its Vice-Chancellor will practically become the head of the Educational Department. The Syndicate will be a more powerful body than the Senate. Though the Hon'ble Messrs. Bupendranath Basu and Srinivasa Sastri have expressed the opinion that Universities, which may be newly started hereafter, should not be constituted on the lines of the Patna University, it is not known for what reasons they approved of the constitution of this University.

SWADESAMITRAN, Madras, July 13th, 1917.

The Presidency College, Madras, and the Government College at Kumbakōnam.

40. Adverting to the reports on the working of these two colleges during the year 1916–17, the *Swadesamitran*, of the 13th July, observes:—It is understood that it is not possible for many students to prosecute higher studies as the colleges have not kept pace with the increase in the number of students every year. It is observed that in the colleges of Madras, such as Pachaiyappa's College, the Christian College and the Royapettah College, there is accommodation enough to admit only such students as have completed their school final course in the high schools attached to them. But there are several high schools which are not attached to colleges. Where can the students, who have studied there and desire to continue their collegiate course, go, unless they are admitted in the Presidency College which is a Government institution?

The Principal of this College says that out of 376 students who sought admission, only 100 were selected and of these only 87 joined it. Many students, unable to secure admission into the colleges in Madras, run from place to place, and after all have to discontinue their studies for want of seats. It is not known what steps are being taken by the Educational authorities or the Government to avoid this situation. The report of the Kumbakōnam College also reveals the same state of affairs. It is said that 120 students who were qualified according to the list published by the Syndicate, for admission into colleges, sought admission into the Intermediate class. The Principal of that College writes that he did not admit many of them. What is to be the fate of all these students who are rejected like this in each college. In Europe many colleges have been established with financial aid from private persons who are of a charitable disposition. We have to remain without higher education, unless capitalists of our country come forward to establish colleges as Rao Bahadur Mr. Annamalai Chettiyar has done by helping the Madura Hindu College with the necessary funds Till then, we think that the Government should do one thing. They should secure seats for students who are desirous of joining colleges. If there are not seats enough, they should arrange to open additional classes in each college.

The Principal of the Kumbakōnam College has also made certain observations in his report to the effect that the relation between the examinations and the education received by a student should be determined before adopting measures to remedy the defects now found to exist among the students. But the Government, without understanding the necessity for considering them, have merely recorded the report. They might have avoided considering these on the impression that they come within the province of the University. Will the University at least consider them ?

41. Referring to the report of the Principal of the Government College at Rajahmundry, on the working of that college during the year 1916-17, the *Swadesamitran*, of the 14th July, observes :—The Principal writes that he did not admit students indiscreetly, but admit only such of them as secured good marks in the School Final examination, and that such being the case the reason is not known for the extraordinary failures in the Intermediate examination. This statement of the Principal should be carefully considered by the Syndicate. The Principal of the Kumbakōnam College has also written to the same effect. From what these Principals write, it appears that it is a vain task for the Syndicate to prepare a list of Secondary School Leaving certificate holders eligible for admission into the colleges. For the failures beyond number in the Intermediate examination, the indiscreet admission by Principals cannot be the reason. There must be some other reason. The Principal of the Rajahmundry College says that the reason is that the text-books prescribed and the questions asked are not suitable to the standard. We have also heard many students complaining of the same. It has also to be thought that the system of valuation is not the same always but is changing every year. It is the duty of the Syndicate to consider all these matters and effect the necessary reforms.

The Intermediate examination.

SWADESAMITRAN, Madras, July 14th, 1917.

42. Referring to the admission, by the authorities of the Madras Christian College, of some Christian students in the "Caithness Hall", which is one of the hostels attached to the college and intended for non-Brahmans alone, the *Hindu Nesan*, of the 17th July, observes that, as there is a separate hostel known as "Fenn Hostel" for the Christian students, it is not desirable to forcibly introduce certain social reforms among the students and that, if there is not adequate accommodation for the Indian Christians, the authorities of the college should make other suitable arrangements.

A stir in the "Caithness Hall".

HINDU NESAN, Madras, July 17th, 1917.

43. The *Andhrapatrika*, of the 6th July, publishes an article on national education, which purports to be a translation of an article in the *Bombay Chronicle*, in which that paper is reported to say that the present system of education has nothing to do with the student's future life, that it blunts the intelligence, affects health, and does not promote spirituality and patriotism and that it brings about many other evils. It

National education.

ANDHRAPATRIKA, Madras, July 6th, 1917.

differs much from the system prevailing in England. In India the student is always under fear of forgetting what he got by heart. It is desirable to introduce better methods which develop the intellect and encourage the student to think independently. Under the present-day education, the whole intellect is wasted for merciless ends. That is the reason why we have the present horrible war. . . If the Indian student should be devoted to the unselfish service of the mother country, he must be taught the history of Indian heroes. His character must develop. There is no use reading books. The student must be enabled to put his knowledge into practice in life.

ANDHRAPATRIKA, Madras, July 12th, 1917.

Vernacular educational institutions.

44. The *Andhrapatrika*, of the 12th July, writing under this heading observes:—". . . When a conference of the Directors of Public Instruction was held recently, Mr. Stone exhibited his stone-like hardness (hard-heartedness) by boldly asserting that the movement regarding vernaculars concerned only a few individuals and has not assumed any important character. It is, perhaps, his opinion that if proficiency in English decreases India will become uncivilized. Does this happen in the case of the Indians only or do all nations suffer from the same difficulty? In Japan education is not given in English. And yet Japan has gained the reputation of being one of the most civilized countries in the world. In Germany which is the fountain of progressive scientific knowledge, such knowledge is not imparted through the medium of English. Marconi who invented wireless telegraphy did not learn his lessons in English. Study of English is not essential in France which is famous for its civilization. . .

The present system of education is found useful only to enable men to eke out their livelihood as clerks in Government service and as school-masters and lawyers. . . The Indians are spending all their time in acquiring proficiency in the (English) language and wasting their lives. They are subjected to physical weakness. Their intellects become rusted for want of use. If a fourth of the trouble taken to gain proficiency in English is taken (in the matter of vernaculars) there may arise amongst the Indians learned scientists, scholars of vernacular languages, and great poets. . . The Japanese language has not made any greater progress than our vernaculars and yet when the Japanese could import into their language all the great knowledge of the west how is the same work impossible for us? . . . One of the objections raised against introducing vernaculars as the medium of instruction is that disputes may arise between people who speak different languages. No observation can be more short-sighted than this. The Andhras need no answer for such an objection. Instead of differences arising in the country, vernaculars will prosper and contribute to the prosperity of the country.

ANDHRAPRAKASIKA, Madras, July 12th, 1917.

Elementary school masters.

45. The *Andhraprakasika*, of the 12th July, says that the Government of India have failed to improve the hard condition of elementary and secondary school teachers, and prays that their status may be raised by raising their scale of pay.

MANORAMA, Calicut, July 13th, 1917

Education in India and in England.

46. After an appreciative reference to what is being done in England in the matter of *education*, the *Manorama*, of the 13th July, points out that in no other country is the pay of the schoolmaster so small as in India, and that it is not known when and how the Government of India would utilise the amount of *thirty lakhs* of rupees set apart for the purpose of increasing their salaries, and asks when the Government will realise the truth that the prosperity of a country depends on the progress it makes in education, and that those who are indifferent in this matter will be causing the downfall of their country.

(*e*) *Local and Municipal.*

SWADESAMITRAN, Madras, July 11th, 1917.

Water-supply in Madras.

47. Referring to the notice published by the President of the Corporation of Madras resuming the old practice of supplying filtered water mixed with unfiltered water to the city, the *Swadesamitran*, of the 11th July, observes:—The Corporation has found it difficult to supply the adequate quantity of filtered water to the city and is now arranging to supply filtered water mixed with unfiltered water as before. If

what the Health officer says is true, this will result in an increase of death-rate, and nothing else is necessary to prove the incompetency of the Municipal authorities. The President, however, warns that the water should be boiled before use. But have the masses education enough to understand the benefits of using boiled water? We have kept them in ignorance and, when occasion requires, expect them to possess scientific knowledge. The solution to the present problem is to construct some more filters. But there is no money. The Corporation should avoid any other item of expenditure and consider the feasibility of undertaking this expenditure which is inevitable.

The *Muslim Dutan*, of the 14th July, reproduces the above.

MUSLIM DUTAN, Madras, July 14th, 1917.

The *Hindu Nesan*, of the 11th July, reproduces in Tamil the comments of the *Hindu* of the 10th idem on the subject of water-supply in the city of Madras.

HINDU NESAN, Madras, July 11th, 1917.

The same paper also publishes a communication from a correspondent on this subject dwelling at length on the difficulties felt by the people on account of the inadequate supply of water to the city especially on the day of the last lunar eclipse when the water was completely stopped, and remarking on the incompetency and indifference of the Municipal authorities and on the very large sum of money belonging to the rate-payers which in his opinion has been wasted in connection with water-supply.

The *Lokopakari*, of the 16th July, writes:—The people of Madras are put to great inconvenience on account of the intermittent supply of water in the city. There is no regular supply even during the hours notified by the Corporation. It is, indeed, due to the want of attention on the part of the Corporation authorities. The executive officers of the Corporation are stated to have ordered the supply of filtered water mixed with unfiltered water. If the quantity of filtered water falls short of the requirements of the city, it is the duty of the Corporation to increase the number of filters. It is, indeed, strange that, instead of doing this, they should say that they would supply filtered water mixed with unfiltered water.

LOKOPAKARI, Madras, July 16th, 1917.

Water-supply in the city of Madras.

The *Andhrapatrika*, of the 11th July, refers to the inconvenience caused to the Madras public by the intermittent supply of drinking water, and states that if this state of things should continue for sometime longer, the confusion from contagious diseases in Madras will become indescribable. . . The pay of the Engineer is being raised in proportion to the reduction in the supply of water. It is cruel to bring about this scarcity of water. Taxes are increased without proportionate conveniences being afforded. The Commissioners should now look to the convenience of the public or they will be dishonouring their position. We are glad to learn since sending the above matter to the press that the authorities have directed a constant supply of a mixture of both filtered and unfiltered water. But it is regrettable that they could not supply pure water in Madras, which is in this respect far behind Bombay and Calcutta. It is intolerable that an unlimited amount of peoples' money has been spent without providing corresponding comfort to the people. We suggest that the Madras Corporation should hereafter at least see its way to provide the people with a constant supply of pure drinking water.

ANDHRAPATRIKA, Madras, July 11th, 1917.

Water-supply in Madras.

48. The *Andhraprakasika*, of the 10th July, refers to the order of the Corporation of Madras, directing that cows should not be kept within the city, but that they should be kept outside its limits in places set apart for the purpose. This order, it says, not only inconveniences the shepherds and consumers of milk, but it is an inauspicious order inasmuch as it requires the shepherds to drive the cows, to which people attach a religious importance out of the city. The paper fears that the authorities might have made the order because there was none to speak on behalf of the shepherds. Perhaps they had in their minds the convenience of the Europeans only who live in gardens. . . We pray that the authorities will reconsider the order and allow the shepherds to keep the cows within the city limits, only requiring them to keep them cleaner.

ANDHRAPRAKASIKA, Madras, July 10th, 1917.

Cows.

(*h*) *Railways.*

HINDU NESAN, Madras, July 10th, 1917.

49. The *Hindu Nesan*, of the 10th July, publishes a communication from a correspondent on this subject, in the course of which the following observations occur:—The work of this railway was completed some eight months back, and it is indeed highly regrettable that the line has not yet been opened for traffic. As enormous sums of money have to be sent for such items of expenditure as the purchase of coal and the payment of the station-staff, motor railways are run in several places. It will be a great convenience to the public if a motor railway runs between Vedaranyam and Tirutturaippundi at least once a day. As the railway work was being carried on hurriedly, people relying upon this traffic sold their carriages and are now helpless. Tne few that own carriages have availed themselves of this opportunity and increased their rates of hire. Great difficulty has thus been caused to the poor. It will, therefore, be a great boon to the public if the South Indian Railway would, in consideration of the inconveniences caused to the people, run at least a motor railway before the next Adi-Puram festival.

The Tirutturaippundi-Vedaranyam Railway.

ANDHRAPRAKASIKA, Madras, July 12th, 1917.

50. A correspondent to the *Andhraprakasika*, of the 12th July, says:—It is said that hitherto the stationmaster of Kurichedu used to be paid a *mamul* of Rs. 2 for every waggon supplied, for exporting cotton, etc., produced in the Darisi and Podili divisions. But it is to be regretted that in their anxiety to export the produce, the merchants are obliged to pay anything demanded by the stationmaster, on account of scarcity of waggons. The merchants prefer exporting their goods by road to exporting them by rail under such circumstances. May the Railway authorities put an end to such absurd *mamuls*.

Railway *mamuls*.

(*k*) *General.*

SWADESAMITRAN, Madras, July 9th, 1917.

51. The *Swadesamitran*, of the 9th July, writes:—Although the Secretary of State is holding a position superior to that of the Viceroy and the members of his Council, the Government of India are indeed free to act as they like, except on occasions when it would be prejudicial to the interests of England, so long as there is a Secretary like Mr. Chamberlain who says that the Government of India will do their work properly and that he is responsible for whatever they do and gives up his powers of control. The report of the Mesopotamia Commission proves that the administration of the Government of India is productive of evil both to India and the British Empire on extraordinary occasions, as they are responsible only to the Secretary of State, who is at a very great distance, and not to anybody on the spot. As soon as war was declared, most of the army and ammunition in India were sent to the battlefields in France, Egypt and East Africa. Thus, after the military strength of India was reduced, the idea of attacking the Turks in Mesopotamia was started. As sufficient succour was not sent to General Townshend, his army fell into the hands of the Turks. There were not adequate conveniences to render medical aid to the wounded. Who is responsible for all this? Lord Hardinge says that he remained quiet as he considered that his intervention in military matters would be misunderstood. Was Lord Hardinge the only person in the Government of India? What were the other members of the Executive Council doing? The London *Times* condemns their action in having neglected their joint responsibility and allowed their powers to be appropriated by the military authorities and gone to air themselves in the cloudy heights of Simla. What is the reason for their not realising their responsibility and their inability to manage such important affairs as those relating to the war? There are none here to question them. In England questions are every day asked in the Parliament about the conduct of the affairs of the Military department. Therefore the Ministers have to be very careful, and they fear condemnation by the Parliament. But as this is not the case in India, it gives room to the executive authorities to act as they like. In India also, if the Legislative Councils were to meet every day for half the number of days of the year, and the

The rule of the bureaucrats.

members of the Executive Council realise that it would not be possible for them to get on in their Council unless they secure the regard and confidence of the members of the Legislative Councils, will they resort to the height of the hills as not to hear the voice of the people, leaving the work of the several departments to be carried on as usual? The Government stubbornly resort to the hills, although protests have frequently been made that such an exodus dissociates them from the people. It is said that the brain can set itself to think about the big questions relating to the administration of the country, only when they are in a cool and breezy place! Are not a great many of the Europeans who are attending to responsible duties doing their work properly without resorting to the hills in summer? The reason for such conduct on the part of the Government is their being not responsible to any one here. It will not therefore be possible hereafter for the bureaucracy to govern the country with all the powers in their hands. Administration on the usual lines can no longer be possible unless the Government of India becomes responsible (to some one here), as is the British Cabinet to the Parliament in England.

Internment of Mrs. Besant and Messrs. Arundale and Wadia.

52. Referring to the explanation given by the Lieutenant-Governor of the Punjab for issuing certain orders in connection with the publication in the newspapers of the proceedings of a meeting held at Lahore to protest against the internment orders of the Madras Government, the *Swadesamitran*, of the 9th July, observes:—The orders of the Punjab Government referred to above and the reasons now given for the issue of such orders are strange. We do not understand what wisdom there is in objecting to the publication in the newspapers of speeches which have been heard by a large number of people at the meeting. It is now quite evident that the Government were not in a position to understand that the determination and perseverance with which the people agitate for Home Rule are not opposed to the sense of loyalty innate in them. It is now also clear that the bureaucrats have without reason formed mistaken impressions of the feelings of our popular leaders, and are adopting repressive measures. How is it possible for the authorities in a Government where the popular opinion does not prevail, to realise thoroughly the true mental condition of the public? It is not an administrative policy that can be accepted by all to entertain false suspicions about the loyalty of the people and on this flimsy basis adopt repressive measures and then to offer an explanation for their action. It will be seen how dangerous it is for the authorities to presume that repressive measures such as the Defence of India Act have been enacted for being enforced only on such occasions. It will also be clear how incompetent the authorities are to rightly grasp the political situation.

SWADESAMITRAN, Madras, July 9th, 1917.

The internment of Mrs. Besant and Messrs. Arundale and Wadia.

The *Kaliyugavartamani*, of the 23rd June, and 7th July, reproduces the observations of the *Swadesamitran* of the 23rd June, on the reply of Mr. Chamberlain to Sir A. Williamson in the Parliament regarding these internments, which are abstracted in paragraph 8 on page 1847 of Report No. 26 of 1917.

KALIYUGAVARTAMANI, Madras, June 23rd & July 7th, 1917.

The *Swadesamitran*, of the 10th July, publishes the proceedings of the meetings held at Tanjore and Tiruppur and in the village of Panditharkkudi, to protest against these internments and the repressive measures adopted by the Government. A resolution to take a vow for purchasing only *swadeshi* goods is reported to have been passed at the meetings held in Tanjore and Tiruppur. At Panditharkkudi, one of the speakers is stated to have observed that it is a mistake on the part of the Government to have thought that the Home Rule agitation would cease with these internments.

SWADESAMITRAN, Madras, July 10th, 1917.

The internment of Mrs. Besant and Messrs. Arundale and Wadia.

The *Swadesamitran*, of the 14th July, publishes in Tamil the report of the proceedings of a public meeting held at Tiruvallur to protest against these internment orders, in which a vow to purchase *swadeshi* goods alone is stated to have been taken.

SWADESAMITRAN, Madras, July 14th, 1917.

SWADESAMITRAN, Madras, July 17th, 1917.

The *Swadesamitr an*, of the 17th July, publishes in Tamil the proceedings of public meetings held on the 16th idem in different centres in Madras to protest against these internments, which appear in detail in the *Hindu* of the same date.

The internment of Mrs. Besant and Messrs. Arundale and Wadia.

ANDHRAPATRIKA, Madras, July 7th, 1917.

The *Andhrapatrika*, of the 7th July, publishes a Telugu version of the letter of Dr. V. Varadarajulu Nayudu, Tiruppur, appearing in *New India* of the 6th July, under the heading "Police and protests".

Internments.

KISTNAPATRIKA, Masulipatam, July 14th, 1917.

With reference to the going of Mr. E. L. Ayyar and Mr. Baptista to England and similar moves, the *Kistnapatrika*, of the 14th July, observes:—We may firmly assert that our leaders are bent upon securing the emancipation of the interned persons and of our country. An American, we are told, has allowed Mrs. Besant credit for Rs. 1,20,000 in the London Bank.

Internments.

ANDHRACHANDRIKA, Proddatur, July 5th, 1917.

The *Andhrachandrika*, of the 5th July, writes under this heading:—At last, the Local Government have restrained the freedom of Mrs. Annie Besant, Mr. Arundale and Mr. Wadia. It seems that the Government are not themselves able to determine the grounds for their action. On the day previous to that on which the order of internment was issued against this trio, Lord Pentland's Government published a communiqué on behalf of Lord Pentland as President of the Legislative Council, in which they accepted that the ideal of self-government was a proper one for India. They declared that they had no objections to constitutional agitation calculated to train up the people for it, but indicated that they were displeased with the methods of some. They said they could not show any toleration towards those who make it their business, to calumniate the Government and, by covert suggestion, put a perverse interpretation on their acts. They declared as strictly condemnable the demand for complete independence for India, all at once, after the war. Nowhere has it been stated that the expression "Home Rule," or the expression "self-government" or "swaraj" as used by the National Congress and the Muslim League, means complete independence. It is strange that such a meaning has suggested itself only to the genius of great personage who drafted the Government communiqué. Forgetting that, if he wanted to maintain his self-respect, he should keep his official life impartial, he ascribes to others ideas which were not in their minds, following the example of disputant school-boys. If, leaving this aside, we take "complete independence" to mean only the complete independence enjoyed by the members of the Empire, who is the writer of this communiqué to determine by how many steps such independence has to be secured? And how is the ruler of a province like the Governor of Madras competent to do so? Have they had a peep into the minds of the Indians who have to obtain self-government, have they dived into the minds of the English people who have to grant it, or, have they entered into the mind of Providence which ordains everything? Granting that they have dived into anyone of these and arrived at the opinion that self-government could be granted by some instalments, can this opinion be a law and those who, in contravention of it, hold that some steps, say four, ten or all, may be curtailed, be deemed to have broken the law? Has England which has vouchsafed freedom of thought to everybody ever tolerated this strange love of authority, or can she? Why did Lord Pentland descend to this inconsiderate policy? Did he forget, on account of the bureaucratic methods prevailing here, that he belonged to the Liberal party? While he declared that he did not intend to decide by how many steps self-government is to be granted, could it be just on his part to blame in the same breath those that carried on a sacred agitation, not indeed for complete independence but for a single step towards it, in the name of Home Rule. Is it proper to taste a bitter thing with a mouth which retains the sweet relish? Left without a means for punishing those who calumniated the Government, properly and publicly, Lord Pentland had to seek the aid of the Defence of India Act, which is a war measure. Was it

The internment of Mrs. Annie Besant, Mr. Arundale and Mr. Wadia.

not recently stated in the Imperial Legislative Council on behalf of the Government that this Act was passed to meet the exigencies of the war in Bengal and the Punjab? What horrible contingencies have come about so soon calling for its application to ordinary matters in this peaceful presidency? Mrs. Annie Besant's paper has deposited a security of Rs. 10,000. Could it not have been forfeited? Could not Mrs. Besant and others have been tried under ordinary laws? Did the Government fear that they could not make out a case against them in the law courts? In such a case, why should they think of putting persons to trouble? Could they not have left them alone? Was the Government under any danger if the influence of Mrs. Besant, Mr. Arundale and Mr. Wadia was not somehow suppressed? Gentlemen like Lord Pentland might think that the British Government was based upon such weak foundations, but none of the Indians, who are loyal to the Crown think so. Indians cannot but, all, regret the short-sightedness and the self-deluded policy of Lord Pentland's Government which tries, so needlessly and groundlessly, to supress by the exercise of special powers of authority a constitutional agitation, which can never stop. The general talk is that the bureaucracy has interned Mrs. Besant and Mr. Wadia to kill *New India* and the agitation for Home Rule, and Mr. Arundale, to suppress the national education propaganda. So be it. The Indians who know the path for national progress may for a moment feel sorry for this, but they cannot fail to find their way further, the very next moment. The only reply that they can give to Lord Pentland's Government is to march forward carrying on their constitutional agitation as usual, with a calm and courageous mind and a devotion to the cause of freedom. The high road (to their goal) is to distribute among ten of themselves the work that *New India*, Mrs. Besant, Mr. Arundale and Mr. Wadia had been carrying on, and to carry it on with re-doubled vigour. It will then be plain how long the bureaucracy will go on suppressing constitutional agitation and themselves prove to be the cause of their fall.

Dravidan, Madras, July 9th, 1917.

53. Adverting to the meetings held in different parts of the country to condemn the action of the Madras Government in interning Mrs. Besant and her two colleagues, the *Dravidan*, of the 9th July, observes:—Can such protest meetings be considered to be seditious or not? Do not these meetings bring into contempt the administration of the Government, or endanger the safety of Government, in so far as their action is criticised at such meetings as being unwise and unjust? These questions are difficult to answer. When with the help of our commonsense we consider these questions, we will see that such meetings are seditious in their character and tend to lower the prestige of the Government in the eyes of the ordinary people. People of low status have no powers of discretion, and merely echo the opinions of certain vakils and merchants who have learnt the English language. These have a high opinion of the laws of the British Government and are devotedly attached to the King-Emperor. These protest meetings encourage such persons to speak disparagingly of the actions of the British Government, and infringe their laws and create disorders and riots. The orders issued by the Government for the internment of Mrs. Besant and others were the means sought with the advice of great officials to avoid danger to the public safety. The Government anticipated danger to the country and to avert it had recourse to these means under the Defence of India Act, and in the protest meetings that are held these acts are being spoken of as being reprehensible. The meeting of Home Rulers in different parts of India forebodes danger. It is a bad omen. If the Government should still remain quiet and take no notice of these protest meetings, they will suffer for it afterwards. If they take action now, there will be no necessity to say that it is too late. Is it not good to nip the evil in the bud? Though Home Rule Leagues are condemned as being unconstitutional, there are many who have declared that they are permanent members of such leagues. Their heroism and their willingness to sacrifice their life can be tested only by time and incidents. Though they are aware of the results of seditious acts, they incessantly continue in their action, so that they may not lose the esteem of their admirers and others. Unless the Government adopt stringent measures now, it will afterwards become very difficult for them to remove the several evils. If something is done now, it will have the

Protest meetings.

effect of checking all evils and troubles. The Home Rulers can, instead of engendering in the ignorant and peaceful people of India hatred and anger towards the Government and rousing them, indeed in a body go to England, the land of liberty and prove before the English public by the mastery of their tongue that the action of the Madras Government is illegal and that their agitation, protest and prayers alone are just!

DESABHIMANI, Guntūr, July 15th, 1917.

Protest meetings.

The *Desabhimani*, of the 15th July, writes:—Large meetings have been held all over India as well as in Madras to protest against the Madras internments. . . Whatever is done the Government is not paying any heed to it. The Governors, the Viceroy and the Secretary of State are at one as regards this matter. There are signs indicating that a despondency has been engendered among the people that no notice will be taken of whatever may be done in India. Educated persons are of opinion that we cannot have our salvation unless and until our leaders proceed to England and represent to the British public our grievances. . . Swadesi vows are also being taken whereby the British public may be made to feel the urgency and pressure of our desires. . . This will also improve the economic condition of India, and supply food for our labourers and our workmen. We therefore point out the need of every one taking the swadesi vow.

The same paper publishes the speech of the President of the protest meeting held at Guntūr which contains the following passages:—The cause that pierces sharply the hearts of the people all over India and agitates them, the order that strikes surprise and grief in the hearts of our countrymen like the thunderbolt that descends from a sunny midday sky, the arbitrary power that throws obstacles even in the path of constitutional agitation, . . . has made us to assemble here. . . The grounds for this internment order are not understood from any speech made by Lord Pentland or order issued by His Excellency. . . It is unjust to pass over all ordinary laws and inflict this punishment under the Defence of India Act. . . It is highly regrettable. . . If such repressive laws are allowed to be easily available, persons in authority will be tempted to have recourse to them when they are enraged at their acts being criticised. . . These orders therefore interfere with constitutional agitation regarding political matters, and so does His Excellency's order prohibiting students from attending political meetings. . . It is regrettable that His Excellency is not well acquainted with the aims and methods of work of the National Congress, the Moslem League and the Home Rule Leagues. . . It is regrettable that our Governor, our Viceroy and the Secretary of State for India should be hostile to our agitation for self-government. It appears that our rulers are of opinion that this agitation has emanated not from the people but from some individuals such as Mrs. Besant, and Mr. Arundale. . . I exhort you to carry on this agitation, with perseverance all over the country till we secure self-government and equality. We have no other and better course.

DESAMATA, Rajahmundry, July 11th, 1917.
DESABHIMANI, Guntūr, July 15th, 1917.

The *Desamata*, of the 11th July and the *Desabhimani*, of the 15th July, reproduce from the *Andhrapatrika*, of the 9th July, the proceedings of the Guntūr protest meeting and the summaries of the speeches delivered thereat, already abstracted supra.

SWADESAMITRAN, Madras, July 10th, 1917.

54. The *Swadesamitran*, of the 10th July, writes:—It is but natural for the authorities to be excited when they see that the repressive measures adopted by them rouse the feelings of the people and result in a reasonable condemnation of such measures by them. As soon as the people heard that Mrs. Besant and two others were interned, they held meetings at different places to signify the spontaneous outburst of feeling against the measure. Then the authorities not only urged that strong language should not be used at such meetings, but also prohibited the holding of those meetings. We regret to note from the *Leader* of Allahabad that the restriction caused by the authorities was great in that Province when the people made arrangements to hold meetings in three places there. Again, before arrangements were made for convening a meeting at Farukabad regarding these internments, some of the Police authorities of the place interviewed the leading citizens and asked them not to hold the meeting.

The action of the authorities and the protest by the people.

Have these authorities the right of prohibiting the holding of a public meeting? No. So, twenty seven prominent citizens published a notice for convening this meeting. Letters were individually sent to these persons immediately asking them to see the Collector. Of these only 22 went to the Collector, and we learn that he had a long interview with them advising them not to attend the meeting or to make any agitation. However, the meeting went on peacefully. It appears again that the meeting, which was proposed to be held at Sultanpur, could not be held on account of the strong pressure of the authorities. It must be well observed that something extraordinary happens when the authorities try to prevent the people signifying their protest in a constitutional manner or cause hindrance in the matter. Why should the Government try to prohibit the public from declaring that the issue of the internment orders was not proper?

SWADESAMITRAN, Madras, July 11th, 1917.

The authorities and protest meetings.

The *Swadesamitran*, of the 11th July, writes on this subject as follows:—From a telegram received today, it is seen that the Collector of Rae Bareli prohibited the holding of a public meeting at the Town Hall of Rae Bareli. The public meeting was held in a dwelling house. The Madras Government thought that the Home Rule agitation was confined to a few attached to Mrs. Besant, and adopted repressive measures with the idea that these would receive the support of the public. Moreover, they led even the Secretary of State to believe this. What is the result of all this? The Home Rule ideal and agitation have taken a firm root throughout the country. Even those who differed from Mrs. Besant in their views have, without hesitation, joined the Home Rule League, to signify that the acts of the league are constitutional, and come forward to support her and the league wholeheartedly and to make any sacrifices necessary therefor. Though Mr. Chamberlain has taken for gospel truth the words of the bureaucrats that this agitation is a dangerous one and is productive of evil, the Hon'ble Mr. Muhammad Ali Jinnah, the members of the Bombay Presidency Association and others have wired to our Prime Minister and to the Secretary of State for India that the agitation is a constitutional one and has nothing wrong about it. It is not known what the reply of the Secretary of State for India would be. Are not the public condemning the repressive measures instead of supporting them as expected by the bureaucrats? Why, then, should the authorities, who showed such fortitude in the adoption of these measures, try to prohibit the people from freely expressing their opinion on this subject? Is it fair to try to gag the people so that the British public and the Government of India may not find out the truth and rectify the error?

SWADESAMITRAN, Madras, July 14th, 1917.

The action of the authorities and the rights of the people.

Adverting to the prohibition by the District Collector of a public meeting proposed to be held at the Town Hall of Rae Bareli, to protest against the internment orders of the Madras Government, and to the statement made by the Collector in support of his action, that the meeting, if held, would be a source of annoyance besides affecting the public peace, the *Swadesamitran*, of the 14th July, writes:—The details of the order are not throughout consistent with each other. When the Collector knows that the holding of the meeting is likely to cause annoyance and affect the public tranquility, the order should have been to the effect that the meeting should not be held anywhere. Why then should he have issued an order prohibiting the holding of the meeting in the Town Hall? Whose property is the Town Hall? It has been built only for public use and with public money. When the people have a right to hold a meeting on constitutional lines, we do not know which law provides for prohibiting the exercise of that right. The Collector says that the holding of the meeting is likely to cause annoyance. It is not known to whom such annoyance would be caused. Truly has the annoyance been caused to the people by the prohibitory order. While the allied powers are shedding their blood in the great war to establish the rights of the people, we doubt whether the authorities here have well understood the same.

Referring to the statement reported to have been made, in a communication to the *Bombay Chronicle*, by Mr. Raghavendra Rao, a vakil in the Dharwar district, a member of that District Congress Committee and the Secretary of the Home Rule League, that rumours are afloat in his district about orders having

been issued prohibiting the holding of public meetings in that district except with the previous permission of the police authorities, the same paper comments as follows:—People will not be so much excited if an executive officer occasionally interferes with the rights of the people. If, on the other hand, it is understood that a number of officers, including the Provincial Heads, interfere in the same way, we regret that the people begin to entertain fear and contempt in their minds and are driven to the necessity of condemning the acts of the authorities. Will anarchists or seditionists speak in public meetings? The laws are indeed vying with one another ready to support the institution of proceedings against anything objectionable that may transpire in the speeches delivered in public meetings. While such is the case, is it good statesmanship to go on interfering with the rights of the people without proper forethought and consideration of the consequences, entertaining unnecessary fears? Already the feelings of the people are greatly roused, and we will urge once again on the authorities that it is their duty to see them pacified.

Lokopakari, Madras, July 16th, 1917.

Referring to the prohibition of the protest meeting at Rae Bareli and to the holding of the same in a dwelling house, the *Lokopakari*, of the 16th July, observes that this shows that the authorities have issued an order to no effect, that it would be more honourable for them to be indifferent in the matter, and that it would be futile for the Government to try to suppress the Home Rule agitation as it has already spread throughout India.

The same paper, while referring to the public meetings, which are held to protest against the orders of the Madras Government interning Mrs. Besant and her two colleagues in different places, observes as follows:—Certain Provincial Governments are coming forward to prohibit these protest meetings. The Government thought that, by the internment of Mrs. Besant and her colleagues, the strength of the Home Rule party would be affected. Their action has, on the other hand, caused great excitement contrary to their expectations, roused people from sleep, brought together the moderates and the extremists, and made the Muhammadan and Hindu patriots strive for the same object. All parties have decided to join together and steadfastly work for the Home Rule cause. Some Provincial authorities, not realising the present situation of the country, are, without discretion, prohibiting the holding of public meetings in connection with the internment of Mrs. Besant. It will indeed be a cause for unnecessary agitation that the authorities do not recognise that the Defence of India Act was not intended to be used on these occasions. The authorities are not unaware of the fact that the Home Rule movement cannot be suppressed by these repressive measures.

Swadesamitran, Madras, July 12th, 1917.

Home Rule League.

55. The *Swadesamitran*, of the 12th July, reproduces in Tamil the letters written to Sir S. Subrahmanya Ayyar by Mr. S. Ganapativelu of Kombai, Periyakulam taluk, Madura district, and by Mr. Tahi Ram, Zamindar and Honorary Secretary, the Punjab Zamindars' Association, the former of which contains a request for permission to organise a Home Rule League in Kombai, and the latter a suggestion for the publication in the vernaculars of the pamphlets of Mrs. Besant on the Home Rule movement. Both these letters appear in the *Hindu* of the same date.

The same paper also reproduces in Tamil the letter written on the work of the Home Rule Leagues by Mr. M. B. Vasudeva Ayyar, Secretary, Home Rule League, Salem, which appears in the *Hindu* of the 11th July 1917.

Swadesamitran, Madras, July 10th, 1917.

Swadeshism.

56. The *Swadesamitran*, of the 10th July, publishes from the pen of a correspondent the proceedings of a public meeting held at Kumbakōnam on the 7th idem under the presidency of Rao Bahadur N. Krishnaswami Ayyangar, when Rao Bahadur V. K. Ramanuja Achariyar is reported to have referred to the services rendered by Mrs. Besant to this country, the action taken against her by the Government and the prohibitory orders issued in Lahore, Delhi and other places against the holding of meetings to express the sympathy of the people for her and the publication of proceedings of such meetings in the newspapers and to have exhorted all those present to take a vow to buy only *swadeshi* goods, in the interest of the progress of the people.

Swadeshism.

The *Swadesamitran*, of the 12th July, also publishes, as reported by a correspondent, the proceedings of a public meeting held on the 10th July 1917 in Kumbakōnam, under the auspices of the Swadeshiya Pracharana Sabha, to advocate *swadeshism*, at which a vow is reported to have been taken by those present to purchase only *swadeshi* goods.

SWADESAMITRAN, Madras, July 12th, 1917.

Swadeshism.

The *Dravidan*, of the 13th July, deprecates the idea of taking the *swadeshi* vow in the frenzy that Mrs. Besant has been interned, as it is not practicable to keep up to it, seeing that several things, such as medicines have yet to be obtained only from foreign countries, and observes that the people would do well to gradually provide themselves with the necessary machinery and funds for making these things here alone as far as possible, and then, with the support and co-operation of the benign Government, try to improve the *swadeshi* industries.

DRAVIDAN, Madras, July 13th, 1917.

A committee to examine the needs of India.

57. Reproducing in Tamil the letter written by the London correspondent to the *Times of India* on the subject of reforms to be introduced in the administration of India, the *Swadesamitran*, of the 10th July, suggests the desirability of a committee consisting of members of both the Houses of Parliament being appointed to carefully examine and report on the proposals of the Government of India and the representations received on the subject from the two great organizations of this country, viz., the Congress and the Muslim League, and from the 19 representative Members of the Imperial Council.

SWADESAMITRAN, Madras, July 10th, 1917.

The Tittagudi assault case.

58. The *Desabhimani*, of the 7th July, has the following in English:—"There was a sensational case of assault and hurt transferred to the file of the Vridhachalam Magistrate from Tittagudi in which a clerk of the Public Works Department was the complainant. This was pending here for about three months and was disposed of a few days back by the acquittal of all the accused. The result was received with extreme surprise and dissatisfaction by the people."

DESABHIMANI, Cuddalore, July 7th, 1917.

Brahmans and Home Rule.

59. The *Dravidan*, of the 11th July, writes on this subject as follows:—What is Home Rule? It means the rule of Brahmans and the death of Dravidians. It means the domination of Brahmans and the degradation of others. Such Home Rule we do not require. There is no necessity for this rule at present. Great are the sufferings we experienced from the Brahmans! It is known to all that many of them are not sincere inasmuch as they talk one thing but feel differently at heart. We hate Home Rule and completely oppose it. It is the English rule that can give us greater benefits. The Brahman is like a person who has a rosary in his hand but secretes a dagger in his arm-pit. We will no longer trust the outward show of such Brahmans.

DRAVIDAN, Madras, July 11th, 1917.

Non-Brahman opposition to self-government.

A correspondent to the *Andhrapatrika*, of the 9th July, writes:—"... I am sorry for and astonished at the *Justice* proving adverse to the Indians, the Brahmans and to self-government. It is the bane of self-respect. It sides with the bureaucracy and, nodding its assent to their policy of 'divide and rule', argues accordingly. ... The *Justice* must now learn that the bureaucracy is desirous to rule by employing the cunning policy of creating division among the people. The *Justice* has become an easy subject to this policy. If the Government intends to accuse the paper of having excited racial animosity it is liable to punishment. The editor of *Justice* is under the hypnotic spell of the bureaucracy and is dancing according to their suggestions. .. The world does not fail to see that 99 per cent of what *Justice* writes is written under external pressure. ... If the *Justice* association is able to extricate itself from the chains of the hypnotic spell of the bureaucracy, they will be able to see what great offence they are committing against their mother country and the British Empire. To awaken them from this infatuation and to make them understand that by misleading the Government they are destroying the loyalty of the people, it is necessary that all wise people who are loyal as

ANDHRAPATRIKA, Madras, July 9th, 1917.

well as patriotic must work with sympathy to that association. It is very necessary that representatives of the Congress and the Moslem League and men and women from every district should go in numbers to England and represent the state of things in India to the British public."

SWADESAMITRAN, Madras, July 9th, 1917.

Rumoured appointment of Mr. Montague.

60. Referring to the rumours prevalent in England about the appointment of Mr. Montague as the Secretary of State for India or as the Reconstruction Minister, the *Swadesamitran*, of the 9th July, observes that his appointment to either of these posts would be welcomed by the Indians, that as the Under Secretary of State for India during the years 1910 to 1914 he evinced great sympathy towards them and even toured to India to have a personal knowledge of her condition, and that, as the Reconstruction Minister has also to attend to the reforms to be introduced after the war in the administration of India, his appointment as such will be received with satisfaction by the people.

HINDU NESAN, Madras, July 11th, 1917.

The closure of the District Press in Trichinopoly.

61. A correspondent writes as follows to the *Hindu Nesan* of the 11th July:—While the closure of district presses is under consideration in the several districts, in this district alone does the Collector appear to be very zealous in the matter. He has notified in the District Gazette for July 1917 that the next gazette will issue from the Government Press, Madras. We do not know why this Collector alone should be hasty in the affair. It is known to all that Madras is too costly for people of low salaries to live in. It is not known how the Government have approved of the transfer of the aforesaid press to Madras during the period of war. It is not easy to secure houses in Madras; and now there is a loud cry that water too is scarce. The Government will do well to reconsider the matter and remove the difficulties of the low-paid men.

DRAVIDAN, Madras, July 11th, 1917.

Industrial advancement.

62. Adverting to the backward condition of industries in this Presidency and attributing the present opulent condition of Bombay to her industrial advancement, the *Dravidan*, of the 11th July, observes that the people in this Presidency should not feel depressed by initial failures in industrial enterprises and that in order to attain advancement in this direction, funds should be raised on co-operative lines as it is not possible for a single individual to subscribe the required capital for a business. It suggests that the Government should also co-operate with the people and render them the necessary help in the beginning by starting and working certain industries, by aiding private industries with loans at low rates of interest, by guaranteeing the purchase of things manufactured in private factories and by rendering pecuniary assistance to such industries as do not yield any profit at the outset. It adds that the Government should also secure the services of experts in industries, and improve industrial education in this Presidency and, paying them from the Government funds, arrange for frequent inspections by them of these industrial institutions.

SWADESAMITRAN, Madras, July 9th, 1917.

Extension of the term of office of the Governors of Madras and Bombay.

63. Referring to the reason for the extension of the term of office of the Governors of Madras and Bombay and to the statement made by the *Englishman* that this extension is, indeed, good for the country as both the Governors are men of good capacity and sound judgment, the *Swadesamitran*, of the 9th July, reports the *Bombay Chronicle* to have remarked thereon as follows:—Why has not the term of office of the heads of other provinces also been extended for the same reason? In spite of the restrictions in force in the matter of sea voyage, Lord Pentland told Mrs. Besant that arrangements would be made in her case for safe voyage to England. He showed no hesitation in giving this assurance. Perhaps these restrictions do not exist in the case of Mr. Bupendranath Basu and two others who have been nominated to the Council of the Secretary of State for India and in the case of Sir Reginald Craddock who will shortly return to India as the Lieutenant-Governor of Burma.

DRAVIDAN, Madras, July 10th, 1917.

Adverting to the extension of the term of office of the Governor of Madras, the *Dravidan*, of the 10th July, writes:—Lord Pentland has done great service to this country. He was a Member of the British Cabinet before he left for India.

He is one of those who seek to advance the interests of the people. He was of great assistance to Sir Henry Campbell-Bannerman, who gave self-government to South Africa. He won a good name as the Governor of Madras and has earned the reputation of being good and great even at this time when it is not possible for one to earn the same. He has evinced great interest in every movement having a good object in view. He attended the Congress when it met here in 1914 and was the first head of a province to attend a session of that assembly.

64. Referring to the charges brought against Lord Hardinge by this Commission, the *Dravidan*, of the 10th July, writes:—Lord Hardinge is a very good man. He always cared for the well-being of India and the progress of the Imperial Government. Indeed the difference in the internal condition of India at the time he came here as the Viceroy and at the time he left India bears testimony to his greatness, popularity and capability. It is our view, therefore, that, instead of our being grateful to him for all the services rendered by him at that time of pressure, we should not unnecessarily wound his feelings on account of the faults of others.

Lord Hardinge and the Report of the Mesopotamia Commission.

DRAVIDAN, Madras, July 10th, 1917.

In commenting on the statement of Lord Hardinge on the report of the Mesopotamia Commission, the *Andhrapatrika*, of the 7th July, remarks that Lord Hardinge who had both the future welfare of India and the interests of the British Empire at heart could never have neglected his duty at a time when the Empire was plunged in a great war. It says:—We already remarked that it is an act of jealousy to reprove Lord Hardinge who did so much for the war, devoting all his time to it. The statement made by him astounded the House of Commons. The *Times* also declared him innocent and praised his administrative skill. . . It will be well if hereafter at least, the Anglo-Indian papers cease to make jealous remarks about Lord Hardinge.

Lord Hardinge.

ANDHRAPATRIKA, Madras, July 7th, 1917.

The *Andhraprakasika*, of the 9th July, says:—The words of Lord Hardinge that India was bled absolutely white during the first weeks of the war cannot but attract the attention of the Government. . . Lord Hardinge was able to govern India with an army of fifteen thousand white soldiers. At that time the Germans were making conspiracies in India. They tried to persuade the Amir and bring ruin to the country. The north-western frontier was a menace to the rulers. It was possible only for Lord Hardinge under such circumstances to send away the armies to the European theatre and govern the country in peace. We, therefore, think it improper that Lord Hardinge should be found fault with by the Mesopotamia Commission. It was unjust that the commission should have ignored the telegrams that passed between the Secretary of State and Lord Hardinge in October 1915. The Government of India suggested that the army of General Nixon should not go beyond Kut. It is unjust to ignore this and throw the whole blame on Lord Hardinge, who, in spite of many difficulties, stood by his post and governed the country in peace. We pray that the Parliament will take into their consideration the facts adduced by Lord Hardinge before giving their opinion on the Mesopotamian question.

Lord Hardinge's statement.

ANDHRAPRAKASIKA, Madras, July 9th, 1917.

In an article giving a summary of Lord Hardinge's reply to the report of the Mesopotamian Commission, the *Mysore Star*, of the 15th July, in the course of a leading article says:—Although loyalty is inherent in the Indians, it is due to the statesmenship of Lord Hardinge that it produced results so beneficial to England and India alike. It is impossible to overrate the value of Lord Hardinge's services in this connection. If, therefore, the report should overlook the help rendered by India and cause a blot on Lord Hardinge, it will doubtless be regarded with the deepest regret by the Indians no less than by Lord Hardinge. If Lord Hardinge should receive any blow consequent on this report, surely, it will hurt the Indians doubly. Lord Hardinge's words that he relied also on the verdict of his Indian fellow-subjects on his administration have further emphasised his esteem and regard for Indians. Even if unfortunately there have been some slight faults in his administration, the Imperial authorities will have recognised India's losses and sacrifices in this great

Lord Hardinge.

MYSORE SATAR, Mysore, July 15th, 1917.

war, if, in view of the valuable services rendered by Lord Hardinge, the Parliament as well as the Cabinet should affirm the irreproachable nature of his Viceregal regime.

Sampad Abhyudaya, Mysore, July 18th, 1917.

In a leading article on the same subject, eulogising Lord Hardinge's Viceregal regime, the *Sampad Abhyudaya*, of the 18th July, says:—It is during his time that the people came to be in earnest about Home Rule. Some people who are alien to British traditions accuse him of being responsible for the cry of Home Rule and of having granted privileges to Indians which are prejudicial to British authority in India, and they urge that he should be taken to task for all this. Some journalists who are advocates of autocracy hold that Lord Hardinge is guilty of having made the Indians expect privileges which cannot be granted to them, and of having lowered the prestige of the Government. These people are the foremost among autocrats. Some people are wholly blind to all true statesmenship; and these are condemning Lord Hardinge's regime. If Lord Hardinge had not thrown light on the principles of British justice and if he had brought about any differences between Indians and Englishmen, the latter would never have had the help which they obtained from India in the present crisis. It is owing to this view of things in the United Kingdom that the Viceroy and Governors here have kept the advocates of Home Rule in confinement. It is evident that these officers are not by themselves autocratic, but that they act as they do, owing to the instigation of others who are so, and will thereby bring their own name into disrepute. That is why Mrs. Besant said that His Excellency was not personally to blame, but had nevertheless done a great disservice to the empire. The highhandedness had not its desired effect. Those who were for Home Rule at heart alone were forced to avow it openly. Germany seeking to profit by mutual ill-will among the European States, entered this war, lost tens of millions in men and money, and is now suffering untold distress, being unable either to make peace or to continue the war. We very much regret that the authorities in India are in a similar frame of mind owing to the evil advice of some autocratic Anglo-Indians. The safety of the empire lies in the continuance of the liberal policy enunciated by Lord Hardinge. Those who fail to realise this and seek to condemn Lord Hardinge and lay the foundation of autocratic rule are, without doubt, the worst enemies of the empire.

Dravidan, Madras, July 12th, 1917.

65. In an article on the mode of eking out a livelihood contributed by a correspondent to the *Dravidan* of the 12th July, the following observations occur:—Many are the non-entities that live by eating the bread and wearing the clothes we give them and yet call us *sudras* without any diffidence. Many are the priests who work in our temples, maintain themselves on our money, and yet are displeased with us. Many are the Brahman youths, who prosecute their studies with our financial aid, pass the examinations, enter the Government service, rise high in their position and power, but do not condescend to speak to us when they see us or to come to us when we call them. Alas! Should the money of our people be spent in this way? Are there in this world men who are so ignorant as to water a field of grass? Why not throw our money into an ant-hill or into the bushes rather than give it to these low men who have no gratitude? All our sastras declare that there is but one *swami* (God). But in our *Dravida* country all Brahmans are *sāmis* (Gods).

Brahmans and Non-Brahmans.

The man who, in hotels, cooks and serves our meal is a *sāmi*; the man who supplies drinking water on the railway platform is a *sāmi*; the man who sells sweets is a *sāmi*; and the man who cringes for alms is also a *sāmi*. Thus everywhere we see *sāmis*. In short, every Brahman is a *sāmi*. When we see a Brahman, we greet him as *sāmi*. It does not strike us that all these are unwise acts. Just as we call a person who is stone-blind a man of good vision, we call the Brahman, who has all vices in him, a *sāmi*. Is this proper?

If everyone, who wears a thread, is a *sāmi*, even the blacksmith and the potter are *sāmis*. There is no reason whatever to call an idiotic and obstinate Brahman a *sāmi*. Therefore let our students and other Tamilians give up from today the bad practice greeting the Brahman as *sāmi*.

66. The *Swadesamitran* and the *Hindu Nesan*, of the 11th and 12th July, respectively, reproduce in Tamil the substance of the interview of the editor of the *Mahratta* of Poona with Mr. Polak on the condition of the Indians in South Africa, which is published in *New India* of the 11th idem.

The situation in South Africa.

SWADESAMITRAN, Madras, July 11th, 1917; HINDU NESAN, Madras, July 12th, 1917.

The *Andhrapatrika*, of the 11th July, publishes in Telugu the conversation between the editor of the *Mahratta* and Mr. Polak, in which Mr. Polak refers to an incident in which an Indian in Johanesburg was pushed down by a European from a tram-car, from the effects of which he died. Mr. Polak says that the Indians took a case like that to the High Court and obtained a decision that the Indians could go in tram-cars. He says that it should not be deemed that all Europeans behave like that. There are many Europeans who treat the Indians in South Africa with regard. But both these classes of Europeans do not like any more Indians landing in Africa. Mr. Polak says that the Indians are not admitted into colleges. He urges that the Indian and the Imperial Governments should help the Indians in South Africa.

The South African Indians.

ANDHRAPATRIKA, Madras, July 11th, 1917.

67. The *Desabhimani*, of the 14th July, republishes the comments of the *Dravida Patrika* of the 4th idem regarding the nomination of Messrs. Bupendranath Basu and Prabhashankar Pattani to the Council of the Secretary of State for India, which are abstracted in paragraph 39 of Report No. 28 of 1917.

Indians in the Council of the Secretary of State for India.

DESABHIMANI, Cuddalore, July 14th, 1917.

68. The *Dravidan*, of the 13th July, has the following short note:—Now that the views of Messrs. K. V. Rangaswami Ayyangar and K. R. V. Krishna Rao Pantulu are condemned by zamindars, what do they propose to do? They should either prove that many of the zamindars follow their views, or vacate their seats in the Legislative Council. It seems somewhat curious that the zamindars, who are mostly non-Brahmans, should have elected Brahman landholders as their representatives. Because they have done so, the Brahmans, consistent with their nature, have adopted views advantageous to their own community. These two Brahmans have taught the zamindars the good lesson that they should expect their classmen alone to represent them on the Legislative Council and not rely on others.

The representatives of landholders of this Presidency in the Legislative Council.

DRAVIDAN, Madras, July 13th, 1917.

69. Adverting to this resignation, the *Swadesamitran*, of the 13th July, writes:—Though Reuter has merely wired that Mr. Austen Chamberlain has resigned his office of the Secretary of State for India, we are sure that this country will be relieved a little of its anxiety. It is clear from the Mesopotamia affair that the rule of the bureaucrats has come to be ineffective that even Lord Hardinge, who governed India with great capability and sympathy, had to exercise his political powers only bound by the shackles of the bureaucrats, and that these shackles stand in the way of the aspirations of the Indians being realised. But the resignation of Mr. Chamberlain who, without showing the least sympathy towards our political aspirations, openly and resolutely supported the adoption of repressive measures by the bureaucrats, will dispel the fears of our people to a large extent. We trust that the Prime Minister will nominate to this place one who understands the present requirements of this country, which is an important member of the British Empire, and knows and respects the chief principles of Mr. Lloyd George, viz., freedom and self-government.

The resignation of Mr. Austin Chamberlain.

SWADESAMITRAN, Madras, July 13th, 1917.

Referring to the same subject, the *Hindu Nesan*, of the 14th July, observes that it would be well and good if a member of the Liberal Party be appointed to succeed Mr. Chamberlain as the Secretary of State for India.

HINDU NESAN, Madras, July 14th, 1917.

Referring to this subject the *Dravidan*, of the 16th July, writes:—The Secretary of State for India might have had some part in the expedition against Baghdad. But this matter is not directly connected with the administration of India. The Mesopotamian affair brought on only an unforeseen responsibility, which the Government of India had to bear with difficulty. It is

The resignation of Mr. Chamberlain.

DRAVIDAN, Madras, July 16th, 1917.

wrong to think that the Secretary of State or the Governor-General of India is incompetent to carry on the administration of India, merely because the object of the Mesopotamian expedition was not realised. Many papers pray that Mr. Chamberlain will reconsider his resignation and accept his office again, as he has shown great sympathy and love towards India. At the time he was appointed the Secretary of State for India, great doubts were entertained as to how he would manage his business. Yet, as soon as he assumed charge of his office, he worked hard with great zeal and earnestness to ascertain the nature of the Indians and the past and future condition of India, and with his acute intellect he understood the situation very quickly. He strongly supported the cause of India in the matter of cotton duty.

It is not desirable that frequent changes should take place in the administrative machinery of a country. For this reason only, has it been arranged that Lord Pentland and Lord Willingdon should continue to be the Governors of Madras and Bombay for some time more. There is not room to think that this arrangement has been made on considerations of the restrictions in force in the matter of sea voyage. There is, however, reason to believe that this arrangement has been made in order that certain measures undertaken by them may be completed in their regime itself. Similarly, if Mr. Chamberlain continues as the Secretary of State for India for some time more, it would help the administration of the country being carried on on the same lines and avert the dangers ensuing from constant changes.

LOKOPAKARI, Madras, July 16th, 1917.

The *Lokopakari*, of the 16th July, writes on the same subject as follows:—It can almost be said that during his regime nothing good has been done to India. He has nominated men with no sympathy for the Indians as the Viceroy of India and the Governor of Bengal. He has extended the term of office of the Governors of Bombay and Madras, but has not extended that of Lord Carmichael who governed Bengal with sympathy. From these it will be seen that he acted without paying any heed to the opinion of the people. India will find some relief if his successor belongs to the Liberal Party.

KISTNAPATRIKA, Masulipatam, July 14th, 1917.

Resignation of Mr. Chamberlain.

The *Kistnapatrika*, of the 14th July, welcomes, as good news, the message that Mr. Chamberlain has resigned his office.

HINDU NESAN, Madras, July 14th, 1917.

"Wanted a declaration of policy."

70. Reproducing in Tamil the substance of the speech delivered by Sir Krishna Gupta when he presided over a condolence meeting held at Calcutta in connection with the death of Dadabhai Naoroji, the *Hindu Nesan*, of the 14th July, observes:—All the Indian leaders raise a loud cry that the Government should now declare what their political policy is. The Indians are greatly dejected when they see that repressive measures are adopted at a time when they expect many good things from the Government. The words of Sir K. Gupta at this juncture only lend support to the prayer of the people, and it is desirable that the Government should pay regard to their views now expressed by him and make an open declaration of what their administrative policy will be.

SWADESAMITRAN, Madras, July 14th, 1917.

India and Home Rule.

71. The *Swadesamitran*, of the 14th July, publishes in Tamil the speech delivered by Mr. Dadabhai Naoroji in 1904 on this subject, which appears in *New India* of the 10th idem.

LOKOPAKARI, Madras, July 16th, 1917.

Indian members in the Executive Councils.

72. The *Lokopakari*, of the 16th July, observes that rumours are current that the number of Indian members in the Executive Councils will be increased to two, that the nomination of these members by Government is not productive of any good results and that their administration would be highly efficient if, like the members of the Imperial and Provincial Legislative Councils, they are also elected.

SWADESAMITRAN, Madras, July 16th, 1917.

The Secretary of State for India and the order of the Government regarding the publication of Mrs. Besant's theosophical works.

73. The *Swadesamitran*, of the 16th July, reproduces in Tamil the letter written by Sir S. Subrahmanya Ayyar on this subject, which is published in the *Hindu* of the same date.

Theosophical works of Mrs. Besant.

The *Andhrapatrika*, of the 9th July, gives a Telugu version of the letter of Mr. Ikbal Narayana Gupta, ex-Secretary of the Indian section of the Theosophical Society, expressing his gratification at Mrs. Besant refusing to have her theosophical works published after being examined by the Government, and expressing his desire that the Government should publish the details of Mrs. Besant's letter of refusal.

ANDHRAPATRIKA, Madras, July 9th, 1917.

The repressive measures adopted by the Government.

74. The *Swadesamitran*, of the 16th July, writes on this subject as follows:— When the Government interned Mrs. Besant, they expressed that it was not their intention to object to the agitation for Home Rule which is carried on peacefully and on constitutional lines. It was with this object in view that His Excellency Lord Pentland asked the popular leaders to support the repressive measures adopted by the Government. But the action of the executive authorities could not be said to confirm the above view. Police officers and Magistrates are showing great activity in unnecessarily interfering with the holding of public meetings, prohibiting such meetings and the publication in newspapers of the proceedings of these meetings, and in several other ways in preventing the public from manifesting their feelings. These executive officers have exercised the powers which they deemed fit for the occasion and have had for their support Acts such as the Defence of India Act, the Police Act and the Criminal Code. The prohibition by the District Superintendent of Police of the public meeting proposed to be held by the Home Rule League in Arni, the prohibition by the authorities of processions being conducted in the streets of Madras today, and the application of the Defence of India Act by the Inspector of Police, Tuticorin, to stop a meeting at the place may be quoted here as instances in point. It seems, therefore, imperative that we should decide in a court of law the legality of the actions of these executive officers in thus prohibiting, in exercise of the powers conferred on them by various Acts, public meetings of a constitutional character, where the least sound of *swadeshi* or Home Rule is heard. The Secretary of State for India also has offered the same explanation in the Parliament, as that of the Government of Madras, that popular agitation on constitutional lines will not be objected to. But one reason is being advanced, viz., that, as the Government are bound to take such steps as are necessary for the maintenance of the public peace, they are repressing popular agitation. If that is so, is it the view that, of the several kinds of public acts, the agitation relating to Home Rule alone is dangerous? What, then is the meaning of issuing a communiqué that there is no objection to an agitation for Home Rule that is carried on on constitutional lines? While the meetings of Home Rule Leagues have been held in many places, what reason is there to object to their being held in certain places alone? How can the reason, that the public peace is likely to be affected will in itself be a sufficient reason for obstructing the right of the people to hold public meetings. Rights, when exceeded, will always be dangerous, and is it proper on the ground of such a possibility to deprive people of these rights? It is an open truth that in many public meetings which have till now been held in India, no riot or disorder has ever occurred at any place. Further, there is indeed no obstruction whatever to the Police being present at Home Rule meetings to maintain peace and order as they usually do at other public meetings. It cannot, therefore, be an acceptable procedure to prohibit the holding of Home Rule meetings on the mere ground that danger to the public peace is likely to be caused thereby. The Government have full powers to enforce certain repressive measures which are prejudicial to the rights of the public. It is, however, necessary that the Government should act in such a manner as to create confidence in the minds of the public, that they are aware of the vast difference there is between the agitation for Home Rule, that is conducted on peaceful and constitutional lines, and an agitation which, on the other hand, is dangerous. There are already signs enough to show that the procedure which is now adopted by the executive officers will only tend to the Home Rule agitation gaining stronger ground among the people and not suppress it.

SWADESAMITRAN, Madras, July 16th, 1917.

SWADESAMITRAN, Madras, July 16th, 1917.

A change in the angle of vision.

75. The *Swadesamitran*, of the 16th July, observes:—Mr. Charles Roberts, the Under Secretary of State for India, said at the beginning of the war that there would be a change in the angle of vision which would be favourable to India. It is indeed true that on hearing this the Indians were pleased. The *Bengalee* has written that the nomination of the Hon'ble Mr. Bupendranath Basu as a member of the Council of the Secretary of State for India may be cited as an instance of this change in the vision, and that we will have many more reforms. But, when we observe the recent acts of the bureaucrats, the utterances of responsible Provincial heads and the attitude of the Anglo-Indian Press, it is a question whether the Home Rule party could have satisfaction or joy. Many have desired that there should be concrete instances to prove that the angle of vision is changed or is likely to change to the better. Now, one thing about the Hon'ble Mr. Basu. He is one of the nineteen members who recommended the abolition of the Council of the Secretary of State. Many will note that he is now going to have a seat in that council. It will be appropriate to quote here the remarks of the *Amrita Bazaar Patrika* that certain leaders do not consider what becomes of the political ideals of the people and what would be the views of Government, when they approve and accept the paltry reforms which are introduced.

SWADESAMITRAN, Madras, July 16th, 1917.

Permission for moving resolutions in the Legislative Council.

76. The *Swadesamitran*, of the 16th July, writes as follows:—All are aware that, when our popular leaders desire to move resolutions in the Legislative Councils in the interests of the public, leave is not sometimes given for moving them. The Provincial heads have power to refuse such leave and the statute too allows it. But the important questoin is whether the leave is refused on proper grounds. All are aware that the Governor of Madras refused to grant leave to the Hon'ble Mr. Narasimha Ayyar and some other representative members to move a resolution or two in the Council. We understand, from the *Leader* received today, that a resolution was disallowed there for a curious reason. The Hon'ble Mr. Chintamani desired to move, and asked for permission to move, a resolution in the Legislative Council of the United Provinces to take steps to ensure that the Superintendents of Police do not bring their influence to bear on the Deputy Collectors in the administration of justice in criminal cases. Permission was not granted to him to move this resolution, and a rule was quoted in support of this refusal. An idea may be said to arise in one's mind as to whether Superintendents of Police use their influence in such a way. When there are grounds for the formation of such an idea, it is the duty of the mover to prove the same, and that of the Government to disprove it. It will not be possible for both the parties to fulfil their duties, unless leave is granted to move the resolution. If the people have the least idea or suspicion in the matter referred to in the resolution, other representatives also will support it. Otherwise, none will support it. We cannot commend the action of the Government in their refusal to grant permission to move the resolution. If this resolution is objectionable, the *Leader* asks for an explanation as to how a similar resolution was permitted to be moved in the Council last year and another is permitted to be moved at the next meeting. The rights and influence of the representatives of the people in the Legislative Council and the advantages that the people may derive therefrom are already meagre, and we will say that it is unfair to see to their being reduced further.

SWADESAMITRAN Madras, July 16th, 1917.

The present situation.

77. The *Swadesamitran*, of the 16th July, reproduces in Tamil, the speech reported to have been delivered by Pandit Madan Mohan Malaviya on this subject when he was entertained by the Servants of India Society in Bombay on the 10th idem. The speech is published in the *Hindu* of the same date.

SWADESAMITRAN, Madras, July 17th, 1917.

Home Rule.

78. The *Swadesamitran*, of the 17th July, publishes an open letter by Mr. Chinnaswami Ayyar, one of the oldest ryots of the North Arcot district to his countrymen on this subject— a translation of which appears in the *Hindu* of the 18th idem—and trusts that both the authorities and the people would give their best attention to his opinions, as he is one of those who have well understood, by long experience, the condition and attitude of the people in the villages.

Home Rule.

The *Desamata*, of the 11th July, contains the gist in Telugu of the letter of Sir S. Subrahmanya Ayyar encouraging the Home Rulers, found in *New India* of the 2nd July, under the heading "Work for Home Rulers".

DESAMATA, Rajahmundry, July 11th, 1917.

The Theosophical Society and politics.

79. The *Swadesamitran*, of the 17th July, reproduces in Tamil the letter written by Sir S. Subrahmanya Ayyar on this subject, which appears as the leading article of *New India* of the same date.

SWADESAMITRAN, Madras, July 17th, 1917.

The evils of western civilization.

80. The *Andhrapatrika*, of the 6th July, reports the *Bengalee* to have written:—The first thing that Sir Rabindranath Tagore has learnt is that the ideas of nationalism developing in Europe and America are a poisonous tree, to stay under whose shade is to ruin the soul. So the westerners could not realise the brotherhood of man and thus impede his advancement. The present European war is, in the opinion of Sir Rabindranath Tagore, the result of this nationalism.

ANDHRAPATRIKA, Madras, July 6th, 1917.

Administrative autonomy.

81. The *Andhrapatrika*, of the 6th July, publishes a Telugu version of the article on administrative autonomy by the Hon'ble Mr. Ramachandra Rao, which appears in the *Hindu* of the 4th July.

ANDHRAPATRIKA, Madras, July 6th, 1917.

The war loan.

82. A correspondent to the *Andhrapatrika*, of the 6th July, says:—The authorities in the Rajoli taluk threaten the people in the villages and collect subscriptions to the war loan. Not less than Rs. 7-12-0 is collected from every ryot, however poor he may be. They are told that if they do not pay, their houses will be raided by the police, that any money paid by them into the Sub-Registrars' offices, etc, will be credited to the war loan, and that their income-tax will be raised. The poor ryots are all complaining. On account of the compulsion of the authorities, we borrow money on interest at 2 annas per rupee and buy war bonds. The village officers assist the authorities and bring the ryots to ruin.

ANDHRAPATRIKA, Madras, July 6th, 1917.

Parsis are Indians.

83. The *Andhrapatrika*, of the 6th July, refers to the remark of the *Statesman* that Mr. Dadabhoy Naoroji and his co-religionists are as foreign to India as the British, the same paper says:—The British do not treat the Indians as brother citizens. Indians are not enabled to sit in the same railway compartment as the British. The money that the British earn in India and their pensions should be spent in their own country. They view every Indian question from the standpoint of the English and rarely from that of the Indians. England is their mother country and India is made use of by them to carry out their purposes. They do not make India their abode, and have no love for India as for Canada and Australia. They do not rule the country like the Moghuls from some Indian capital. It is ridiculous to regard the Parsis as foreigners like themselves. . . If the British want to call themselves Indians, they must make India their mother country, be patriotic and work for the realisation of the ideals of the Indians. The Parsis do so. India will protect those who love her, and treat her as her children, just as she treats sister Nivedita and Mrs. Besant. . . It is no wonder that the Anglo-Indian papers which create differences between Hindus and Muhammadans, between Brahmins and non-Brahmins, between ryots and landlords and between extremists and moderates also create differences between Parsis and other Indians. But Indians will not thus be imposed upon. Mr. Dadabhoy Naoroji will always be worshipped by the Indians as a sage. . . May the *Statesman* know its ignorance and express regret.

ANDHRAPATRIKA, Madras, July 6th, 1917.

Zamindars and the Home Rule.

84. The *Andhrapatrika*, of the 6th July, says:—It is the object of the advocates of Home Rule to carry on an agitation for it in a constitutional way. . . It is their programme not to hang on others' favour but to find out the means of the welfare of the country and work personally. It is difficult to see if there is anything unconstitutional in this. The Masulipatam Home Rule League required the zamindars who, in their communication, stated that the methods pursued by the advocates of Home Rule were unconstitutional, to show how they were or to

withdraw their statement. . . The interests of the Zamindars and those of the general public are identical. The Home Rule movement will help on the advancement of all, and so the Zamindars will help on the advancement of the country by giving their help to the movement. If the Zamindars find anything unconstitutional in the present methods, they must suggest to their erring brethren better methods.

ANDHRAPATRIKA, Madras, July 6th 1917.

The *London Times* and reforms.

85. The *Andhrapatrika*, of the 6th July, says:—One of the reforms suggested by the *London Times* is the delegation to provincial Governments of some of the powers now exercised by the central Government. If by this the paper means the grant of provincial autonomy, then the reform is supremely desirable. Another reform is to grant greater liberty to Indians to administer their own affairs. . . . It is not plain to what extent this self-government will be granted. The *Times* makes it plain unless the Government come down from the hills and mix with the people, the administration will not be efficient. It is necessary that this reform should be put into effect at once. The rulers are considering what reforms they should introduce into the administration. This is just the time when Indian leaders should go to England and place the Indian ideals before the people there. If we lose this opportunity, we will certainly be obliged to have unsatisfactory reforms.

HITAKARINI, Ellore, July 8th, 1917.

Lord Pentland's speech.

86. The *Hitakarini*, of the 8th July, says:—*Sri Venkateswara Samachar* published in Bombay says, as follows, in its review of Lord Pentland's speech:—Lord Pentland is not our King. He is only the Governor of a Province. The authority to amend the laws of India is not in his hands. It is vested in the British Parliament. For this reason his opinion must be his own. Or it should be the opinion of a Local Government. So it is useless to treat it as an evil. When, after the war, all meet together peacefully, mother Parliament will settle the matter. So it is well that all should be peaceful at this time.

The same paper briefly describes the proceedings of the meeting held at Ellore to protest against the Madras internments

ANDHRAPRAKASIKA, Madras, July 6th, 1917.

Freedom for India.

87. The *Andhraprakasika*, of the 6th July, says:—India will one day have independence but not so soon as the advocates of Home Rule think. India never had independence. The English have imported the idea of independence in this country of internal dissensions, and are carefully protecting it. So long as the benign British are in this country, we need not fear that we will not get liberty. If in the present situation, we sever our connection with the British, the whole country will be in great danger. We commend the words of Count Okuma that if the Indians give up their evil customs and come up to the standard of the English in character, they need not toil for free Government but it will come of itself.

KISTNAPATRIKA, Masulipatam, July 14th, 1917.

Freedom of India.

The *Kistnapatrika*, of the 14th July, refers to the statement of General Smutts, "No part of the British Empire should be ruled by the sword. The main principle of the empire must be fellowship fostered under mutual independence," and remarks that the truth of these words will be established only when India, which is a part of the British Empire, is also vouchsafed such a freedom.

ANDHRAPRAKASIKA, Madras, July 6th, 1917.

The Maharaja of Bobbili and *New India*.

88. The *Andhraprakasika*, of the 6th July, says:—*New India* has written a long article criticising the views of the Maharaja of Bobbili on the Home Rule Propaganda. We believe that this article is unsurpassed in vomiting fire, in encouraging contempt for authority and in teaching disloyalty.

ANDHRAPATRIKA, Madras, July 7th, 1917.

Swaraj.

89. The Calcutta correspondent to the *Andhrapatrika*, of the 7th July, says:—It does not appear that the bureaucrats will easily renounce the powers that they now wield. The speech of Lord Pentland, the Madras internments and similar things have created great commotion in the whole country. From the words of Mr. Chamberlain, it does not appear that the Government are going to reduce this commotion. They have turned a deaf ear to the complaints of the people. The resolutions

of public meetings have been consigned to the waste paper baskets. The fact that the terms of offices of the Governors of Madras and Bombay have been extended shows that the Government are determined to disregard the views and wishes of the people and to treat lightly of their dissatisfaction. The arbitrary acts of the Government are beyond all limits. The people are growing more and more indignant. The voice of Dadabhoy Naoroji would have been of some use now. . . . The only way in which we can manifest our gratitude to Mr. Dadabhoy Naoroji is to work incessantly for the attainment of *swaraj*.

Swaraj.

In a leading article under this heading, the *Sampad Abhyudaya*, of the 17th July, writes:—Those who provide money for the administration of the country ought to see that the money is spent in their best interests. Unless they do this, it will not go towards promoting popular welfare. It is said that Home Rule or swaraj or democratic rule is no other than this popular control over the money paid to the Government In the United Kingdom they have this system of administration. The British people in general do not wish that they should have self-government only for themselves and keep Indians alone under autocratic rule. A few among the British, however, have come to cherish this desire after coming to this country. But it can never be fulfilled. The disappointment arising from it will produce calamitous results. We have done the utmost in our power to help the British and their Allies in the present crisis. The proper return for this is self-government or swaraj. Swaraj does not mean absolute automony, but self-government under the British. What we mean is that the Indian administration should be conducted by Parliamentary bodies consisting of popular representatives under the supervision of the British. In Imperial matters the British authorities may exercise all powers; but in all local matters our representatives should have full voice. It is only reasonable that the British Government should consent to this arrangement. Thousands of Britishers who are far-seeing and just are agreeable to this proposal. A large section of the British themselves are agreed that in the absence of any such system one can never ensure the true loyalty of a subject race. That is why Ireland is about to be granted Home Rule. To deny it to us alone would be against the traditions of the British justice. The Indians have given up all their social and religious differences and begun to demand Home Rule with one voice. Some are of opinion that with Mr. Gandhi's formidable and unfailing weapon of passive resistance our country can obtain Home Rule. To unanimously demand Home Rule, despite the opposition thereto by some autocratic persons, and if this demand meets with punishment, to be united in suffering the punishment without allowing ourselves to be swayed by the passions of anger and hatred, and to avow loyalty from time to time, to be wholly indifferent in mind, word and deed to all repression, to persist in the demand universally until it is obtained, to tamely suffer the punishment meted out by autocratic persons,—this is what is meant by passive resistance. There is no harm whatever in adopting this policy. Even if only the leaders of the 300 millions of our population should unite in making the demand, Home Rule will be sure to come. All persons exercising unrestrained authority including the Viceroy will have a check on their powers. We hope that all our Indian brethren will give their earnest thought to this.

SAMPAD ABHYUDAYA, Mysore, July 17th, 1917.

90. The *Andhrapatrika*, of the 7th July, publishes a Telugu version of "the prophecy of a Japanese astrologer" about a new war in 1930 published in the *Hindu* of the 5th July.

ANDHRAPATRIKA, Madras, July 7th, 1917.

The prophecy of a Japanese astrologer.

The *Desamata*, of 11th July, contains a Telugu version of the prophecy of a Japanese astrologer about the end of the war found in the *Hindu* of the 5th July.

DESAMATA, Rajahmundry, July 11th, 1917.

The prophecy of a Japanese astrologer.

91. The *Andhrapatrika*, of the 7th July, says in its leader:—The gist of the speech of Lord Ronaldshay at Dacca is that self-government is impossible of attainment now. The rulers of Madras, Bombay, the Punjab, and the Central Provinces have already said the same thing. His Excellency the Viceroy also asked the public not to waste their time in asking for revolutionary changes. Mr. Chamberlain is an

ANDHRAPATRIKA, Madras, July 7th, 1917.

Impossibility.

advocate of bureaucracy, and places much confidence in its opinions. His opinions and the opinions of the bureaucracy coincide with one another. . . Lord Ronaldshay is a favourite disciple of Lord Curzon. . . Lord Ronaldshay said at the East India Association that his views had changed and that he would govern the people with sympathy. Reliable information about his sympathy was received by the *Amrita Bazaar Patrika*, which then ceased to criticise his views and began to praise him. . . In his speech at Dacca, Lord Ronaldshay does not appear to show any contempt on his part for the ideals of the people. It was well that he spoke about self-government in mild language without showing any contempt. But the essence of his speech is not encouraging. Lord Ronaldshay referred to the words of Sir S. P. Sinha. Is Sir S. P. Sinha's words of advice to be followed by the people only or by the Government also? If both are to follow them, will the Government note his words that in ten years India will become fit for self-government and act accordingly.

In concluding the leader, the paper reproduces the remarks made by Sir S. P. Sinha to Saint Nihal Sing, already abstracted, and remarks that self-government is the goal of both the rulers and the ruled, though they differ as to when India should get it. The paper then exhorts the leaders to go to England and place their views before the British public before it is too late.

ANDHRAPATRIKA, Madras, July 7th, 1917.

Sir Rabindranath Tagore.

92. The *Andhrapatrika*, of the 7th July, says:—In expressing his sympathy with Mrs. Besant in her internment, Sir Rabindranath Tagore wrote to say that her martyrdom would bring great good to the country and that the grant of a small boon to stop the agitation would not be of much use to the country. Sir Rabindranath knows by experience the happiness of self-sacrifice. When such a great person as Sir Rabindranath gave such an opinion, the Government will do well to reconsider their order and cancel the internments.

DESAMATA, Rajahmundry, July 11th, 1917.

Sir Rabindranath Tagore.

The *Desamata*, of the 11th July, reproduces from the *Andhrapatrika*, of the 7th July, its comments on the observations of Sir Rabindranath Tagore on the Madras internments, already abstracted supra.

ANDHRAPATRIKA, Madras, July 7th, 1917.

The Guntūr protest meeting.

93. The *Andhrapatrika*, of the 7th July, says that a protest meeting was held at Guntūr in which a resolution was passed to the effect that only *swadeshi* clothes should be worn even at a sacrifice, that the members of the Legislative Councils should not go to the Councils till the internments should be repealed, and that the Home Rule methods should be followed.

ANDHRAPATRIKA, Madras, July 9th, 1917.

Protest meeting at Guntūr.

The *Andhrapatrika*, of the 9th July, publishes the proceedings and summaries of speeches delivered in a public meeting held at Guntūr on the 4th instant for protesting against the interments of Mrs. Besant, etc. One of the resolutions is reported to refer to the necessity of all members in the Legislative Councils absenting themselves from the council meetings to indicate their disapproval of the internments and of the statements made by Lord Pentland in his speech regarding the methods of self-government and political agitation. Another resolution related to the boycotting of foreign goods.

KISTNAPATRIKA, Masulipatam, July 14th, 1917.

Our essential duty.

94. In its leader under this heading, after briefly describing the circumstances that led to the memorandum of the nineteen members of the Imperial Legislative Council, the general demand for political reforms, the Home Rule movement and the internments, the *Kistnapatrika*, of the 14th July, writes:—After this, the leaders have all begun to declare, with greater unanimity, in unmistakable terms, with an unhesitating determination, and with unflinching courage that the representation of the nineteen, the self-government resolution of the Congress and the Moslem League, and the keen Home Rule agitation, are all one and the same, that they conformed to law and that they are demanded by duty. . . The abusive writings of the *Justice* are kindling enthusiasm in the hearts of even those who have been strangers to political enterprise. . . The revival of *New India* has proclaimed the futility of the repressive acts of the authorities. . . The very words of the manifesto of the zamindars have betrayed the weakness of their cause.

But there is one thing that the people have to note. . . The bureaucracy and the people are both parties before the Parliament. It is the Parliament that has to give a verdict and not the bureaucracy in India. No one is demanding the immediate grant of self-government. What the people demand is that it should be declared that self-government under the British Empire is the goal of Indian administration and that the Legislative Council should be invested with some controlling authority in view of reaching the goal in a reasonable time. The bureaucracy say that the people are not yet fit for it. The British Parliament, that has won the name of the seat of liberty and mother of representative institutions, is the tribunal to decide the question. The bureaucracy have none but the *Justice* and a few zamindars to back up their cause. Our essential duty is to bring this strong public opinion to the notice of the Parliament. From the replies in the Parliament of Mr. Chamberlain, the Secretary of State for India, it is understood that the Parliament is not acquainted with the public opinion. We doubt whether the cablegrams of the people are duly reaching the Prime Minister. Some of our able leaders must proceed to England to represent the popular cause to the British public. We should not ask for Royal Commissions. What we want is a parliamentary committee. No Indian bureaucrats should be appointed to it and if any one, as many Indian representatives should be added on to the committee. . . We should not think that the time is not opportune on account of war. They have been considering many questions now. They have been reforming the Educational Department and the House of Lords. . . When recently Sir P. Sinha told the Prime Minister of Canada that India had no self-government, he declared that it must be granted that very day. The hearts of the members of the Parliament are now glowing with a desire for freedom. We should not miss such a golden opportunity. The Congress Committee is going to meet at Bombay on the 28th instant and this matter should be considered then.

Paniyam tank, Kurnool district.

95. A correspondent to the *Andhrapatrika*, of the 9th July, reports that the fresh-water tank of the Paniyam village, Kurnool district, is in a very insanitary condition, that the villagers are suffering from fever which is proving fatal, that the death-rate has risen to three per every day in a population of five thousand, that the inhabitants are more afraid of this disease than of plague and cholera, and that no medical help is forthcoming though the Medical officer of Nandyal paid a visit to the village and that 300 persons died within two months. The streets, drains and lanes are very dirty emitting a foul smell.

ANDHRAPATRIKA, Madras, July 9th, 1917.

A Revenue Standing Order.

96. A correspondent to the *Andhrapatrika*, of the 9th July from Cocanada, writes :—"The Collector has published in the District Gazette in English only the Revenue Standing Order exempting from water-cess irrigation by rain-water collected in pits . . How are the ryots to know this?"

ANDHRAPATRIKA, Madras, July 9th, 1917.

A cablegram to the Premier regarding internments, etc.

97. The *Andhrapatrika*, of the 9th July, gives in Telugu as well as in English a cablegram sent by the Hon'ble Pandit Motilal Nehru to the Premier communicating the disappointment of Home Rule League regarding the statements of the Secretary of State on recent internments and the Home Rule movement.

ANDHRAPATRIKA, Madras, July 9th, 1917.

Lord Ronaldshay and self-government.

98. The *Andhrapatrika*, of the 9th July, gives in Telugu as well as in English the remarks made by the *Bombay Chronicle* regarding the opinion given by Lord Ronaldshay on the Indian demand for self-government

ANDHRAPATRIKA, Madras, July 9th, 1917.

Infatuation of nationalism.

99. The *Andhrapatrika*, of the 9th July, writing under this heading observes: —"The nationalism in the western hemisphere has forgotten its goal and has adopted as a permanent end of its life a condition of over-watchfulness which should be adopted only temporarily for self-preservation. Instead of, therefore, a feeling of love towards other nations developing the bad qualities of a constant hatred, resentment, fear, etc., have grown up. As the great poet Rabinthra has said, 'It is necessary to be alert like the police when thieves are attempting to enter one's house. But the man who spends his time with anxiety and starts with alarm will suspect

ANDHRAPATRIKA, Madras, July 9th, 1917.

every man who walks by the side of his house. Such mental condition is not desirable. It does not indicate a healthy condition' . . . When such a condition (of a society) has come into being the rulers will, owing to a thirst for autocracy and a fear for social opinion, begin to drive the populace as a machine. In this process individual liberty is lost. The western nations have become thus petrified. Hatred for other nations has grown. Every man instead of moving with his fellowman with feelings of brotherhood assumes the character of an enemy. That national spirit which was fostered for helping on the work of perfecting humanity is dragging man down to degradation.

"Of all the western countries it is in Germany that this self-conceitedness has outgrown proper limits. The people have completely lost their individuality and are made to move like puppets in the hands of the Prussian race . . All knowledge of natural sciences is utilised for the destruction of man and not for ministering to his comforts. . . The brotherhood of man has now begun to emerge from its concealment. The bliss of individual liberty is shining in its glory. Man is preparing himself to embrace his fellowman without looking at him as a fearful demon. Even Germany understands this, but fights for its prestige. . . The people in the western countries are realising the damage done by the impetuosity of nationalism. Many of them have asked Rabinthranath to show them a way out of their degraded condition. But he said that there is no use in replacing one order of things by another. The only means for this end is that each community should think independently for themselves and try to tread in the path of virtue. . . It is necessary that the Indians should take a lesson from the history of the world. All our social, sectional and national movements should flow along proper channels without falling into the sea of disaster as in the west and help the cause of human progress. The national movement of India should proclaim the message of spirituality. The movement should work out its evolution without coming into conflict with eternal bliss."

ANDHRAPATRIKA, Madras, July 9th, 1917.

Ireland, India.

100. The *Andhrapatrika*, of the 9th July, referring to the Irish problem, writes under this heading:—"When the British Empire has concentrated all its forces for gaining a victory in the war, what urgency is there for the Irish problem to be solved now. Resolutions have been sent from Canada on one side advocating the necessity to grant self-government to Ireland. The other colonies have also done the same. While on the other side America has used all its influence for the same purpose. The *London Times* correspondent giving an abstract of the opinions of the Americans has observed that unless the Irish problem is satisfactorily solved there would be no value for the vow of England declaring that she has entered into the war for upholding the liberties of small States Both in the colonies and in America there are many Irish people who are rich and influential. They have left their own country and are living in foreign countries. It is necessary to satisfy them in order to obtain success in war. . .

". . . What can be the reason for the people of any country not taking similar interest in the matter of obtaining self-government for India? Is a distinction made because the Irish are Christians and are white people? The instance quoted by the *Indian Opinion* recently serves as sufficient evidence for the fact that distinction of colour prevails among western nations. A native travelling in the same tram-car with a European in South Africa was thrown down from the car and left to die. What a great arrogance prevails! But so long as India depends for national salvation on others it cannot prosper. . . We must exhibit our own genius in the matter of poetry, painting, music and scientific progress and astound the world. There must be born in India any number of Vivekanandas, Ravinthras, Ramamoorthies and Jagadeesa Chandra Boses and make the country glow with their lustre. Which country can then fail to treat us with regard?"

ANDHRAPATRIKA, Madras, July 9th, 1917.

Punjab Government Order.

101. Referring to the withdrawal of the order given by the Punjab Government regarding the publication of the reports of the protest meeting at Lahore, the *Andhrapatrika*, of the 9th July, observes:—"It is good that Sir M. O'Dwyer has learned the truth now at least. But why is the explanation published? The acts of authorities are incomprehensible to the ordinary people.

102. The *Andhrapatrika*, of the 9th July, gives a Telugu version of the letter of Sir S. Subrahmanya Ayyar, proposing Mrs. Annie Besant for the place of the President of the coming Congress at Calcutta. ANDHRAPATRIKA, Madras, July 9th, 1917.

President of the coming Congress.

The *Desamata*, of the 11th July, publishes in Telugu an article from the *Mahratta* recommending the selection of Mrs. Besant as the President of the next session of the National Congress. DESAMATA, Rajahmundry, July 11th, 1917.

President of the next session of the Congress.

103. The *Andhrapatrika*, of the 10th July, says:—The chief object of the members of the *Round Table* appears to be that the Colonies also should share in the government of the empire. This matter will surely be considered in the Imperial Conference which is to meet after the war. In the meanwhile it is essential that the Indians should acquaint the British people and the British Government with their desires. Until we are granted self-government like the one enjoyed by the Colonies, the Colonies should not be vested with the power of governing the empire. If it is resolved to fulfil the desires of the Colonies, India must be granted self-government. Indian leaders should now plainly say to the British that India will not agree to be governed by five countries. ANDHRAPATRIKA, Madras, July 10th, 1917.

The *Round Table*.

104. The *Andhraprakasika*, of the 7th July, says:—There are some auspicious indications to show that the hopes of reforms entertained by the people will be realised. All the papers require the Government to publish the reforms they mean to introduce so that the public may express to the Government their views thereon. From a Reuter's telegram received yesterday, the Ministers are consulting experienced men on the question of these intended reforms. One general head of reform contemplated is to associate the people sufficiently with the administration of the country. . . The Home Rulers who accepted the separate representation of the Muhammadans for bringing about a union between the Hindus and the Muhammadans now want to see the system of separate representation refused to the various communities. It is a pity that the advocates of Home Rule do not even now see that it is such obstinacy that stands in the way of a united Indian nation. ANDHRAPRAKASIKA, Madras, July 7th, 1917.

Political reforms.

105. The *Andhrapatrika*, of the 10th July, reproduces from the *Desamata*, of the 4th July, the article on the message of Mr. Ritche, already abstracted on page 1967 of the weekly report. ANDHRAPATRIKA, Madras, July 10th, 1917.

The message of Mr. Ritche.

106. The *Andhraprakasika*, of the 10th July, says that under the present grading of the offices of Sub-Assistant Surgeons, they have no prospects of promotion and suggests that, instead of making their pay range from Rs. 30 to Rs. 100, they may be paid from Rs. 50 to Rs. 120 in four grades, each Sub-Assistant Surgeon in a grade being enabled to rise to the next higher grade in a space of five years. ANDHRAPRAKASIKA, Madras, July 10th, 1917.

Sub-Assistant Surgeons.

107. The *Andhraprakasika*, of the 10th July, says:—In our country, as a result of the internments, the *swadesi* and the *Vande Mataram* movements are trying to make their appearance, but the profound loyalty of the people of the Madras Presidency will not be shaken by newspaper articles, platform speeches and the threats of other provinces. We pray that the Government will not fear these threats and warnings but will preserve the peace of the general public. ANDHRAPRAKASIKA, Madras, July 10th, 1917.

Loyalty.

108. The *Andhrapatrika*, of the 10th July, publishes in English and the *Andhrapatrika*, of the 11th July, publishes in Telugu a copy of the cablegrams sent by Mr Jinnah, President of the Bombay Home Rule League, to the Prime Minister and to the Secretary of State about the Madras internments. ANDHRAPATRIKA, Madras, July 10th, 1917.

Cablegrams about internments.

109. A correspondent to the *Andhraprakasika*, of the 11th July, criticises the article of another correspondent to a previous issue of the same paper recommending the constitution of Nidadavole as the headquarters of the new district proposed to be formed out of the present Kistna district, which has already been noted on page 1965 of the weekly report. ANDHRAPRAKASIKA, Madras, July 11th, 1917.

The bifurcation of the Kistna district.

ANDHRAPRAKASIKA, Madras, July 11th, 1917.

110. The *Andhraprakasika*, of the 11th July, says:—The resolutions of the *Varnasramadharma Sangham* bear testimony to the fact that the Brahmans have made up their minds to keep the Non-Brahmans in as low a social state as the white men intend to keep the coloured races in a low political condition. Our leaders are casting about for means to thwart the attempts of the white men. Do they not mean to tell us that we should see that white men are not benefited by us? Does this not require many newspapers and other means? So also are papers such as *Justice* required to annul these resolutions of the *Varnasramadharma Sangham* that are opposed to the interests of Non-Brahmans.

Justice.

ANDHRACHANDRIKA, Proddatur, July 5th, 1917.

111. A correspondent to the *Andhrachandrika*, of the 5th July, says:—India which formerly occupied a very eminent position has by an irony of fate been reduced to this poor condition. We must undertake not only to devote our whole energy but also sacrifice our wealth and our lives in order to free the country from this state. I wish that the people will adopt the means necessary for the welfare, independence, and protection of the country. . . Our motherland is suffering without independence. Can anybody quietly bear, like a widow on the tenth day of her husband's death, to see his mother insulted by another? He would rather die fighting with him than earn the ridicule of the public. In England every individual is taught politics from his very boyhood and is informed of the extent of his independence. In our country, not only is this absent, but a hard order has been passed that students should not attend political meetings. Ah! This is due to bad times. Is it a sin to serve the mother country? Is it a crime to know in what state it is? Is it disloyal to set it right? I hope that the Government will soon cancel the order. The *Justice* and the *Non-Brahman* are reproving Mrs. Besant who has been working for 25 years for the uplift of India. . . Are these not papers that are patronised by the Government?. . . O, great men, do not waste your time in useless quarrels. Try to do away with these ruinous papers. advise their conductors and see your way to reach the goal.

Service of the mother country.

The paper remarks with reference to the above: Though we do not agree with our correspondent in some of his views, we commend his observations as important and afford space in the columns of our paper for a discussion of them.

ANDHRAPATRIKA, Madras, July 11th, 1917.

112. The *Andhrapatrika*, of the 11th July, publishes a Telugu version of the comments of the *Leader* on the letter of the Maharaja of Bobbili, which contains the following:—The Maharaja echoes the principle enunciated by Justice Pinhey that "protest meetings are unlawful". In this the Maharaja outstrips Lord Pentland and his colleagues.

Maharaja of Bobbili.

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Is it true that the Government of India have advised the Local Governments to look to help from the members of the aristocratic classes in the matter of working against the Home Rule movement?

ANDHRAPRAKASIKA, Madras, July 12th, 1917.

113. The *Andhraprakasika*, of the 12th July, writes:—The Government have ordered the constitution of a separate battalion of the Mahars of Bombay, who belong to the depressed classes. What harm is there if they are admitted into the mixed battalion already constituted? We are of opinion that if facilities be afforded for them to mix with other classes, their status will soon improve. We pray that the Government will afford such facilities. We fear that the Mahars will be looked upon with contempt as ever if separate branches of service are created for them. . . When a member of a depressed class becomes a Christian, we respect him, because of the regard that the Government have for Christianity. Everything that commands respect at the hands of the Government commands respect at the hands of the Indians. We, therefore, submit that if the Mahars should be treated respectfully they should be admitted as sepoys into the ordinary battalions. We pray that the Government will adopt this suggestion if they find it just.

The Mahars of Bombay.

ANDHRAPRAKASIKA, Madras, July 13th, 1917.

114. The *Andhraprakasika*, of the 13th July, has a leader on this subject, in introducing which it says:—Before the advent of the British into India, the Hindu kingdom had,

The benefits of British rule.

like the Ganges that flows from the head of Siva to this earth which is full of sin, passed from the great Hindu kings into the hands of the Muhammadans who could not discriminate between good and evil, and had been suffering in many ways.

115. The *Andhraprakasika*, of the 13th July, reports the *Indian Mirror* to have written as follows:—It appears that in the conversation between His Excellency Lord Pentland and Mrs. Besant, the latter said that Madras would be reduced to another Bengal. . . If there be any indications of anarchism following such a threat, the Government will not hesitate to suppress it without showing any mercy. When there was anarchism in Bengal, the leaders of the people said that a few misled young men were the authors of it. Those very leaders now agree with those young men and state that if such and such a thing is not done, anarchism will prevail. It cannot be believed therefore that national leaders will establish peace in the country. The conduct of the advocates of *swaraj* has now become plain. No Indian would join a Home Rule League unless he is a traitor to his King and mother country.

Threats held forth by Home Rulers.

ANDHRAPRAKASIKA, Madras, July 13th, 1917.

116. Under this heading, the *Desamata*, of the 11th July, reports *New India* to have written:—The sign of the association is to wear the portrait of Mrs. Besant along with the Home Rule sign. Every member has to pray every day that God may enable the association to make the necessary enterprise and sacrifice in the matter of getting liberty. . . The members should observe any two of the principles such as, that they should spread swadeshism; they should deliver one lecture at least every week; they should take one new member at least into the association every week; they should find out those who hoist the Home Rule flag on their houses every day; they should compose national songs and spread them; they should arrange for processions on national days to be fixed hereafter. . .

The Home Rule propaganda, a separate association.

DESAMATA, Rajahmundry, July 11th, 1917.

117. Referring to the recent appointments to the India Council, the *Mysore Star*, of the 15th July, says:—If while increasing the number of Indians in this Council, the men who were chosen for the distinction were insignificant persons, there would have been no particular benefit from the increase. The presence of men of the type of the Hon'ble Mr. Basu and Sir Pattani in the Council, however, is likely to produce some real good. Men of this type are truly able to advice the Secretary of State as to the best means of promoting the advancement of the country. The policy indicated by the selection of such men will doubtless be regarded with satisfaction by all Indians. It will also serve to stop the agitation that the Council itself should be abolished. This is the first practical step in confirmation of the sympathy avowed by the British towards India since the meeting of the War Conference. We may confidently expect that Mr. Basu's presence in the Council will be of great assistance in formulating the privileges to be granted at the close of the war.

The India Council.

MYSORE STAR, Mysore, July 15th, 1917.

118. The *Swadeshabhimani*, of the 13th July, says:—The question of reforms in the administration of India seems to be already engaging the attention of the British statesmen. Seeing the views of a section of the British press, however, we must conclude that the reforms to be introduced shortly are not of a very progressive nature. Although it is the duty of the statesmen to discuss openly the questions as to how far they would grant the postwar reforms demanded by the Indian representatives, and, in case these are not to be granted, what reforms they themselves propose to grant, they have chosen to be studiously silent on these points; and when they are constrained to express their views, they would only say "not this, not that". What are the people to conclude from this? It is true that administrative matters have to be kept confidential to a degree. But, if the reforms that are to come approximate popular expectations, what is the purpose served by keeping them a secret? That we must therefore expect these reforms to be not highly progressive from the point of view of Indian opinion may also be conjectured from the opinion expressed by the *London Times*. It is not possible to say that the forecast of the reforms as given by this paper would be in accord with Indian public opinion.

Reforms in the Indian administration.

SWADESHABHIMANI, Mangalore, July 13th, 1917.

MANORAMA, Calicut, July 13th, 1917.

Administrative reforms in India.

Referring to the reforms to be introduced in India as a result of the *Mesopotamia Commission*, the *Manorama*, of the 13th July, points out that the third reform suggested by the Commission, which relates to the granting of more liberties and privileges to Indians, is more important to them than any other, but that, as a preliminary enquiry has to be held on this subject, some time must elapse before anything is done to India in this matter; approves of the suggestion that the "exodus" of the Viceroy and of the Provincial Governors to the hills, which is both unnecessary and expensive, should be put a stop to; thinks that, if this had been given up when the war broke out, it would have enabled the Government to offer a large amount towards the expenses of the war, without increasing the tax on the *necessaries* or without reducing the expenditure on *education* and *sanitation*, and that the amount saved by curtailing the expenditure on the *hill exodus* should be utilised for the improvement of education and sanitation; and observes that Indian leaders should be allowed to take part in the discussions on the proposed changes in the Indian administrative machinery, and that to settle such questions without consulting them will not be consistent with the policy and principles of the British democracy.

SWADESHABHIMANI, Mangalore, July 13th, 1917.

Indian self-government.

119. The *Swadeshabhimani*, of the 13th July, writes:—The Governor of Bombay made known his view of the question of self-government for India; the Governor of Madras gave expression to his and the administrator of the Punjab followed suit; the Viceroy too pronounced his views in the matter. When all these authorities are striking the same note, who would say that it was wrong on the part of the Governor of Bengal to have echoed the same opinion? In his reply to the welcome address presented to him at Decca, His Excellency said that he did not think it practicable that they would get so large a part of self-government as they expected, and that, during his regimé. He reminded the advocates of Home Rule of the words of Sir Sinha as President of the Congress at Bombay regarding the obstacles that lay in the path. Although Lord Ronaldshay's views find support in Sir Sinha's words, they are not in agreement with Lord Hardinge's opinion. When His Excellency advises us on the strength of Sir Sinha's words, it would not be wrong to remind him of Lord Hardinge's liberality. If it is true that the public should respect the views of one who was at one time their leader, it is also true that an administrator should respect the views of one who was once a glorious administrator himself. Further, it is pertinent to ask whether Lord Ronaldshay endorses also the views of Sir Sinha in regard to the reforms suggested by him on the same occasion.

MANORAMA, Calicut, July 13th, 1917.

Sanitation in India and in England.

120. After a reference to what is now being done in England in the matter of "public health", the *Manorama*, of the 13th July, points out that in India where infant mortality is greater than anywhere else, sanitation is equally bad in towns and in country parts, and that from 1914 the Government have, on the plea of want of funds, been curtailing the expenditure under this head, and observes that, while it is the duty of parents to bring up their children carefully and well and of the schoolmaster to pay attention to their physical development, it is the Government that should guide and encourage the people in such matters.

YOGAKSHEMAM, Trichur, July 13th, 1917.

India and democratic principles of administration.

121. After stating that the British Parliament is the model after which other Parliaments are moulded, the *Yogakshemam*, of the 13th July, asks why India cannot still be governed according to the will of the majority, why she should be held in the position, as it were, of a *minor* even after one hundred and fifty and more years of British rule, and whether democratic principles cannot be applied in the case of Indian administration, and observes that the delay in answering these questions tends to increase the number of impatient Home Rulers, that when a majority of the people become such those who now oppose Home Rule will realise their foolishness, and that therefore it needs no mention that the more the Government delay in answering these questions the less will be the strength of those who now support them.

122. In commenting adversely upon the *four resolutions*, passed at the various protest meetings, the *Nazrani Deepika*, of the 17th July, points out that, while the resolution, requiring the members of the Legislative Councils to resign in a body, is a stupid one, that demanding the recall of Lord Pentland, whose term of office, however, has now been rightly extended, is both rash and stupid; that the opposition of the zamindars, landholders, Rajas, etc., to the immediate grant of self-government to India, which forms the third resolution, shows clearly that several great men in India think, and rightly too, that it will not be conducive to her welfare; and that the present *Swadesi Movement* must share the fate of that which was started at the time of the Partition of Bengal or when Messrs. Tilak and Lala Lajpat Rai were deported.

NAZRANI DEEPIKA, Mannanam, July 17th, 1917.

The resolutions of the Home Rulers.

123. The *Kerala Patrika*, of the 14th July, points out that the rates of renewal fees, fixed by the Collector of the Zamorin's estate, will cause considerable hardship to the tenants, and that the *janmis*, few of whom now collect such high fees from their tenants, are likely to follow this example, asks how the tenants could expect to have their grievances redressed, if the Court of Wards too were to act like this, especially at a time when they were clamouring for a *tenancy regulation* to save themselves from *janmi* oppression, and hopes that the Collector and the Estate Collector will reconsider the matter and recommend a modification of the rates.

KERALA PATRIKA, Calicut, July 14th, 1917.

Renewal rates of the Zamorin's estate.

124. The *Qaumi Report*, of the 7th July, gives a history of itself and in enumerating the difficulties, that have confronted it in its progress, mentions that it has added another sheet to its former dimensions in spite of the fact that the price of paper is rising every day. In conclusion, the writer appeals in the following terms to the community to subscribe to the *Qaumi Report*.

QAUMI REPORT, Madras, July 7th, 1917.

The spectacle of hope and action.

For God's sake read, hear, understand and buy the *Qaumi Report*. I am not its owner; it is the property of the community. It is not my means of livelihood; God provides. Do not blame it for my faults. Look at the revolution of the time and also at its course and circumstances. The time will soon come when the community will have to take a larger share in the affairs of the country, and for that time and opportunity it is *Qaumi Report* alone that is able to prepare the community.

125. The *Qaumi Report*, of the 7th July, has the following correspondence with the remark that "it does not hold itself responsible for the views of its correspondents". The latter is as follows:—There was a time when people were inclined towards monarchy, and were under the impression that it was difficult to administer a country without a powerful and independent Sovereign. They were accustomed to bear the tyranny of oppressive monarchs. But the atmosphere has since changed, those ideas have gone, that time too has departed. It is now liberty's turn. People have had enough monarchy and they have no desire to be under a powerful ruler. Rather do they wish to be their own masters. It is a long time since America declared her independence. Then other States followed France and America. Before our very eyes China has become a democracy. Only yesterday Russia raised the standard of government of the people, by the people, and the Powers warmly congratulated her on her achievement. The democratic flag will soon float over every State in Europe. In these circumstances it is not surprising if we Indians are desirous of equal treatment, independence and self-government. In no circumstance does India wish to sever her connexion with her benefactor and teacher, Great Britain. But she does desire that instead of being a contemptible slave of Britain, she should be a free albeit obliged student and given an opportunity of proving her loyalty. India desires no new thing. The object of Great Britain has been and is to educate her for, and to give her, self-government and whereas the time for it has now arrived she is very restless.

QAUMI REPORT, Madras, July 7th, 1917.

We and Home Rule.

Certain short-sighted and selfish writers to newspapers are trying their utmost to convince us on the one hand that we are not fit for self-government, and on the other, they wish to assure the Government that they themselves are the

interpreters of the ideas of the public and that the party, singing the song of self-government, is only a handful of people in error.

Alas! that they deceive both the Government and the people and they represent that the real well-wishers of India are the Anglo-Indian papers whose articles are submitted to the Government. Would that newspaper writers understood that in the opinion of high officials real honour belongs to those lovers of liberty who at present consider it advisable to restrain their pens and hold their tongues, or that these are the true interpreters.

Qaumi Report, Madras, July 9th, 1917.

The procedure of the Liberal gentlemen.

126. The *Qaumi Report*, of the 9th July, writes:—Among Mussalmans there are a few such gentlemen who call themselves Liberals, that is to say, they are Liberal Members of the British Parliament. There is no doubt that liberty is a thing to be valued. Every Mussalman by virtue of his religion is a supporter of liberty. In this regard we consider all true Mussalmans to be Liberals. The gentlemen who are imitating the Liberal party, however, are dealing a death-blow to Muslim Independence and by their "new fangled" methods adding to the appalment and regret of Muhammadans.

We observe that the Liberal party has been scattering burning words in support of Home Rule. But have they, at any time, thought of the community as to why its house is on fire and as to who is injuring? They say that the whole of India is clamouring for self-government. But how extensive is this India and on what principle is its geography based? Is this clamour echoing in their logical India or among the denizens of the realm of their imagination? We know nothing about it. But in the India of actuality and in the concrete community loud are the lamentations deploring the backwardness of education, the decline of nationality and the failure of religion. Mussalmans are deploring the waning of their civilisation and education and lamenting desolation of mosques and the hermit's cell. They are heaving deep sighs because of the slackness of trade and labour. A consciousness of slavery is making them shed tears of blood. Have these Liberal gentlemen ever seen these admonitory signs or viewed this painful spectacle? The idea of self-government is as dear as life itself to us and our life is bound up with its hopes, but

"Thou art our life, but is there any hope of life?"
"Thou art our life, but can life be depended upon?"

When the life of the community is being involved in disgrace and poverty and when the soul of the community is being bruised by the blows of spiritual decay, what benefit can be derived from Home Rule? The house is on fire, but we are quite unconcerned about it and preoccupied with ushering in the quest.

If in this state of ruin and desolation we obtain self-government, what good is it going to do us? We are listening to the Home Rule cry, but are terrified at the sight of the face of the community? Will the community then have to sigh sadly and say:

"The report of his coming is persistent,
"But today the house is bare."

Have the people who are desirous of being interned or imprisoned for some political fad, ever displayed such readiness and determination in any religious matter? Have the people who emphasise the demand of the Congress and the League ever shown like firmness in keeping the sacred law of God and the Prophet? If they have not done so then remember the question of political freedom can be raised only by the Mussalman who has been benefited by religious freedom. We do not condemn political demands; on the contrary we are strong supporters of them, but we think that they should come first (sic).

The editor asks those who are expressing their grief and sorrow at the internment of Mrs. Annie Besant and others to say if they acted similarly when Mr. Zafar Ali, etc., were treated in like manner.

Qaumi Report, Madras, July 10th, 1917.

Why nationality is being destroyed.

127. The *Qaumi Report*, of the 10th July, writes:—India claims to be the parent of a powerful community and that her children should necessarily be given these rights which have been admitted by the wisdom of international Government. We do not deny the truth of this claim, but are we to look in vain for a practical proof in corroboration thereof.

If dress is a mark of nationality there is no appreciation of the Indian costume in India, for western dress has made us mere imitations in the matter of apparel. If language is the sign of nationality the Hindustani language is colourless as all our conversation and views find expression in a western tongue. If nationality is the name for mutual concord and unity, patriotic enthusiasm in India is dead and all our concord and self-respect are being stamped out by violent contact with alien influences.

Is this the nationality that will procure us national liberty? Is this the nationality in the name of which we shall be able to govern ourselves? India has a nation but no nationality.

We are being assured that the time for the realization of our hopes and aspirations is a long way off. Endeavours are being made to convince us that the stage of "constitutional freedom" along the path of which we are treading day and night is very remote. But how is it that our object is receding from us and the distance to our destination is being lengthened?

Why should such a state of affairs exist, and why should we not govern ourselves? The only logical answer is because we cannot help ourselves. Our nationality has departed from us and we are adopting an alien garb, fashion and style. In fact we cannot bear the burden of these difficulties and we lack the spirit essential to endure the hardships of foreign custom. When we emancipate our souls and bodies from the bondage of mimicry and imitation we may expect time to gladden us with the grant of constitutional freedom.

The chief reason, why Australia and Canada, etc., have obtained constitutional liberty is that they are firmly bound with iron bands of nationality. They regard nationality as a power stronger than powder and shot. In Europe it is nationality that rules and from its angle of vision every question becomes international in its comfort. Here nationality is a political delusion which is established speculatively but is entirely impractical.

In conclusion, the editor emphatically remarks "unless we revive our nationality we cannot obtain liberty, salvation or any kind of advancement. Our own self-forgetfulness blocks our way and the removal of this obstacle is in our own hands. A freedom obtained by foreign means cannot touch (emancipate) our souls. Liberty must be personal and internal."

128. The *Qaumi Report*, of the 12th July, writes:—Muhammadans had been maintaining silence for a long time but the heat of their patience, which was suppressed in their minds, is now being stirred up and they have begun to give expression to their heart-ache. (A few Muhammadan aspirations.)

Qaumi Report, Madras, July 12th, 1917.

The editor, referring to the speeches of Doctor Sir Subramania Ayyar, the Hon'ble Raja Sahib of Mahmudabad, Mazharul-Huq, Mr. Muhammad Ali Jinnah of Bombay, and Mr. Fazul Hussain, says:—"There is no doubt that the state of affairs which has hitherto existed cannot continue after the war. Those who are now against reforms will step forward and proclaim that reforms are urgently needed."

He also refers to the revolutions in Russia and Turkey resulting in the overthrow of their respective ruling monarchs, and suggests to the Government the advisability of checking such movements.

129. The *Qaumi Report*, of the 14th July, has an item on the marginally-noted subject which is to the following effect:—Two or three gentlemen are enquiring whether there is any harm in taking the swadesi vow, and if there is none, why does not the *Qaumi Report* use its powerful influence in support thereof? ("The swadesi vow.")

Qaumi Report, Madras, July 14th, 1917.

The editor in reply says:—The swadesi vow and its procedure are opposed to Islam. Mussalmans should never take any such vow. They can, of course, without covenant or vow practise swadesi principles. We shall return to this subject on some future occasion.

III.—Legislation.

130. The *Vokkaligara Patrike*, of the 18th July, in its column of notes and comments, says:—It is imperative that the recent order prohibiting the melting or breaking of (The melting of gold coins.)

Vokkaligara Patrike, Bangalore, July 18th, 1917.

sovereigns should be more widely made known to the people. We do not know what steps the Government of India have taken to this end. The order will get known only among a section of the population which is in the habit of reading newspapers. If the rural population remains ignorant of this order, it will certainly be a great hardship; for it is a practice among the Hindus to use sovereigns as an ornament for the neck. Those who are ignorant of this order will become liable to be punished. It is to be hoped that the Government will refrain from enforcing the order until it gets fully known.

SWADESHABHIMANI, Mangalore, July 13th, 1917.

Writing on the same subject, the *Swadeshabhimani*, of the 13th July, in a leading article explains that in view of the currency difficulties created by the war, it is only reasonable that the Government should take powers to prohibit the melting or breaking of gold coins. The paper incidentally remarks that it is difficult to see why the Secretary of State being a member of the British Cabinet should be paid by India and not by the Home Government as in the case of the other members of the Cabinet.

IV.—NATIVE STATES.

VOKKALIGARA PATRIKE, Bangalore, July 18th, 1917.

Railway administration in Mysore.

131. In a leading article on the progress of railway expansion in Mysore, the *Vokkaligara Patrike*, of the 18th July, says:—In regard to the question of constructing a line connecting Mysore with the West Coast, it seems probable that the line to Bhatkal alone will eventually be decided upon While we heartily appreciate the efforts of the Government to promote railway expansion so as to provide better facilities for trade and travel, it seems to us scarcely expedient to show any great vigour in this direction just at present when the prices of articles to be imported for these works have doubled on account of the war. If the lines already begun and those the preliminaries of which, such as survey, have been finished, are completed, Mysore will have had more than enough in the matter of railways to meet her requirements.

SAMPAD ABHYUDAYA, Mysore, July 19th, 1917.

The Home Rule movement in Mysore.

132. The *Sampad Abhyudaya*, of the 19th July, writes:—Our readers are aware that the Doddanna School at Bangalore has been placed under the Theosophical Trust. We learn from a correspondent that the educational authorities have stated that the Government would not recognise the school unless they are assured that neither its teachers nor the students will associate themselves with political matters such as the Home Rule movement. Now, our State has Home Rule already. We have no need to trouble ourselves on this account. Our Representative Assembly, our Economic Conference, our Legislative Council are all thorough Home Rule Institutions. It is the duty of all our teachers and students alike to help the progress of these and to promote loyalty towards His Highness the Maharaja as well as the King Emperor. We do not think it expedient to wish for more at present. It behoves all patriots to consider this matter and ensure that there is no room for any sort of agitation during the continuance of the war.

ERRATA.

Report No. 27.

Page 1916, line 51, *omit* " , " *after* " blunder ".
" 1916 " 55, *insert* " a " *before* " fad ".
" 1919, paragraph 113, line 19, *substitute* " wafted " *for* " waffled ".
" 1920 " 114 " 12, *substitute* " Let sleeping dogs lie " *for* " Let sleeping do go, lit. "
" 1920 " 114 " 19, *omit* " as " *before* " far ".

Page 1920, paragraph 114, line 24, *insert* "Mandamas" in italics.
„ 1921, line 6, *substitute* "lease" *for* "base".
„ 1921, paragraph 115, line 5, *insert* "," *after* "said".
„ 1921 „ 115 „ 12, *substitute* "also should" *for* "should also".
„ 1923 „ 117 „ 3, *omit* "truth" *after* "love".
„ 1923 „ 117 „ 45, *insert* "," *after* "but".
„ 1923 „ 117 „ 46, *insert* "," *atfer* "Birmal".
„ 1924, line 7, *insert* "," *before* "lacking".
„ 1924 „ 14, *insert* "a" *after* "however".

Report No. 28.

Page 1938, paragraph 22, line 5, *for* "admissions" *read* "admission".
„ 1939 „ 23 „ 34 *for* "deals" *read* "deal".
„ 1942, line 7, *for* "addititional" *read* "additional".
„ 1944 „ 2, in the first marginal heading, *for* "Mesers." *read* "Messrs.".
„ 1950, paragraph 43, line 6, *for* "drive" *read* "derive".
„ 1951 „ 45 „ 10 *for* "No, if" *read* "No. If".
„ 1955, line 32, *for* "intend" *read* "intent".

Issued, 24th July 1917.]

CONFIDENTIAL. No. 30 of 1917.

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 28th July 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(a) *Police.*

1. *New India*, of the 21st July, has the following:—"The *Manchester Guardian* reports that at a recent Conference of Railwaymen in England, while a protest was being recorded against 'the police sending shorthand writers to record the speeches' at meetings of that kind, it was discovered that 'there was a shorthand writer sitting among the journalists, who had been sent by the Government to take a note of the proceedings'. A member of the Conference

"Spies".

New India, Madras, July 21st, 1917.

asked the delegates to demand his withdrawal. This caused great excitement, and there were cries of 'Spies!' at which the shorthand writer thought it best to leave.

"The *Guardian's* correspondent comments on this—

The employment of police shorthand writers thinly disguised as reporters at meetings has always been the cause of great irritation. It was first generally used, I believe, during the militant suffrage agitation, and those who followed the legal proceedings at that time are aware how little reliance was to be placed upon the reports compiled by these amateurs.

"In India there is no disguise, either thin or thick: these 'spies' simply flaunt themselves in the faces of constitutional agitators and sometimes try to overawe and insult people. As for the reliance that is placed on their reports by the authorities here, we know that the honour of even the greatest and noblest in the land is dependent upon the tenor of such reports. We wish that some of these worthies were treated here, as the 'spies' were treated at the Railwaymen's Conference But that would bring down the Defence of India Act upon all concerned, we are sure."

(c) *Jails.*

2. The *Indian Patriot*, of the 20th July, writes:—"We published yesterday some interesting particulars about the administration of jails in this Presidency. The Government have again to draw the attention of the magistracy to give particular attention to the detention of under-trial prisoners. This has been repeated in almost every report, and yet the situation has not improved, at any rate to the extent of doing away with this warning to magistrates. We must confess to a feeling of intense pain that, in spite of the general humanitarian policy of progress adopted by the Government of Madras in its jail administration, the disgraceful tale has to be told that young girls were committed to prison under the security section or under the Criminal Tribes and Forest Act. . . . The Inspector-General of Prisons, who does not surely seem to be very merciful, to judge from the increased corporal punishment and penal diet administered last year to convicts, has grasped enough of the new jail policy in civilised countries protests against this sending girls to jail. The Government have so frequently impressed upon the magistracy the impropriety of committing boys and girls to jails that it is rather unsatisfactory to find that any magistrate should consider it necessary to commit girls to jail under the security sections, Criminal Tribes Act, or the Police Act, and it is extremely desirable that some other means should be devised for disposing of such cases. . . . We read with concern the quiet explanation of the Inspector-General of Prisons that in spite of an increased population during the year there was a slight fall in the total expenditure on diet due 'to the issue of rice diet to a smaller number of prisoners.' We thought that prisoners accustomed to rice diet were generally given rice. This comes upon us as a revelation and no doubt will engage the attention of members of the Legislative Council who will not allow any return to scientific diets without a protest. We draw the attention of the Government to the sudden and marked increase in the number of cases of

Jails in the Madras Presidency.

Indian Patriot, Madras, July 20th, 1917.

penal diet and whipping under the Gadsden regime. We do not know whether this subject is to be dismissed with the mere remark that 'these will vary year by year according to the idiosyncrasy of different Superintendents.' We are afraid that the humanitarian policy inaugurated by Sir Harold Stuart, who, under the guidance of Diwan Bahadur Kesava Pillai, reclaimed the Madras jail population from the scientific experiments of Lieutenant-Colonel Macnamara, is rapidly dying out. . . As for whipping, only the habituals, we are told, are whipped and the Inspector-General is sure that in every case the whipping was deserved. We ask whether the Government of Madras is satisfied with this explanation of the most degrading form of punishment. If this callousness to humane feeling should be the characteristic of the Madras jails, we are afraid the change inaugurated by Sir Harold Stuart will have died too early. We are concerned to find that the Government is enamoured of Mr. Gadsden's administration and notices his work with particular delight. There is, we admit, much in the report to show that the angle of vision has changed; education is imparted to the convicts: juveniles are segregated; habituals are held in separate prisons: a well-regulated system of remission is in force, by which prisoners who work and behave well are given remission in their term of imprisonment. But if the high ideas and noble conceptions of duty to fallen fellowmen, which are behind the question of rice diet and discouragement of penal diet and corporal punishment can be so soon forgetton and so lightly explained away, we fear the worst."

(*d*) *Education.*

Hindu, Madras, July 24th, 1917.

A Rajkumar College for Madras.

3. The *Hindu*, of the 24th July, observes:—"We understand that His Excellency Lord Pentland, when he was in Madras last week, met a few zamindars to discuss with them the question of the establishment of a college for the sons and relatives of the landed aristocracy of this Presidency. . . We must protest against the proposal to set apart tax-payers' money for this purpose. In the first place, we do not think that it will do the young men belonging to the class much good if they are to be separated from students of the middle class and segregated in a conclave of their own. . . There is now greater necessity than ever for the growth of a feeling of amity and perfect understanding between the zamindars and the other classes, and it is a thousand pities that the authorities do not realise this need of the moment and are engaged in encouraging a movement which is bound to perpetuate class exclusiveness. . . A hundred schemes are hung up on account of want of funds. In the circumstances, any allocation of money for founding and maintaining a Rajkumar College is a highly retrograde step."

(*e*) *Local and Municipal.*

Justice, Madras, July 23rd, 1917.

The Madras Corporation.

4. *Justice*, of the 23rd July, states:—"The *Madras Mail* announced a few days ago that Mr. Molony, the President of the Madras Corporation, would avail himself of some leave soon and that Mr. T. Vijiaraghava Achariyar, Deputy Collector, would act as the President of the Corporation. On a previous occasion, some months ago, Mr. Vijiaraghava Achariyar did act for the President for about a month. That was an undesirable experiment, and as it is to be repeated now we feel it our duty to point out the inadvisability of doing so. . . On one occasion the President went on three or four months' leave, and then an I.C.S. officer was appointed to act for him. On all other occasions when the President availed himself of short periods of leave the senior of the remaining three officers was 'in charge,' so far as the office work was concerned, and the meetings of the Corporation held during such times were presided over by one of the Commissioners elected at the meeting. . . It may be perfectly legitimate to appoint the Revenue Officer or the Engineer or the Health Officer to look after the routine work of the office in the absence of the President, but it sounds rather unreasonable that one of these subordinate officers should be appointed to preside over the meetings of the Corporation or of its Standing Committee when there are thirty-six Commissioners available who are far more competent to do that work. . .

By appointing officers of the standing of Deputy Collectors as Presidents of the Corporation to preside over its meetings, the Corporation does not gain either in dignity or knowledge. . . After all these years when the object of the Government ought to be to raise the status and dignity of the Madras Corporation higher and higher the idea of putting a Deputy Collector to preside over the deliberations of that body is a distinctly retrograde one. . . The manner in which the affairs of the Madras Corporation have been permitted to be mismanaged is almost assuming the proportions of a public scandal. We are constrained to remark that the failure of the Government to help and direct the development of local self-government in this Presidency into healthier and more prosperous channels has in a large measure contributed to the development of unhealthy political ideas among us. . . It is not conducive to the development of local self-government in this country that its progress should be impeded by actions such as the contemplated appointment of a Deputy Collector as the President of the Madras Corporation. The Madras Corporation began with high promise, but it has fallen into bad ways when it has an assistant surgeon for a Health Officer, a Deputy Collector for the President and probably a Public Works supervisor for its Engineer. . . We do not want to stand in the way of the Government promoting any of their servants who have deserved promotion. If a Deputy Collector has done good and satisfactory work, by all means let the Government promote him by appointing him as the Collector of a district or Sarishtadar of the Revenue Board or Superintendent of Poramboke lands or Collector of penal assessments or any other of the many hundreds of appointments which are in the gift of the Government. But please do not disfigure the local bodies by dumping down on them your Deputy Collectors or your tahsildars or your assistant surgeons. We feel strongly in the matter. And if the Madras Government will continue to persist in their present policy of neglecting, mismanaging and otherwise hampering the progress of municipal bodies in this Presidency. they will deserve all the public disapprobation that is or may hereafter be manifested against their policy."

The President of the Corporation of Madras.

5. The *Hindu*, of the 26th July, writes:—"Mr. Molony, the President of the Madras Corporation and a Member of the Indian Civil Service, is not the person to show himself worsted in an encounter with the Commissioners. . . We find from a notice published elsewhere as an advertisement that the President has called for the special meeting to take place on the 30th October 1917, that is more than three months from now and more than four months from the date of the requisition. We cannot conceive of any more flagrant act of flouting the authority of the Commissioners than this. The discretion as to the time when the special meeting is to be held is no doubt vested in the President, but it is a matter of ordinary commonsense that the discretion must be used in a reasonable manner, and not as the previous observation of Mr. Molony, coupled with his fixing the date four months after the date of the requisition clearly shows, in a contumacious and defiant manner."

Hindu, Madras, July 26th, 1917.

Writing on this subject, *Justice*, of the 27th July, says:—"Mr. J. C. Molony, I.C.S., the present President of the Madras Corporation, is a man of some originality. It used to be an old understanding that a man with an original mind has no place in the Indian Civil Service. Mr. Molony is one of the exceptions to that rule. Since he became President of the Corporation his administration of Madras municipal affairs has run on quite original lines. When he found on his assuming office that the conservancy of Madras was badly done he personally supervised the sweepings of the streets. He took off his coat and joined the sweepers, acted as their captain and cleaned some streets. To demonstrate how a street ought to be swept he concentrated the coolies from all parts of Madras on a particular locality and got the streets in that locality cleaned under his personal supervision. That the remaining portions of Madras remain dirty was a matter of detail. He succeeded in demonstarting that if a large number of coolies headed by the President were to concentrate their attention on a particular locality, that locality can be cleaned. . . Mr. Molony also discovered that if three parts of filtered water are mixed with one part of unfiltered water the

Justice, Madras, July 27th, 1917.

resulting mixture would be three times as pure as the unfiltered water. That is an original discovery, and the practical application of that discovery has produced 'Molony's mixture' which the inhabitants are now drinking. . . . It is by his interpretation of the sections of the Act that he has distinguished himself. Ten commissioners sent in a requisition to call a special meeting on a particular subject. Special meetings are called when the commissioners want to discuss any particular subject before the next general meeting of the Corporation. . . . Such a requisition for a special meeting was sent on the 20th of June, and Mr. Molony has fixed a special meeting in accordance with the requisition on the 30th of October. This might seem an extraordinary action on the part of the President to a casual observer, but Mr. Molony is only interpreting the Act literally. . . . We are sure that he has done this to demonstrate the absurdities in the wording of the present Act in order that commissioners may learn what amendment in the Act to ask for when the new Madras Municipal Bill is introduced into the Legislative Council. . . . We are sure now that Mr. Molony has taken his stand on the Municipal Act, the whole Act and nothing but the Act. The commissioners might also try to do the same. For instance the commissioners might send a requisition to call a special meeting under section 9 (2) to ask the Government to remove the President from office. Of course Mr. Molony will fix the date of that meeting a month after the date on which he will have to retire from the Indian Civil Service after 35 years' service. That will be a check to the commissioners, but then the next move will be by the commissioners, and we can see that there are means of covering the check and crying check to the President in turn. . . . Mr. Molony's practical demonstration of how to use the discretion of the President, we shall not be surprised if the Municipal Commissioners were strongly to object to every section and clause of the new Bill wherein any discretion is proposed to be vested in the Municipal Commissioner who is to be the chief executive officer under the proposed legislation; and the objection will be hard to meet when it is backed up by examples selected from Mr. Molony's performances. However, we shall wait and see what the Madras Government propose to do in the matter where the President's discretion is liable to be converted into the President's 'indiscretion'."

(*k*) *General.*

West Coast Spectator, Calicut, July 19th, 1917.

The Congress Presidentship.

6. The *West Coast Spectator*, of the 19th July, remarks:—"We are glad to see our contemporaries of the *Leader* and the *Hindu* objecting to the election of Mrs. Besant to the presidentship of the Congress. They belong to the Besantine republic, and objection coming from the quarter is therefore to be considered of value. We hope that the elderly leaders will reject the nonsense that is being ejected on behalf of the interned lady, and save the Congress from becoming the laughing stock of the impartial world. A political body like the Congress should give wide berth to sentiment and cant and deal with practical politics in a cool and dignified manner. Heat and gas ought to be foreign to an organisation of the character and antecedents of the National Congress."

Malabar Herald, British Cochin, July 21st, 1917

Writing on this subject, the *Malabar Herald*, for the week ending 21st July, says:—"Dr. Sir S. Subrahmanya Ayyar who took an active part in connection with the Madras meeting to protest against the internment of Mrs. Besant and her two colleagues, makes the naive suggestion that Mrs. Besant should be the President of the next Indian National Congress; but should she be prevented from occupying the presidential chair when the Congress meets by the reason of her internment, Doctor Subrahmanya Ayyar would undertake to perform the office of President. This is the funniest way of making a suggestion; as, if the person proposed for the chair would be unable to occupy it, the proposer himself would act as a deputy. This amounts to a mutual scratching of the back. Apart from the incongruity of the proposal we do not think that Mrs. Besant will have the chance of being the President of the next Congress unless the political leaders in India lose their heads and give this National Assembly a character which will be repugnant to the feelings of those who desire to elevate the political condition of India by means other than those adopted by the President of the Theosophical

Society. This assumption may be strengthened by what has been declared by Mrs. Besant that theosophy is inseparable from politics. This is an interesting revelation and one that is likely to give the authorities sufficient ground to view theosophy as a suspicious cult, having a comprehensive political programme at the back of it. We admit that Mrs. Besant, being a woman of extraordinary abilities, is competent to be the President of a National Assembly; but, what we think is that when she has fallen foul with the Government she is not likely to make an impression in their minds deeper than what has brought about her internment."

7. The *West Coast Spectator*, of the 19th July, observes:—"Sir Krishna Govind Gupta's plea for sober politics has come in very opportune at a time when even those expected to know better are showing a tendency to wild talk. Abuse of the bureaucracy and those responsible for the Government is no doubt fine and might win cheap popular applause and enthuse the rag-tag and bob-tail, but the sensible will never endorse or listen to such language. At Monday's Town Hall meeting, the bureaucracy, as usual, came in for strong censure which exhorted rounds of applause from the pit and the gallery, but there were many present who did not at all relish such language. . . . The fact is we Indians are at home in destructive criticism and rarely attempt the constructive. In fact, we have seen people who believe that criticism means finding fault! It is our conviction that a campaign based on wild and ungentlemanly talk cannot succeed or extort the confidence of any right-thinking man. The late Mr. Gokhale was a gentleman in politics. Though his speeches in the Imperial Council and elsewhere were veritable sledge-hammer blows, he never hit below the belt and never used a single ungentlemanly or rabid expression. In these trying times when we see mad hatters rushing along the streets setting up tremendous volleys of abuse, we sigh for the days when our leaders refused to borrow the vocabulary of the Hyde Park orator.

West Coast Spectator, Calicut, July 19th, 1917.

The political situation.

"The danger the people have to guard against is the advent of cow-boy politicians of the backwoods variety or scheming demagogues who hope to clean past black records in the torrent of popular applause. We can understand honest differences of opinion expressed in forcible terms but when we attribute dark motives to our opponents and deliberately attempt to paint them in the blackest colour we can expect no sympathy from the impartial observer. To say that the bureaucrat conserves power in his own hands actuated by selfish motives or for self-aggrandisement and self-gain is to speak criminal nonsense which no sane politician can tolerate."

8. *New India*, of the 20th July, writes:—"We are grieved and surprised to see that Sir P. S. Sivaswami Ayyar, in trying to persuade Indian youths to join the Defence Force, while protesting that speaking to students on politics was 'forbidden ground' proceeded to speak about the internments—a burning political question. Leaving that aside, Sir Sivaswami Ayyar is taking upon himself a very heavy responsibility by not explaining to the young men, whom he invites to place themselves—as the Viceroy pointed out—under Military Law, the conditions of service. Pay and temporary status are trifles, and Mrs. Besant, when she was free, earnestly begged the students to disregard these. But things have changed, the Government have entered on a course of repression hitherto unknown in India, and are causing widespread resentment and alarm, and the young men should be honestly told in what position they may find themselves. Until they have passed the medical examination and have 'attested' they are free to withdraw. Once they have attested, they are under Military Law, and must obey whatever orders are issued to them. Principal Wood very honestly pointed this out, and told the students that they might be called on to put down rioting, firing on their countrymen. At that time rioting was unlikely, but now that the Governments are using every means of repression, none can say what will happen, and it is well to be on the safe side. The young men should know to what they are committing themselves, and should consult their fathers as to whether they approve of their taking the risks pointed out by Mr. Wood. If they do, it is all right. But the lads should

New India, Madras, July 20th, 1917.

The Indian Defence Force.

not be betrayed into such a position without knowing what they are doing. The argument that the opportunity may not return is futile. If India wins the Congress-League Reforms—within two years, the Hon'ble Pandit M. M. Malaviya said at Bombay—she will train her own sons. If she does not, she remains 'a subject race,' the hewers of wood and drawers of water for the empire, and she will be exploited for the enrichment of British and Colonial capitalists, who will 'develop the resources of the empire,' and, incidentally, fill their own pockets."

New India, Madras, July 20th, 1917.

Theosophy and politics.

9. *New India*, of the 20th July, states:—"We understand that the Executive of the Theosophical Society is applying to the Government of Madras for the publication of Mrs. Besant's letter, refusing the 'relaxation' of the order of internment in one respect. On this matter two contradictory statements have been issued. One came directly from Ootacamund to the Indian public through the Associated Press. . . It is clear that the Government has made two contradictory statements, one for home and one for foreign consumption. We demand the publication of Mrs. Besant's letter in order that we may know which is false. The Government is on the horns of a dilemma, for its direct and indirect statements cannot both be true. It is scandalous that it should make such statements, while it holds Mrs. Besant a helpless captive, and forcibly silences the President of the Theosophical Society while traducing her before the world.

"For our part, we shall follow the good advice of Mr. S. Guruswami Chetty and 'boycott everything, official and bureaucratic'. Lord Pentland, Sir Alexander Cardew, Mr. Gillman and Mr. Rajagopala Achariyar are responsible for the above statements, one of which must be false. As honest men we shall ignore all their utterances in future, except statements of Government policy. It will not hurt them, for they are all-powerful and irresponsible to public opinion. But it shows our opinion of their unjustifiable treatment of Mrs. Besant."

Indian Patriot, Madras, July 21st, 1917.

A protest against secrecy.

10. The following appears in the *Indian Patriot* of the 21st July:—"The policy of meaningless secrecy in matters in which the public are deeply interested, now and then, observed by the Government, cannot be too severely condemned. Except that the authorities have been accustomed to observe such secrecy before, there is absolutely no justification for it. The time has surely come when officials must prepare themselves for the changed conceptions of the people. We claim the right to know about the origin and progress of measures which affect us. There is no reason why we should not, except that the officials have not yet learnt to wrench themselves from the habit of secrecy."

Malabar Herald, British Cochin, July 21st, 1917.

The Government of Madras and British Cochin.

11. The *Malabar Herald*, for the week ending 21st July, states:—"We must, at the outset, be candid in saying that we do not wish to assume the rôle of carping critics of Government measures and their actions; nor do we wish to characterise them as being unsympathetic or intolerant when circumstances there are to warrant the verdict. Not being infallible, a Government may go wrong; but that contingency does not imply the idea that a Government should be unsympathetic. Human patience has its limitation and when that is reached, the feeling of disappointment will naturally overtake any sense of subordination and thereby free the agent to express his feelings. This is our plea in making a few remarks as to the unsympathetic attitude which the Government of Madras have been showing towards British Cochin, which, they know, as well as others do, is one of the few important commercial centres in India. . . Of all commercial ports in India, Cochin, by far, is the best for a first-class harbour, possessing as it does all the natural and other facilities for it, in spite of them, however, Cochin has been without one for the last fifty years or more, and Heaven alone knows the time when she would possess it. If in days of plenty Cochin could not be provided with a harbour we do not know how remote are the chances for it in the coming days of distress and want. The attitude of Government is fully demonstrated by the decision of the Cochin Harbour Committee to the effect that Mr. Lanchester's scheme for the extension and improvement of the town should be taken along with the harbour construction and executed by a Harbour Trust. The prospect

of the latter is, therefore, as remote as that of the former, and so the alliance of the two is a conclusive proof of the attitude of Government which needs no explanation.

"Another disappointment, and we do not want to lengthen this article as it is purely on a local subject, is in connection with a proposal for the improvement of the drainage. It will be remembered that a special officer was deputed to survey the town for this purpose. He was here for a long time and could be found everywhere with the chain and the theodolite. He prepared a report and submitted it to Government. But they could not find their way to sanction the expenditure necessary for the improvement of the drainage, and consequently the scheme has been pigeon-holed. . . We have shown enough to bring home to those who care about the welfare of Cochin the conviction that the Madras Government have been unsympathetic, whether wilfully or not we do not know, towards Cochin and its people. We cannot understand how this attitude could be justified when we recur to the fact that Cochin yields a revenue far in excess of what other places contribute, while in such places the Government have been liberal in their equipment, however costly it might have been. Let us hope that at least as a post-war measure the claims of Cochin will receive that degree of attention commensurate with its importance both from a commercial and revenue point of view."

12. In a leader under the heading "The Besantine Causus", *Justice*, of the 21st July, says:—"A press announcement tells us that the All-India Congress Committee is to meet at Bombay towards the end of this month to consider the situation created by the internment of Mrs. Besant and her two associates. . . We understand that something over five or six hundred Indians have been interned in Northern India and elsewhere under the Defence of India Act. We never heard of any protest meetings in this Presidency against the internment of these citizens of India. It is thus clear that protests are to be made only when the liberty of the High Priestess of Home Rule is threatened, not when the liberty of the ordinary Indian citizen is involved.

Justice, Madras, July 21st, 1917.

The Congress and the Madras internments.

When beggars die no comets are seen
Heavens themselves blaze forth the death of kings.

"We have had enough of the farce of a few vakils constituting themselves into a protest meeting and sending telegrams in the name of the citizens of the towns in which they live. . . We understand that at the forthcoming meeting at Bombay Mr. Patro will not be present as he has declined to attend it. Mrs. Besant, of course, will not be there, and so the Presidency of Madras will be represented by thirteen Brahmans and we give below their names in order that the people of this Presidency may know the gentlemen who speak in their name. . . These are the thirteen worthies who call themselves the representatives of the Madras Presidency. A better illustration of the fact that the one and a half millions of Brahmans in this Presidency would usurp the position of leaders of the forty millions and odd people cannot be found. Surely the Provincial Congresss Committee which, we suppose, was electing representatives on the All-India Congress Committee could easily have found a few more Non-Brahman gentlemen to serve on that committee. . . The committee is carefully packed with Brahmans who will now go to Bombay and probably send telegrams to the Prime Minister and the Secretary of State, in the name of the inhabitants of the Madras Presidency, protesting against the internment of Mrs. Besant. Impudence can go no further. . . Good Lord! What a travesty of representation this committee of thirteen Brahman gentlemen for the forty and odd millions of the people of this Presidency! Where are the Brahman leaders in this Presidency if of course Brahmans are to constitute practically the whole of the committee? Why is it that the name of Mr. Vijayaraghava Achariyar of Salem is not on the committee? Why is it that Mr. Kasturiranga Ayyangar is not on the committee? Aye, it is a case of fools rushing in where angels fear to tread. All-India Congress committe indeed! The Madras section of the All-India Congress committee is at the most an All-Agraharam committee, and a poor one even at that. We wonder if these are to be the lines on which the Home Rule Government is to be constitued and carried on."

West Coast Spectator, Calicut, July 21st, 1917.

The Madras internments.

13. Writing under the heading "Emotionalism", the *West Coast Spectator*, of the 21st July, says:—"The public meeting held on Monday last at the local Town Hall was an 'overflow meeting', and it must have gladdened the hearts of the protagonists of the Home Rule movement who have pressed the biggest drum into their service. But numbers do not always count for much, and judged by this truism, the rag-tag and bobtail that swelled the galleries and swarmed the verandahs ought not to be regarded as indicating the strength of the feelings excited, they allege, by the internment of She Who must Be Obeyed. There were thunders of applause which threatened to bring the galleries down; every attack on a thick-skinned Government was cheered from the pits, and the galleries cheerfully took up the tale. . . It is alleged—we have to accept the statement with a liberal supply of salt—that the Home Rule ideal is identical with the Congress ideal. If it is, what necessity has there been to start a separate organisation from the Congress? The fact is the Congress having failed to meet the strong craving for excitement, a new movement was necessary, and the militant propaganda came in handy. Who will say that the Home Rule movement is a 'temperate movement'? It is not, and it is keeping up the emotions at the boiling point by its periodical meetings, processions, stump oratory and perfervid declamations. It is the emotional, the youthful, who have largely gone into the camp, while the language used by its protagonists, by the youngmen who have been drawn into its vortex, clearly indicates that it has strongly appealed itself to the emotional nature in Indian character. . . The Madrasees are naturally benighted; their emotions are harmless; they set up tremendous noise, but never take themselves to undesirable courses. In spite of the heroic and frenzied appeals of the stalwarts of the league its strength has not gone over a couple of thousands of the utmost—and this in a Presidency harbouring 42 millions! Our emotions are transitory. We join demonstrations, shout the loudest, talk the tallest and beat brobdingnagian drums. But as soon as these performances are over we sink into the even tenor of our existence. Our public meetings partake more the nature of *kathakali* or pantomimes or Gilbert and Sullivan operas than serious assemblies. It is this characteristic in the Indian nature that has debarred real progress; we talk but do not act."

New India, Madras, July 24th, 1917.

In a leader headed "The Resort to prayer", *New India*, of the 24th July, remarks:—"If the Government had the smallest touch with the Indian masses, it would take alarm at the resort of villagers and townsmen to their temples, to pray for divine interference with the present oppression. For 28 years Mrs. Besant has been recognised—as the Rev. Mr. Campbell said in the City Temple—as one of the greatest spiritual teachers in the world. . . It is this religious sentiment that the Government of Madras has aroused. Not without reason was Mrs. Besant ordered to confine her first work in India to the destruction of materialism and the revival of religion.

"Sir Valentine Chirol, who is no fool, recognised, in his *Indian Unrest*, that it was this that made her so potent a factor in the arousing of the national spirit. . . How strong is the feeling evoked is shown by the fact that all denominational barriers have been overleaped, and Muhammadans have been welcomed into the Hindu temples where the prayers for the interned were offered. The union between Hindus and Muhammadans for which she laboured so assiduously has thus been sealed.

"Speaking of this union, we cannot forget how earnestly Mrs. Besant, while editor of this journal, spoke for the liberation of Muhammad Ali and Shaukat Ali, with whom she had an affectionate correspondence. We can imagine nothing which would please her more than that their names should be included with those of her own and her two colleagues in the demand for release. Why should they, the earlier victims of the misused, and probably illegal, Defence of India Act, be omitted from the prayers and the demands of a United India? Let prayers go up from every temple, from every masjid, appealing to Ishvara, to Allah, to set the captives free. The answer to those prayers will include the victory to the British arms, for if success does not yet crown the arms of the Allies, it is because England supports in India the autocracy against which she

fights in Europe. Her prayers for victory fall back to earth like broken-winged birds, because they are not offered with clean hands and from a pure heart."

NEW INDIA, Madras, July 25th, 1917.

New India, of the 25th July, observes:—"We quote below some remarks from the *Message* regarding Mrs. Besant's refusal to accept the 'terms of peace' offered by the Government of Madras. . . The insulting nature of such offers is on a par with the utter ignorance of the Madras Government as to the personality against whom they have raised their hand. That they should have expected Annie Besant, the lion-hearted champion of liberty, to treat these proposals with anything but a scornful refusal, shows clearly that they are unable to appreciate what towering self-respect and absolute honesty and earnestness of purpose really signify. It seems also that they are under the fond delusion that such a show of fatuous considerateness will influence the public to relax in their efforts to secure, by their agitation, the release of the three interned, the life and soul of the great movement for liberty on which the nation's heart is unflinchingly fixed. The people rate at their true worth the value of such 'concessions' and have been made painfully aware of their illusory character. No; the agitation must go on and will go on; and, as it goes on, will assume more and more stringent forms. We are at present mainly engaged in protesting against these acts of repression and demanding their annulment. We have the beginnings of the *Swadeshi*-Boycott too. We will presently have to engage in a widespread movement on that line and later to undertake some form of passive resistance. We cannot pocket these insults to the nation and to the nation's leaders, and all means, within the law and the constitution, must be used."

NON-BRAHMAN, Madras, July 22nd, 1917.

14. The *Non-Brahman*, for the week ending 22nd July, observes:—"It is time that a public meeting were held to proclaim Sir Subrahmanya Ayyar mad. The old man's mind is unhinged. It is all Annie Besant with him; it is Annie Besant when he is awake; it is Annie Besant when he is asleep, and he pours his aged nonsense in Home Rule papers, which is nectar to the insincere agitators, who want something to quote. When five years ago Sir Subrahmanya Ayyar was saying that India was not fit for *swaraj*, the *Hindu* was calling him a valetudinarian. But now Sir Subrahmanya Ayyar is god himself. The wonder is that such insincerity should pay in India. It is the strongest proof of our absolute unfitness and against any responsibility being placed in the hands of the upper layer which claims all power."

Sir Subrahmanya Ayyar.

NEW INDIA, Madras, July 23rd, 1917.

15. *New India*, of the 23rd July, has the following:—"'Many Home Rulers quote Ireland' bemoans a writer in the *Times of India*, 'but Ireland had its martial law *after* the rebellion'; and so, according to this writer, who makes rather a parade of his 'commonsense,' India has to have her martial law in the shape of the Defence of India Act. That in India there has been no rebellion, no short-lived republic set up by hair-brained youths and despairing elders, is a circumstance that of course, he conveniently omits to take into consideration. But apart from this, is it true that Ireland does not furnish an analogy to India? . . . Any unprejudiced survey of the conditions in Ireland and India will convince any one that Ireland and India stand on almost the same footing, though physically and geographically Ireland cannot be compared with India. But the conditions of political, social and economic Government have a striking similarity. In India the complaint is the same. Romesh Dutt's *Economic History of India*, *Victorian Age*, is an imperishable indictment of the industrial and political system, which directly and indirectly has led to the moral and material impoverishment of the people. That our rulers have been actuated by the best of intentions and have set about their work with a view to ameliorate the condition of the people, does not detract one whit from the evils which a wrong-headed policy has wrought on the people of this once contented and prosperous land. . . Ireland is getting Home Rule in spite of the Ulster clique, because, as Mr. Bonar Law recently remarked, on the debate on the Indian cotton duties, it is a case of 'whoever gives more trouble'. But even though Indian agitators are less clamant and more reasonable in their demand than their Irish fellow-citizens, not only is there no convention sitting to thresh out a solution of India's problems, but all talk about it is being repressed and

Ireland and India.

whatever is to happen about it is all kept carefully behind the veil. Indians must put more insistence and more force into their agitation, if they wish to see this simple problem of Indian Home Rule, advancing, within a measurable distance of time, towards a final settlement."

Indian Patriot, Madras, July 26th, 1917.

16. In a leader on this subject, the *Indian Patriot*, of the 26th July, says :—

The political crisis in India.

"The plan we recommended to the Government yesterday for dealing with the problem of Indian reforms may not perhaps commend itself wholly to them, because of the conflict between them and those who speak loud on behalf of the people of India. There is no doubt that the forces arrayed against the Government of India are not inclined to be compromising in their attitude, and the Government very probably will be as firm in adhering to their attitude and discountenancing public criticism.

It is a tug-of-war between Government on the one side and the people on the other. It is true that Government may employ repression for a time, but British policy would not allow it to employ it always. There must be an end sooner or later to repression, for it is not in the experience so British history that repression, unrelieved by concessions, is permitted as a course of policy."

VERNACULAR PAPERS.

I.—Foreign Politics.

Indians in the European Army.

17. Adverting to the statement made by Saint Nihal Singh that Indians in Canada are not permitted to enlist in the Canadian Army and to an instance quoted by him where the request of an Indian, who voluntarily applied for enlistment, was at first declined, but was subsequently granted when he urged his claim for enlistment in consideration of the active service rendered by him for His Majesty the King-Emperor on three different occasions previously, the *Swadesamitran*, of the 19th July, trusts that this would enlighten the minds of those who complain that the Indians have no desire to enter the military service.

Swadesamitran, Madras, July 19th, 1917.

A prophecy about the war.

18. The *Liva-ul-Islam*, of the 12th and 16th July, republishes the Tamil version of the prophecy of a Japanese astrologer about the end of the war published in the *Hindu Nesan* of the 6th idem and referred to in paragraph 14 of Report No. 28 of 1917.

Liva-ul-Islam, Madras, July 12th & 16th, 1917.

India's gift of £100,000,000 to the war.

19. The *Vaisyamitran*, of the 9th July, reproduces in Tamil the substance of an article contributed to the *Nation* by Mr. Lala Lajpat Rai from New York, in which the following observations occur:—The action of the Government of India in agreeing, with the approval of the Secretary of State for India, to contribute this sum is neither just nor proper, and that it is erroneous from the standpoint of the economical condition of the country, and foolish from the standpoint of statesmanship. How did the Imperial Government sanction this large amount with a single stroke of the pen, when India is suffering from debts and from other financial difficulties? This is not a great thing for England. But every poor man in India will suffer much on account of this action. There are still many millionaires in England, who are ready to give whatever is required. Why, then, should this large amount be expected from India?

Vaisyamitran, Devakottai, July 9th, 1917.

Greece.

20. The *Andhrapatrika*, of the 20th July, says:—When the English and the French armies dethroned the King of Greece, the Russians expressed their disapproval of this action. Until the Grecian problem is satisfactorily solved, it will not be possible to help Servia, to invade Bulgaria or to emancipate Rumania. The Russians should hereafter at least see the good intentions of the English and the French and help to establish a Government in Greece that is favourable to the people.

Andhrapatrika, Madras, July 20th, 1917.

Germany.

21. The *Kistnapatrika*, of the 21st July, writes:—We may safely assert that the results of the war depend upon the internal adjustment of Austria and Germany. For if the German people should accept, of their own accord or by external pressure, the ideals for which the allies have been dragged into the war, the war, of itself, comes to a natural end. The chief aim of the allies is to afford opportunities and provide guarantees for the evolution of each race unfettered by another. They have no idea of destroying Germany. But so long as the German administrative machinery does not undergo a change in conformity with this doctrine, there is no room for believing that Europe, or, for that matter, the world, would have permanent peace. It is most essential that German administrative methods should be relieved of Prussian domination and placed on democratic lines. There are signs discernible that such a prospect is at hand. These signs have first shown themselves in connection with the Russian revolution. The complete overthrow of the ancient despotic aristocracy of Russia has shed a new light and given a new strength, not only to Russia but also to the whole world. The whirlwind of democracy blows over the whole world across Europe. Most ancient dynasties,

Kistnapatrika, Masulipatam, July 21st, 1917.

thrones, aristocracies, seats of Ecclesiastical authority, and all such institutions are being cast to the winds. The earthquake in Russia shakes Greece, Italy, Spain and other countries. The manifestation of democratic power reduces to dust ancient political rights, and helps to the reconstruction of new political institutions.

There must be either a limited monarchy as that in England, or a complete republic as that in France. No other form of Government will suit the present requirements. This evolution has already assailed Austria, Germany, like a wild fire, and is reducing to ashes their old deformities. . . Germany has to adopt her Government in conformity with the wishes of the people. If this happens, the war will come to a happy termination. Will, then, the Kaiser's position be preserved or destroyed? Will Prussia be merged in the rest of Germany? Will the component parts of Austria become independent, or will Austria be brought under a federal Government? We cannot say how these problems will be solved. The socialist power is in the ascendancy in all countries, and inherited rights are becoming extinct. Great changes are expected to come even over Germany. The resignation of Bethman Holweg, who has been the Chancellor for five years and another taking his place, we believe, points to the prospect of Germany, that has been hitherto bowing to military power attaining a freedom that will contribute to the welfare of the world.

Sampad Abhyudaya, Mysore, July 25th, 1917.

The German air raids.

22. The *Sampad Abhyudaya*, of the 25th July, writes:—Despite the unceasing destruction of the German æroplanes, the enemy is frequently raiding London and other places in England with bombs. In one of the æroplanes brought down, it was discovered that the sole occupants of the machine were a clergyman and a lad of 18. Their daring was wonderful. These solitary ventures on the part of their men in utter disregard of life go to show how the enemy's clergymen even are ready to fight in the interests of their country.

Sampad Abhyudaya, Mysore, July 25th, 1917.

The Russian revolution.

23. The *Sampad Abhyudaya*, of the 25th July, writes:—Even when all the rest of the world had come under constitutional Government, Russia was still under the throes of autocratic rule. In the course of the recent revolution, however, the people were awakened to a sense of their duty. Seeing that subsequent to this revolution some of the men in power were turning autocratic, they are aiming at another revolution. Following the example of Russia other countries, too, such as Spain, have begun to act as they choose. Neither rulers nor officers of Government can avert trouble to themselves if they act like autocrats. An ignorant people can be kept under subjection. But a people who understand their rights and responsibilities can be governed only with a policy of justice and confidence. If autocratic methods bring Emperors to grief, what shall we say of lesser folk? It behoves the Government to consider this point. The British are trying to induce the Russians to be loyal and law-abiding. Russia abolished the monarchy and formed a Republic. It is necessary that the republican authorities at least should be obeyed. But even this is not done. It is most regrettable that even the soldiers are running amuck.

Swadeshabhimani, Mysore, July 20th, 1917.

The European situation.

24. The *Swadeshabhimani*, of the 20th July, gives an optimistic review of the European situation, laying stress on the points favourable to the Allies, such as the renewal of the Russian offensive, the failure of the submarine campaign and internal political troubles in enemy countries.

Uttara Taraka, Parur, July 14th, 1917.

Troubles in China.

25. Referring to the troubles in China, the *Uttara Taraka*, of the 14th July,* points out that, though there do not exist so many castes or sects in that country, yet there seems to be no unanimity among the people, and that much less of it can therefore be expected in this caste-ridden country, and that the Home Rulers will do well to remember that the grant of immediate self-government to India will be the beginning of her end.

* Received this week.

Writing on the same subject, the *Malayali*, of the 21st July. points out that the present troubles in China show clearly that, though republican form of Government is a good thing, people should not try for it, until public opinion becomes sufficiently strong on the point, and observes that the Indian Home Rulers will do well to make a special note of this fact.

Malayali, Quilon, July 21st, 1917.

German wire-pullings in India.

26. The *Jaridah-i-Rozgar*, of the 13th July, writes:—Just as modern scientific inventions have staggered humanity in the present war, the effect of German wire-pullings upon the minds of credulous and the simple-minded has been more than magical. We have repeatedly had proofs of the Kaiser's intrigues and cunning. His calling himself the Muhammadans' friend, his pretending to be a Haji and then prohibiting Muhammadans from erecting mosques in the African Colonies and preventing them from performing their devotions and his proclamation to the public that they should not perform the rite of circumcision without the permission of the Government, etc., constitute a powerful indictment sufficient to prevent the densest person from regarding the Kaiser as the Muhammadans' friend.

Jaridah-i-Rozgar, Madras, July 13th, 1917.

The first success, achieved by his espionage, was in the inveigling of the "Young Turk party" into his deceitful snare.

He subsequently practised wire-pulling in Persia and Kabul, but without serving any useful purpose. He has now been trying to disturb the tranquility of India through some traitorous ingrates, but all these evil-doers have been arrested. Such is the result of German wire-pullings and espionage.

Mr. Austen Chamberlain.

27. The *Jaridah-i-Rozgar*, of the 19th July, writes:—Mr. Austen Chamberlain has just resigned the office of the Secretary of State for India. The reason for his taking this step has not been shown. It is supposed that the publication of the Mesopotamia Commission's Report made him think it undesirable that he should remain any longer at the India Office.

Jaridah-i-Rozgar, Madras, July 19th, 1917.

Although Mr. Chamberlain was not a great statesman like Lord Morley, yet the wise and enlightened manner in which he discharged the duties of the exalted office of the Secretary of State for India affords abundant evidence of his great natural gifts. Some people rank him with Lord Crewe.

There is no doubt Lord Crewe was a sympathetic Secretary of State who, thanks to his mental alertness, experienced no difficulty in solving India's intricate problems, and always held the balance even.

II.—Home Administration.

(a) *Police.*

Police administration in India.

28. Referring to Police Administration in this Presidency, the *Kerala Sanchari*, of the 18th July, points out that, though it has not become what it ought to be, a comparison of the last ten or fifteen years' administration with that of the previous years will show that it has greatly improved, and that now-a-days criminals are seldom put to torture by the police, and observes that the authorities will do well to pay more attention to the selection of officers, especially Sub-Inspectors, whose pay should be so increased, as to attract graduates and people of social standing, and that the inclusion of non-officials in the *Selection Committee* shows that this matter has received the attention of the Government.

Kerala Sanchari, Calicut, July 18th, 1917.

The Commissioner of Police and the Madras procession.

29. Referring to the prohibition, by the Commissioner of Police, of a procession in Madras in connection with the recent interments and of a public meeting at Arni by the Assistant Superintendent of Police therein, the *Manorama*, of the 17th July, draws attention to the impropriety of such orders, congratulates the Collector of Malabar and the Police Superintendent therein on their action in this matter, and observes that all District officers will do well to remember that unnecessary interference on their part in such matters will, instead of doing good, only tend to create unnecessary stir and dissatisfaction among the people.

Manorama, Calicut, July 17th, 1917.

(*b*) *Courts.*

HINDU NESAN, Madras, July 18th, 1917.

The resignation of Mr. K. Srinivasa Ayyangar of the office of a temporary Judge of the Madras High Court.

30. The *Hindu Nesan*, of the 18th July, reproduces in Tamil the substance of the comments of the *Hindu* on this subject, which appeared in its issue of the 17th idem.

Adverting to the same subject, this paper observes as follows:—We would say that Mr. K. Srinivasa Ayyangar is a very bold man. Many there are who hanker after Government posts. Such men will not feel the least compunction even though they may be kept as temporary Judges for an indefinite length of time. But Mr. K. Srinivasa Ayyangar is not one who has such an attitude of mind. By continuing as a Judge of the High Court, he was only a loser in his income. He has decided to give up the post of a Judge, not covetous of the dignity of the silver mace to the risk of his income. It will be no wonder that such troubles occur until the regulations relating to the constitution of the High Court are amended.

LOKOPAKARI, Madras, July 23rd, 1917.

The Madras High Court.

Referring to the recent addition made to the number of the permanent Judges of the Madras High Court, the *Lokopakari*, of the 23rd July, observes:—It would have given satisfaction to the Indians if the Secretary of State for India had acted upon the recommendations of the Government of Madras. It has to be inferred that his object in not acting upon the said recommendations is to benefit the Anglo-Indians. In consequence of the present arrangement, Mr. K. Srinivasa Ayyangar, who had been a temporary Judge for two years, lost the chance of being confirmed, and resigned his office. The step taken by him is, indeed, a honourable one.

ANDHRAPRAKASIKA, Madras, July 16th, 1917.

Pattipadu news.

31. A correspondent to the *Andhraprakasika*, of the 16th July, says:—The Deputy Tahsildar of Pattipadu division adjourns cases many times if the parties are not prepared for a compromise. They are fortunate if they enter into a compromise. If they do not, the accused is fined heavily. However insanitary Pattipadu may be and however impure the water in tanks may be, nobody is there to remedy these evils. All the same, persons accused of nuisance, ryots who occupy lands unauthorisedly and cartmen who refuse to allow bamboos being taken gratis from their carts, are fined after being forced to admit their offences.

(*c*) *Jails.*

SWADESAMITRAN, Madras, July 20th, 1917.

Jail administration.

32. Adverting to the report on the Administration of Jails in this Presidency during 1916 and the order of the Government thereon, the *Swadesamitran*, of the 20th July, writes as follows:—Of the 91,956 persons incarcerated during the year, only 22,632 were prisoners who had been convicted. Though for the convenience of judicial administration, it is but necessary to proceed with the conduct of trials confining in jails a large number of persons who are charged with crimes, yet, as many of them might not be guilty and as we know that such persons are often ordered by the magistrates to be kept on remand in sub-jails, it is but just that the cases against them are disposed of as expeditiously as possible. While there is a decrease in the average number of days on which prisoners under trial in the Sessions Courts were kept in jails last year, there is an increase in the number of days on which prisoners under trial in the magistrates' courts were kept during the year. We think that this is due to the fact that the magistrates yield to the wishes of the police. Magistrates mostly accept the plea adduced by the police, that the prisoner, if released on bail, would tamper with the police witnesses and commit him to jail again and again. We believe that this often causes hindrance to the proper administration of justice. It is quite possible for the low-paid police subordinates to tamper with the witnesses of the accused in the same way as the prisoner can with the witnesses of the police. It will, therefore, be in keeping with justice, if the Government impress on the magistrates that it will be against the spirit of the law to remand a prisoner to custody, unless they suspect that he would abscond and not appear for trial before the court.

Ninety-four of the number convicted and sent to jail last year were below 16 years of age, while in the previous year this number was 148. This fell in

the number of juvenile offenders is a matter for satisfaction. If the authorities see that the juvenile offenders do not lose their sense of shame while in jail, it will be quite possible for these offenders to live an honest life after their release. The practice, however, prevails in certain places, of the police people watching their movements in their villages after their release and speaking about them to others. It is essential that this practice should be put an end to.

Of the 12,010 convicts released from jails last year, 2,801 are said to have lost their weight. The reason for this is not mentioned in the report, but the head of the department would have done well to have referred to this. If he is not aware of it, we trust he will ascertain the same and see whether there is anything wrong in the administration of the jails concerned. The efforts taken to educate the convicts and to impart instruction to them in religion bear testimony to the fact that the jail administration is now carried on with greater sympathy than before.

Jails in the Madras Presidency.

The *Sampad Abhyudaya*, of the 25th July, writes:—Owing to want of accommodation in the jails in the Madras Presidency, the prisoners have to be huddled like sheep. Their health is thus undermined. Seeing that more men than can find room in the jails are convicted, it is remarked in some quarters that the Magistrates are overzealous in warding off crime and that persons punished for petty offences are being thrown into the company of criminals. It seems desirable, therefore, to appoint a Commission to enquire into this matter.

SAMPAD ABHYUDAYA, Mysore, July 25th, 1917.

(*d*) *Education.*

The Patna University Bill.

33. The *Viveka Chintamani*, for July 1917, reproduces the comments of the *Swadesamitran*, of the 11th July on this Bill, which are abstracted in paragraph 39 of Report No. 29 of 1917.

VIVEKA CHINTAMANI, Madras, July 1917.

Educational department.

34. Referring to the very large number of Brahmans employed in this department as in the other departments of public service and to the appointment of personal assistants to the Inspectors and Assistant Inspectors of Schools notified in the *Fort St. George Gazette* of the 19th June 1917, the *Dravidan*, of the 20th July, observes that out of the 23 appointments of personal assistants, only 3 have been given to Non-Brahmans, that it cannot be believed that more Non-Brahmans with the requisite qualifications for this post are not available and that this injustice is due to the fact that in every department of public service, the Brahmans wield greater influence, and hopes that the authorities will hereafter at least consider the claims of the Non-Brahmans in the matter.

DRAVIDAN, Madras, July 20th, 1917.

A stir in the Caithness Hall.

35. Adverting to the commotion caused in the Caithness Hall attached to the Madras Christian College by the admission of certain Christian students therein the *Lokopakari*, of the 23rd July, observes:—There is a separate home for the Christians, and yet the conduct of the College authorities in coming forward to forcibly admit Christians with Hindus in the same hostel is creating unnecessary hatred among the students. It is an irregular procedure on the part of the managers of the institution to force social reform on the students with authority. As the Hindus are sub-divided into several classes, there is no union among them. We expect that the College authorities will consider well that such Hindu students cannot live together with Christians who are of a different religion altogether, and take steps to see that this excitement does not develop any further.

LOKOPAKARI, Madras, July 23rd, 1917.

Caithness Hall.

The *Andhrapatrika*, of the 17th July, says:—If it is a fact that the Christian College authorities are introducing into the Caithness Hall Christian students against the will of the non-Brahmin students in it, for whom that hostel is intended, the conduct of the authorities is unsatisfactory. This interference with the religious rules of the Hindus is sure to cause commotion in the Hindu society. It is not creditable for the authorities to stoop to this without the consent of the parents. What was the necessity for this new procedure? Hindus will not keep quiet if

ANDHRAPATRIKA, Madras, July 17th, 1917.

they think that their religious feelings have been interfered with. That is why the Government follow a neutral policy in religious matters and thus maintain peace. If the college authorities forget this they will bring discredit to the college. All the Hindus should, without minding the differences between the Brahmins and the non-Brahmins, unite together, firmly represent their opinions to the college authorities and thus free the students from their troubles.

HINDU NESAN, Madras, July 24th, 1917.

The first-grade colleges of Government in this Presidency.

36. Adverting to the reports on the working of the three First-grade colleges in this presidency during the year 1916–1917, the *Hindu Nesan*, of the 24th July, observes that, if the heavy expenditure incurred in the management of the Presidency College is also incurred in the case of the other two colleges, they would also turn out highly commendable results.

ANDHRAPATRIKA, Madras, July 16th, 1917.

A sad tale.

37. Under this heading the *Andhrapatrika*, of the 16th July, describes the difficulties of the student population in the course of which it writes:—The reports of the Government Colleges give a vivid picture of the difficulties entailed on the student population by the present system of education. How many students are not yearly landed in despair, having failed in their examinations, wasted their money and energy, physical and mental, and become good-for-nothing? Their life is gradually becoming more and more insupportable. . . There is no wonder in Mr. Stone not being satisfied with the proposal made by the Principal of the Rajahmundry College for remedying this evil. Examinations are like gambling. The number of text-books is fast increasing. The incidence of the questions is not regulated so as to include all the books. Questions bear on out-of-the-way and neglected nooks and corners and are calculated more to pluck than to test. The abnormal failure cannot be ascribed to defective teaching on the part of the professors or defective understanding on the part of the students. The appointment of examiners from the various colleges may, in some measure, set right this evil. It is natural that questions set by the examiners bear on the portions treated by them as important for purposes of teaching and this confers an advantage on the students of the metropolitan colleges under the present system of the selection of examiners. This leads to the flocking of students from the mufassal colleges to the metropolitan colleges, and to disappointment consequent on not securing seats therein. The Educational authorities have to remedy this evil. The number of students that waste their money and youth and are ultimately landed in despair is on the increase. Their only salvation lies in taking to national education, which provides both for their culture and their living. National Colleges are inviting them. Many are plucked in English. Why should they spend so much energy for acquiring a foreign language and come to disappointment? . . Why should youths, as Mr. Couldrey remarks, become victims to these unnatural slaughters, and have their future enveloped in darkness? . . May our countrymen, hereafter at least, give national education to their youths and contribute to national progress!

ANDHRAPATRIKA, Madras, July 18th, 1917.

Vernaculars.

38. The *Andhrapatrika*, of the 18th July, says in its leader:—The *Mahratta* says:—"The difference in ideals that now exists between the educated and the masses is due to our failure to give due importance to vernaculars. If prominence had been given to them in education and in the administration of the country, the country would have by this time risen to eminence." As stated by Mr. Gandhi, if the mother tongue is not respected, no method of self-government can make us fit for self-government. The importance which the people of Bombay are giving to their vernaculars is growing day by day. But they must recognise that to start vernacular schools, and to give importance to vernaculars in administration and in education the country should be divided into provinces on a language basis. Then facilities will be afforded for imparting higher education through the medium of the vernaculars.

ANDHRAPATRIKA, Madras, July 20th, 1917.

Schools and the *swadeshi* movement.

39. A correspondent to the *Andhrapatrika*, of the 20th July, says:—Our schools are rather so many markets for the sale of the books of foreign merchants than schools. They will be rid of this bad name if all the schoolmasters

and the Educational authorities see their way to prescribe books written and published by Indians. May the school authorities thus help on the *swadeshi* movement.

40. The *Andhrapatrika*, of the 20th July, represents a lady speaker to have said on the occasion of the opening of the Madanapalle National University College, that she was appointed to speak on behalf of the westerners, who have not properly understood national education methods and whose educational policy has brought about regrettable results in students both in mind and body.

ANDHRAPATRIKA, Madras, July 20th, 1917.

The western educational policy.

41. In an article contributed to the *Andhraprakasika*, of the 20th July, under this heading, a correspondent remarks that the present education concerns itself more to testing than to teaching, that education was better in the times of Doctor Miller and other former educationists, and that the examination scare contributes to the large percentage of failures in the Intermediate Examination.

ANDHRAPRAKASIKA, Madras, July 20th, 1917.

Education and students.

42. The *Desamata*, of the 18th July, publishes a Telugu version of the article by Mr. Earnest Wood on the subject which contains the following remarks:—Our educational system is not adapted to the ideals of the country, and calls for a revolution and not merely a reform therein. It is sixty years old, and is calculated to train youths for service in Government offices and not for enabling them to lead independent lives. . . Our present education has been the cause of the ruin of our national arts, and of virtues such as independence. It has been a plague to our patriotic spirit. While such are the facts, those that have introduced it forget that they are the authors of all these evils, and proclaim that we are useless in every way, devoid of enterprise and unfit for responsible public rights. . . The demand of the present generation for "complete life" cannot be discarded by anyone.

DESAMATA, Rajahmundry, July 18th, 1917.

National education.

43. The *Andhrapatrika*, of the 23rd July, in a leaderette under this heading, refers to the six objections raised by the *Times* against the imparting of instruction in the vernaculars and refutes them. It concedes that there is some truth in the sixth objection to the effect that, in the capital towns containing a mixed population, the use of English is necessary, and suggests as a remedy the division of the country into provinces on linguistic basis before attempting to impart education through the medium of the vernaculars, and establishing vernacular schools and colleges.

ANDHRAPATRIKA, Madras, July 23rd, 1917.

Vernacular schools and colleges.

44. The *Andhrapatrika*, of the 23rd July, writes under this heading:—The *Hindu* says that the discussion bore on the Government order prohibiting students from attending political meetings. We understand that all the Principals, with one exception, expressed themselves against the Government order. There is a report that the Principal of the Christian College declared that the order may lead to more evil than good. This order is difficult to enforce. Professors and lecturers of colleges must go to every meeting to note the names of their students. This is impossible, and police surveillance will be fruitless. . . It is said that a Principal proposed that a list of undesirable speakers must be published. . . The matter may be entirely entrusted to the Principals, who will impose healthy restrictions on their students to secure their well-being. If the report is true that the Principals gave such advice, we request His Excellency Lord Pentland to revoke his order and win the gratitude of all.

The same paper gives a Telugu version of the article of the *Hindu* referring to this meeting of the Principals and expressing its comments thereon.

ANDHRAPATRIKA, Madras, July 23rd, 1917.

Principals' Conference.

45. The *Desamata*, of the 18th July, expresses its gratitude to the Director of Public Instruction and the Government for having given a Teachers' College manned by Andhra teachers to the Telugu country.

DESAMATA, Rajahmundry, July 18th, 1917.

Teachers' College, Rajahmundry.

46. Referring to the suggestion made by the *Times of India* that the Indian Universities should try to provide employment to those that they educate, as certain societies attached to the Oxford and London Universities are doing

ANDHRAPATRIKA, Madras, July 19th, 1917.

The problem of earning their livelihood by the educated.

in England, the *Andhrapatrika*, of the 19th July, asks:—Will the Indian Universities discharge their duties even now. Our opinion is that, unless the Indians give their boys national education, this problem will not be satisfactorily solved.

SWADESHABHIMANI, Mangalore, July 20th 1917.

The increasing cost of school Education.

47. A correspondent of the *Swadeshabhimani*, of the 20th July, complains that the cost of maintaining children at school even in the lower classes, has increased enormously during recent years chiefly owing to the present practice of changing text-books every year, so that it is no longer possible to use them for the younger children in succession and the enormus demands made on the students in regard to costly exercise books and other stationery articles.

KERALA PATRIKA, Calicut, July 21st, 1917.

Compulsory education.

48. In commenting favourably on the Bill to be introduced by the Hon'ble Mr. Krishna Rao, making education compulsory in municipal towns, the *Kerala Patrika*, of the 21st July, points out that, in addition to the increased grant which may be expected from the Government, it may necessitate the imposition of a special tax in certain municipalities, which in view of the importance of the subject, cannot be grudged, and hopes that the few defects in the Bill, the exclusion of female education from its scope for example, will be got rid of at its committee stage.

MANORAMA, Calicut, July 24th, 1917.

Students and politics

49. Referring to the recent conference of the principals of the first- and second- grade colleges in the presidency at the Banqueting Hall at Madras, the *Manorama*, of the 24th July, endorses the remarks of the principals, congratulates them on their having freely and boldly expressed their views, instead of encouraging the Government to walk through a wrong path, and hopes that the Government will not reject their views altogether.

QAUMI REPORT, Madras, July 23rd, 1917.

A Muslim College in Madras.

50. The *Qaumi Report*, of the 23rd July, writes:—In the columns of our issue of the 5th instant we wrote that Muhammadans have an idea that Government can bring about reconciliation and concord between both parties and gather together the different factions under its wing. We do not despair of His Excellency Lord Pentland taking as much trouble and interest in the establishing of a Muslim College in Madras as His Honour Sir James Meston took in the founding of a Shiah College at Lucknow.

Subsequently, on the 13th July, the Hon'ble Mr. Justice Abdur Rahim published his statement in which he showed that the college should be established in Madras. The next day we threw further light on the subject. The decision of the Government in the matter was anxiously awaited and speculation was rife as to what the Government procedure would be; whether it would maintain its former neutral attitude, or give effect to our proposal of the 5th instant.

It is very gratifying to learn that, just as Justice Abdur Rahim concurred in our views, His Excellency Lord Pentland has caused our hopes to be realised. On Thursday last, His Excellency held a conference, consisting of a few official and non-official members, at which it was unanimously resolved that a Muslim College should be established in Madras, and that the Government should supplement Muhammadan efforts and assistance.

We are deeply indebted to His Excellency for rightly appreciating the nature of this domestic squabble among the Mussalmans and for acceding to our request that he should endeavour to bring the various factions together under his personal patronage.

In this His Excellency has, up to a certain point, been successful.

The editor sums up the past situation in the concluding lines—

What the sage performs the fool will do,
But after exposure to public contempt a thousand times.

(e) *Local and Municipal.*

SWADESAMITRAN, Madras, July 18th, 1917.

Water-supply in Madras.

51. Adverting to the question of water-supply in the city which was discussed in the recent meeting of the Corporation of Madras, the *Swadesamitran*, of the 18th July,

writes:—The Corporation authorities either supply filtered water inadequate to the requirements of the people, or else grow wild with complaints about this inadequate supply and provide a liberal supply of unfiltered water. Is it after all for this that fifty lakhs of rupees of the people's money had been spent? From the statement made three years ago by Mr. Lloyd, the then President of the Corporation, when the water works were opened by His Excellency Lord Pentland, it appeared that the water scarcity in Madras had ended. But judged by experience, all the statements then made now seem to be like those made in a dream. What is the reason for the filters being now found insufficient? Is the salary that is paid to the Special Engineer a mere waste as observed by Mr. K. N. Ayya Ayyar in yesterday's meeting? Whatever that may be, when will there be a relief from this condition? When the President notified some days back that there would be a continuous supply of water hereafter, he warned that it should be boiled and used. What good can the people derive from this advice when it is not possible to enforce them to boil and use the water? Many people drink water from the street taps, unable to contain their thirst, while passing on the way. Further, it will be an impossibility for many to boil the water even in their houses on account of the high price of firewood. Is it really necessary that the water should be boiled before use? Even this is not known. Colonel Donovan himself stated that he could not say whether filtered water mixed with unfiltered water could or could not be deemed to be scientifically fit for use, unless it was examined. This water is being daily examined in the Guindy Institute. It was decided yesterday by the Corporation to send for the results of this examination and ascertain the opinion of experts thereon. Whatever the opinion of the scientists may be, from a commonsense point of view, the supply of water appears to be in a pitiable condition. If the heavy expenditure incurred in this connection is to be justified, the supply of filtered water alone should be preferred. If it is said that the supply of filtered water mixed with unfiltered water is not injurious to health, the money already spent for the purpose has only been spent in vain. As this matter has caused party feeling in the Corporation, the interests of the tax-payers are prejudicially affected. The Government, too, are quietly countenancing all this. As this city is the head-quarters of the Government, it is their duty as well to see to proper supply of water being made therein. The people would be anxiously waiting to see what action the Government would take. Until this problem is finally solved, they will have to suffer from diseases such as dysentery, as the result of using the present supply of water, if the opinion of the Health officer happens to be correct.

The *Mahavikatadutan*, of the 21st July, reproduces the above. — Mahavikatadutan, Madras, July 21st, 1917.

Water-supply in Madras.

The *Viveka Chintamani*, for July 1917, reproduces the comments of the *Swadesamitran* of the 11th July on this subject, which are abstracted in paragraph 47 of Report No. 29 of 1917. — Viveka Chintamani, Madras, July 1917.

Water-supply in the city.

The *Andhraprakasika*, of the 14th July, expresses its disappointment at the inability of the Corporation of Madras to supply the required quantity of filtered water. It says that the poor cannot afford to boil the mixed water now let out before drinking it. It asks who will boil the water for houseless beggars, etc., in the city. There is danger of contagious diseases bursting out and ruining the city. The Corporation, says the paper, will do well to supply even at an additional cost only filtered water at all times of the day. — Andhraprakasika, Madras, July 14th, 1917.

Water-supply in Madras.

The *Andhraprakasika*, of the 18th July, refers to the present drinking water-supply in Madras and suggests that to obviate the present evil, the authorities should sink some deep wells and use the water thereof for purposes of watering roads, etc., supplying filtered water for drinking only. — Andhraprakasika, Madras, July 18th, 1917.

Corporation of Madras.

52. The *Iswa-ul-Islam*, of the 12th July, republishes the comments of the *Hindu* of the 4th idem, on the subject of water-supply in the city of Madras abstracted in paragraph 30 of Report No. 28 of 1917. — Iswa-ul-Islam, Madras, July 12th, 1917.

HINDU NESAN, Madras, July 20th, 1917.

Corporation of Madras.

Referring to the conduct of Mr. Molony, the President of the Corporation of Madras, at the meeting of the Corporation held on the 17th July 1917, in giving his casting vote in favour of those who opposed the recommendations of the committee appointed to consider the removal of the Special Engineer's office to the Ripon Buildings, the *Hindu Nesan*, of the 20th idem, writes:—We accept that Mr. Molony has great powers of management. But, sometimes, he is very obstinate and acts as he pleases even infringing the regulations of the Corporation. This is not desirable. What for have so many commissioners been appointed? The object of their appointment is to enable the President to act in consultation with them on important matters, while they give their opinions in the interest of the citizens. While such is the case, is it proper for the President to set aside the regulations and act as he likes paying no heed to the opinions of the commissioners? If, when the President was informed that a requisition would be made by ten commissioners for the purpose of convening a special meeting to reconsider the resolution regarding the location of the Special Engineer's office, he ordered for the renewal of the lease of the building in which that office is at present located, does it not prove that he pays no heed to the commissioners? It is not at all proper for the President to act infringing the regulations of the Corporation and without caring for the views of the commissioners. The President seems to have said that, even if the commissioners requisitioned for the convening of a special meeting, he had the discretion to fix the date of the meeting. This statement of his does not show his skill. No explanation can be offered for the orders given by him to execute the rental agreement, knowing that the commissioners proposed to requisition him for a special meeting. It is strange that Mr. Molony has, instead of taking the commissioners to be his colleagues, deemed them to be persons who should nod their heads to whatever he said.

HINDU NESAN & DRAVIDAN, Madras, July 20th, 1917.

Revenue Officer of the Madras Corporation.

53. The *Hindu Nesan* and the *Dravidan*, of the 20th July, express their satisfaction at the appointment of Khan Bahadur Bazl-ul-lah Sahib Bahadur as the Revenue Officer of the Madras Corporation.

ANDHRAPRAKASIKA, Madras, July 20th, 1917.

Revenue officer, Madras Corporation.

The *Andhraprakasika*, of the 20th July, is gratified to learn that the present Senior Presidency Magistrate, Madras, has been appointed the Revenue officer, Madras Corporation.

HINDU NESAN, Madras, July 21st, 1917.

Sanitary arrangements in the Corporation.

54. Adverting to the minute of dissent recorded by Sir D. E. Wacha in the report of the committee appointed by the Bombay Corporation to consider and report on the proposal to provide for certain sanitary arrangements being made for the comforts of the lower classes who reside in huts in certain crowded parts of the city, the *Hindu Nesan*, of the 21st July, says:—The observations of Sir Wacha about the Bombay Corporation apply equally to the Corporations of other presidency towns. Lack of funds is the usual cry that is raised against any sanitary reforms proposed. This plea will never cease to be adduced. The sanitary arrangements that must of necessity be done must indeed be done.

DRAVIDAN, Madras, July 24th, 1917.

Local self-government.

55. The *Dravidan*, of the 24th July, reproduces in its leader in Tamil the substance of the leader of *Justice* on the same subject in its issue of the 5th idem.

HITAKARINI, Ellore, July 15th, 1917.

Akidu Road.

56. A Bhimavaram correspondent to the *Hitakarini*, of the 15th July, complains that the Akidu Road, which is always under heavy traffice, is in great disrepair, and prays that the authorities may take steps to see that it is repaired so as to be fit for traffic. He remarks that the road had never been in such a miserable condition before the advent of the present Taluk Board Assistant Engineer, and that the evil is due to the want of authority on the part of the Taluk Board to exercise any control over the engineering staff.

ANDHRAPATRIKA, Madras, July 18th, 1917.

Water scarcity in Nizampatnam.

57. A correspondent to the *Andhrapatrika*, of the 18th July, draws the attention of the Taluk Board concerned to the difficulties experienced by the people of Nizampatnam, Repalli taluk, in getting a supply of drinking water in that village, and prays that the Taluk Board may take steps to free them from water scarcity.

58. The *Andhraprakasika*, of the 20th July, is gratified to learn that the officials and the non-officials forming the committee appointed to enquire into the law relating to the reform of District Municipalities have agreed on the points that came up for discussion. It says that it is praiseworthy on the part of the rulers to consult non-officials and approve of their advice.

ANDHRAPRAKASIKA, Madras, July 20th, 1917.

The District Municipalities Act.

(*k*) *General.*

59. The *Swadesamitran*, of the 13th July, reproduces in Tamil the review by the *New Statesman*, a western paper, of a book on the Indian morals and nationality, by Mr. Benton, a retired member of the Indian Civil Service, and the review is said to contain the following observations:—The attitude of our Government towards the education and religion of the Indians is an instance to illustrate how far they have failed to understand the spiritual and intellectual life of millions of the Indian people. The attachment of the Indians to their religion cannot be measured. Yet 90 per cent of the civilians pay very little attention to this fact. It is indeed shameful even to think of it. If the authorities of the Government only show hearty sympathy towards the Indians, the people of the east and the west can move with each other more intimately. The feelings of one party will be wounded. When it is seen that such sympathy has not in the least been shown by the authorities. We will tell Mr. Benton the reason why the educated Indians grow to be anarchists. It is not because they swerve from the righteous path of life while they read in the Government Schools, that they become anarchists. The reason is indeed the growth in their minds of the feeling that the authorities are not showing any sympathy towards the religious, spiritual and political aspirations of the people.

SWADESAMITRAN, Madras, July 13th, 1917.

The authorities and the people.

60. In the course of a communication from a correspondent under the heading the "Arrogance of Brahmans and the evil resulting therefrom" published in the *Dravidan* of the 17th July, the following observations occur:—The injustice caused to others by those, who have come out in this city of Madras and elsewhere, styling themselves as Brahmans, is not small. In the beginning they approached our people as household priests and made a living by this profession. Now, by the grace of Kali (the deity of the Yuga) they pass B.A. and B.L. and enter service in big offices. If there are 10 Brahmans and 5 non-Brahmans in an office, all these ten join together, grow intimate with the officers and try to oust the aforesaid other castemen who are our people. If the officers do not yield to their wishes, they secure recommendations to the highest officer and see that the other castemen are completely removed from their office and replaced by Brahmans. Do officers in charge of every office notice this? No. Even if they sometimes do, these Brahmans say something or other to them and hush it up. Besides, these Brahmans tom-tom and blab that they alone belong to the high caste. But they come in large numbers, like swarms of bees, to receive with open arms the alms that are being given to them by our people. Do these belong to the high caste or do we? Even from the standpoint of the Sastras, there is indeed no reason to make such a statement. For, they say that the Brahman came out from the face of Brahma, the Kshatriya from his shoulders, the Vaisya from his abdomen and the Sudra from his foot, and that those that came out of the face alone are, therefore, of the highest caste. If what they say is true, Brahma should have indeed created men in different ways to suit the different castes. But there is in fact no such thing. All men are exactly of the same type. If a tree grows up with flowers and fruits, can one of its branches yield sweet, one sour, one brackish and one bitter fruits? Many of these Brahmans are still ignorant of this and vaunt that they alone form the high caste, and our men still trust these Brahmans and allow themselves to be duped. These Brahmans attempt to join together and completely root us out. I hope that hereafter at least you will not allow them to conduct the ceremonial rites on the occasion of marriages, etc., in your homes.

DRAVIDAN, Madras, July 17th, 1917.

Brahmans and Non-Brahmans.

In the course of a letter from a correspondent published in the *Dravidan* of the 20th July, the following observations occur:—We should firmly believe that the time has come

DRAVIDAN, Madras, July 20th, 1917.

Brahmans and Non-Brahmans.

for us to acquire all rights. It is our duty to help the Non-Brahman brethren to advance in every respect. Alas! It is indeed regrettable that, instead of doing this, the Non-Brahmans, both rich and poor, have not given up the practice of making presents of all kinds to the Brahmans alone. The Non-Brahmans should not hereafter acquiesce in the fraudulent deeds of Brahmans, done under guise of friendship, as the object of the latter is indeed to root out the Non-Brahmans completely. Is it not the money of Non-Brahmans that makes the Brahmans treat them with contempt? Is it the result of destiny or the fruit of past actions that Non-Brahmans should construct temples and choultries at great cost and allow Brahmans to earn a living therefrom?

DRAVIDA PATRIKA, Madras, July 18th, 1917.

The internment of Mrs. Besant and Messrs. Arundale and Wadia.

61. The *Dravida Patrika*, of the 18th July, publishes the proceedings of a public meeting held in the village of Agaramangudi, near Ayyampet in the Tanjore district, under the presidency of Mr. Ramanuja Achariyar of Kumbakōnam, to protest against these internments. The president of this meeting is reported to have spoken to the public about the past and the present condition of India, the Congress and the Home Rule movement. Many of those present at the meeting are stated to have taken the vow of buying *swadeshi* goods only.

SWADESAMITRAN, Madras, July 18th, 1917.

The *Swadesamitran*, of the 18th July, publishes in Tamil the proceedings of a public meeting held in Mylapore on the 16th idem, under the presidency of the Hon'ble Mr. B. N. Sarma, protesting against these internments. The proceedings are published in extenso in the *Hindu* of the 17th idem.

This paper also publishes in Tamil the proceedings of the meetings held in this connection on the same date at Kumbakōnam, Madura, Tanjore and Satyanagaram. In the meetings held at the first three places, those present were exhorted to take the vow of buying *swadeshi* goods only. The last two meetings were held under the auspices of the local Home Rule Leagues.

The same paper publishes also the proceedings of the public meetings held at Rameswaram, Idamanal and Tirumullaivasal to protest against these internments. People present at the last two meetings are reported to have been asked to take the vow of buying *swadeshi* goods only.

The same paper reproduces in Tamil the substance of the letter written to the *Hindu* of the 17th idem by its London correspondent regarding these internments and the repressive measures adopted by the Government.

SWADESAMITRAN, Madras, July 20th, 1917.

The *Swadesamitran*, of the 20th July, publishes, as reported by correspondents, proceedings of public meetings held at Panruti, Palghat and Tirumiyachchur on the 16th idem to protest against these internments. A resolution was passed at the last meeting to purchase and patronize *swadeshi* goods as far as possible. At Palghat, those present at the meeting were exhorted to take a vow to purchase only these goods.

The paper also publishes from the pen of a correspondent the proceedings of a public meeting held at Sattur where resolutions are stated to have been passed to protest against these internments and to continue the efforts made for the acquisition of Home Rule under the British Empire.

PRAPANCHAMITRAN, Madras, June 24th, 1917.

The internment of Mrs. Besant and her two colleagues.

The * *Prapanchamitran*, of the 24th June, writes as follows on this subject:—We would venture to say that the order of the Governor to intern these three persons, who worked for the welfare of the poor people, in these days, when England has taken part in the great war, the like of which was never seen before, to crush the tyranny of Germany, and when it is imperative to pay more attention to gain the love and co-operation of the Indians and to collect contributions for the war, clearly shows his short-sighted policy which is opposed to the principles of the liberal party to which he belongs. We will consider that the internment, in her seventieth year, of the lady, who is worshipped as a deity by the people, is good in one respect. The crucifixion of Christ was the cause for the spread of Christianity in the world. Muhammadanism acquired prominence through the troubles experienced by Muhammad Nabi. Similarly, it is a fact

*Received during the current week.

accepted by the *Sastras*, that the endeavours now and then made for the reformation of the world have acquired strength only through the sufferings of the initiators. This is not a fact unknown to Lord Pentland Though we are glad that his stringent repressive measures have been helpful towards the development of such eminent qualities as union and patriotism, yet we are overtaken by sorrow that the action of the Madras Governor is not in keeping with the saying that the British flag has been hoisted for establishing liberty, equality and brotherhood.

Tuberculosis Institute.

62. The *Swadesamitran*, of the 19th July, reproduces in Tamil the letter written to the press by Doctor Nanjunda Rao regarding this Institute, which appears in the *Hindu* of the 18th idem.

SWADESAMITRAN, Madras, July 19th, 1917.

A tuberculosis hospital at Madras.

The *Andhrapatrika*, of the 20th July, gives a Telugu version of the letter to *New India* of Mr. Nanjunda Rao criticising the advisability of establishing a tuberculosis hospital at Madras.

ANDHRAPATRIKA, Madras, July 20th, 1917.

Mr. Camberlain.

63. The *Dravida Patrika*, of the 18th July, writes:—The resignation of Mr. Chamberlain of the office of the Secretary of State for India, at the present juncture, has given great relief and satisfaction to the Indians. It may, perhaps, cause regret to many of the bureaucrats in India and the Anglo-Indian Press, as Mr. Chamberlain conducted himself as one supporting their views. It is the principle of many of the Hindus not to speak ill of those that are dead and those that have retired from service. It is not our object to infringe this principle. But it is our duty to give out the truth so far as it relates to public affairs. At the time he was appointed the Secretary of State for India, the Indians did not receive the nomination with much satisfaction as he belonged to the conservative party. But the bold attitude taken by him in support of India, when the Manchester merchants raised a loud cry against the increase of cotton duty by the Government of India, caused great satisfaction to the Indians. Then he spoke impartially caring for justice alone. The proceedings of the Imperial Conference also were in a way responsible to draw the Indians nearer to him. The nomination by him of Mr. Bupendranath Basu as a member of his council is also worthy of notice. But the statements recently made by him in the Parliament about the internment by the Madras Government of Mrs. Besant and her two colleagues and the action of the authorities in India led to the abatement of the confidence which many of the Indians had in him.

DRAVIDA PATRIKA, Madras, July 18th, 1917.

Mr. Chamberlain.

The *Andhrapatrika*, of the 13th July, says:—Whatever might be the reason for Mr. Chamberlain's resignation, his administration did not satisfy the Indians. His knowledge of India and the ideals of the Indians was so small that the Indians called him the "no nothing Chamberlain." He had to depend on his subordinates. He used to nod his assent to everything done by them and never did anything independently manifesting his individuality. Every one considered his reply regarding the recent internments as insipid. It would have been better if he had enquired into the matter and then given his opinion. Instead of doing so, he tried to justify the internments on the strength of the reports sent to him. This dissatisfied the Indians. Responsible leaders like Mr. Wacha informed the Prime Minister of the resentment and surprise that the words of Mr. Chamberlain have caused to the Indians. But the heart of Mr. Chamberlain is pure. In the matter of the raising of import duties in India, he fought with the Lancashire merchants on behalf of the Indians. If it is a fact that Mr. Montagu is to be appointed, that may do some good to India. Mr. Chamberlain took up the responsibility of office at a critical juncture and did honest work. We sympathise with him.

ANDHRAPATRIKA, Madras, July 13th, 1917.

Mr. Chamberlain's resignation.

Under this heading, the *Andhraprakasika*, of the 14th July, says:—The advocates of immediate Home Rule say that after hearing of the internment of Mrs. Besant and others the Prime Minister and His Majesty the King-Emperor got angry with Mr. Chamberlain and reproved him harshly, and that this is the chief reason of

ANDHRAPRAKASIKA, Madras, July 14th, 1917.

his resignation. This is not to be believed in. It is not a fact that Mr. Chamberlain gave his assent to the order of internment without the knowledge of the Prime Minister and His Imperial Majesty. If the Prime Minister and His Majesty the King-Emperor reproved Mr. Chamberlain, why did they not cancel the internment, and thus remedy the wrong? So we think that the surmise of the Home Rulers, made out of youthful enthusiasm, is not right at all.

It cannot be said that Mr. Chamberlain is comparable to the distinguished State Secretaries. We think he has nothing in common with Mr. Morley. When Mr. Chamberlain was appointed as Secretary of State certain newspapers remarked that he was altogether useless, but those very newspapers began to applaud him when on behalf of India, he made a bold stand against the threats of Lancashire merchants in the matter of the additional import duties in India. From the moment of his appointment as State Secretary for India, he had been following a liberal policy. We were hoping that he, who was praised by the very same men who first decried him, would become a true friend of India. We even heard that he would be liberal in granting some political concessions to our country after the war.

Immediate Home Rulers want complete self-government after the war. Non-Brahmans want separate representation for separate classes. The Maharaja of Bikanir said that the Government would grant to India some political concessions after the war. The Government do not publish what reforms they are going to introduce after the war. At this juncture a firm person should be appointed as Secretary of State for India. It may be said that Mr. Montagu who has personal acquaintance with the State of affairs in India is a fit man for the post. He has great love for India. If he is appointed, Indians will be gratified.

DESAMATA, Rajahmundry, July 18th, 1917.

The resignation of Mr. Chamberlain.

The *Desamata*, of the 18th July, writes in its leader under this heading:—The few small political privileges that we had of late, we had during the tenure of the office of the Secretary of State by Mr. Chamberlain. They are, the representation of India in the Imperial War Conference, the creation of an additional Indian membership in the Council of the Secretary of State for India, and the increase of the tax on cotton imports. These privileges are not, however, of much consequence to us. Judging from the repressive policy of the Governments in India, representation in the Imperial Conference does not appear to have led to any change in the angle of vision of our rulers. At a time when the abolition of the India Council is desired, it gives little consolation that an Indian member has been added on to it. The increase of the taxes on the cotton imports is but a temporary war measure. . . It is said that Mr. Montagu belongs to the liberal party and has some sympathy for Indian aspirations.

ANDHRAPATRIKA, Madras, July 19th, 1917.

Resignation of Mr. Chamberlain.

The *Andhrapatrika*, of the 19th July, gives a Telugu version to the following effect of an article from the *Indian Patriot* which is said to have republished it from the *Amrita Bazaar Patrika* on this subject:—There is a school in a village. The schoolmaster was a very cruel and hard-hearted man. He used to beat boys to death and close their ears. By God's grace he died. All the boys were delighted as if their troubles were over. An intelligent lad among them said: "Why are you so jubilent. As the proverb goes: If a man who eats fowls is gone, one who eats sheep may come instead. Our fathers will not keep quiet; because this schoolmaster has died. They may bring in a man still more cruel. For the termination of our troubles the only means is that our fathers should die." The delight felt by the Indians on account of the resignation of Mr. Chamberlain is like the delight of the said schoolboys.

DRAVIDAN, Madras, July 19th, 1917.

The exodus to the hills.

64. Adverting to the observations incidentally made in the report of the Mesopotamia Commission regarding the exodus of the Government of India to the hills, the *Dravidan*, of the 19th July, observes:—It is impossible for officers, who have to use their brains with the sweat of their brow dripping on the ground, in the discharge of their Executive and Legislative functions, to remain here during the summer without resorting to the hills. Even a man of very low status, who has the funds to go

to the Nilgiris, will not decline to go there. So it is not in the least justifiable to object to the exodus of the Government to the hills merely on the ground that it involves heavy expenditure. This exodus does not in any way interfere with the work of the Government, and is found to be necessary to save the officers from the excessive heat of the sun. It is only those persons who are highly ignorant and cherish evil thoughts, and who are actuated by strong jealousy and false patriotism, that will condemn and scoff at the action of the Government in going to the hills. But this condemnation should be treated with indifference.

65. Referring to the report of the Mesopotamia Commission and the appointment of Mr. Montagu as the Secretary of State for India, the *Swadesamitran*, of the 19th July, writes:—

SWADESAMITRAN, Madras, July 19th, 1917.

The new Secretary of State for India.

Two or three defects in the administration of India have been brought to light by this report. It is necessary that we should refer to one or two of them. The first is that relating to the arrangement made by the late Commander-in-Chief, Lord Kitchener, after great altercation with Lord Curzon, regarding the political relations which should obtain between the Military Department and that of general administration. The weakness of that arrangement is now said to be the cause of the present mismanagement. The second is the condemnation in the report of the delay caused in the conduct of business by the exodus of the Government of India to the hills. The third is the observation made in the report that the mutual responsibility between the Secretary of State and the Government of India has not been properly defined, and in consequence great blunders had been committed, in connection with which Mr. Chamberlain and Lord Hardinge are liable to blame. It is in order to refute this charge that both of them tried to resign their respective offices so that they might freely defend their cause in the Parliament. As Lord Hardinge was holding an office in the Civil Service which carries a permanent pay, his resignation has not been accepted but he has been permitted to defend himself. But Mr. Chamberlain, who was holding an office connected with the Parliament, seems to have made up his mind to give up the same while matters relating to his conduct were to be discussed in the Parliament. Whatever may be his reason for giving up the office, it is unnecessary for us to say once again that no Indian is dissatisfied with his resignation. It is our duty to express to Mr. Montagu, who was formerly the Under Secretary of State for India under Lord Morley, our immense satisfaction at his having accepted that office in place of Mr. Chamberlain especially at this juncture. It will be in the memory of our readers that under Lord Morley he supported and completed the reforms relating to the Legislative and Executive Councils. The bureaucrats are now stringently adopting repressive measures with the help of the Viceroy and the full support of Mr. Chamberlain, who was till now the Secretary of State for India, in such a way that these reforms may, as far as possible, prove to be ineffective, and may not be extended. The result is that many patriots have to lose, without any judicial trial even the preliminary rights to which the subjects of a country are naturally entitled. At the time when the great war broke out, Lord Hardinge, the then Viceroy, supported with magnanimity the loyalty and patriotism of the people and encouraged them to sacrifice men and money profusely for the war. After his retirement from office, the broad view that is being taken throughout the empire on account of the great services rendered by him to the war and the movement that is going on as a result of this war, for reforming the world have spread very widely among the people. However, in the actions of the bureaucrats, it is indeed difficult to find either the liberal views consistent with the above, or an earnestness in the matter of the Indians acquiring Home Rule soon. In this situation, repressive measures are resorted to both openly and secretly and actions taken so that the Home Rule agitation may be suppressed in every possible way, and this has given rise to a condition of increased excitement and anger among the people. The Indians are making sacrifices of money and other materials and are fighting, shoulder to shoulder, along with the other members of the empire, for the successful termination of the war which was begun to crush the enemy who has indeed come as an opponent to truth and liberty. This new feeling has been created even in the rural parts of India, and the reciprocity that

is being shown to us by the other members of the empire is also being commended. All the Indians, therefore, are with immense faith and eagerness hoping that, on the reconstruction of the empire after the war, they will also acquire self-government and an equal position in the empire and that the British rule will continue long. How can it be said to be good statesmanship at this juncture to intern persons revered by the people, to subject lectures and newspapers to restrictions and make endeavours to suppress the Home Rule agitation? All Indians have confidence in Mr. Montagu that he has the acuteness of intellect to rightly realise the present situation and rectify the same. Would he boldly make use of his ability and his experience of the bureaucrats and change the present policy and adopt the principles of Home Rule? The Indians eagerly await his reply and decision in this matter. In this they have for their support the statement made by him in the Parliament when the Report of the Mesopotamia Commission was discussed. What he said then was that those responsible for the administration of the Government of India should conduct themselves in such a way that they are more responsible to the Indian public than to the authorities at home. This indeed is the object of the reforms proposed by the great assemblies here. If he is prepared to give a liberal interpretation to his words and adopt them with courage, Mr. Montagu should set aside the illiberal proposals for reform submitted by the Government of India, and give effect to the liberal reforms suggested by the great assemblies here. This indeed is the proper course for him to follow.

HINDU NESAN, Madras, July 19th, 1917.

Adverting to the appointment of Mr. Montagu as the Secretary of State for India, the *Hindu Nesan*, of the 19th July, writes:—This news will give satisfaction to all Indians, for, during the four years he was the Under Secretary of State for India he has shown beyond doubt his care and sympathy for the welfare and the comforts of the Indians. He even toured throughout India to personally learn her condition. Is there no difference between a Secretary of State for India who never came to India but attends to the disposal in London of matters relating to India relying on the despatches of the Government of India, and a Secretary of State who toured throughout India, consulted the opinion of the officers of the Government and a few of the leaders of the people at different places about Indian affairs and returned home after learning the true state of India and her people? Others cannot know of the magnificence of India and of the greatness and weakness of the Indians. If the Secretary of State for India belongs to the Conservative or the Unionist party, it is not possible for him to do any good even though he knows personally of matters relating to India. But Mr. Montagu is neither a Conservative nor a Unionist, but belongs to the political party of Liberals. As such, we can safely trust that he will do all the good he can to India during his tenure of office as the Secretary of State.

DRAVIDAN, Madras, July 20th, 1917.

The new Secretary of State for India.

The *Dravidan*, of the 20th July, writes:—We trust that the nomination of Mr. Montagu as the Secretary of State for India will give pleasure to all. He is a gentleman of vast knowledge and broad views. He not only has wide experience of matters relating to India, but is also inclined to afford all facilities for her advancement. It is indeed most fortunate for her to have him as her Secretary. At this time when everything is in confusion and disorder on account of the war, the appointment of a kind-hearted and sympathetic person as the Secretary of State for India is highly desirable, and the nomination of Mr. Montagu to that office would, therefore, be acceptable to all. There is not the shadow of doubt that he will ever act for our good as did Lord Hardinge, who, during his tenure of office as the Viceroy, ascertained the opinion of the people, and worked day and night for their advancement. This will indeed result in harmonious relations being established between the Government and the people and root out all differences of opinion among them. In this matter there is room to believe that the regime of Mr. Montagu will be productive of greater benefits than that of Mr. Chamberlain.

SWADESAMITRAN, Madras, July 21st, 1917.

The *Swadesamitran*, of the 21st July, observes:—The adverse comments made by the Anglo-Indian press in India on the nomination of Mr. Montagu as the Secretary of State for India bear strong testimony to his liberal political views

We must note that it is natural with the Anglo-Indians to write in the same strain of statesmen like Lord Ripon, Lord Morley and Lord Hardinge, who showed sympathy towards the feelings of the Indians. The *London Times*, which is accustomed to write prejudicially to our progress, supporting the bureaucracy, has already given a severe warning to the new Secretary. It says that the statement made by him regarding the reforms to be introduced in the Indian administration should be deemed to be an expression of his own opinion and not as a definite pronouncement in his official capacity. The *London Times* is again alarmed at the statement recently made by him in the Parliament, that a larger share of the responsibility in the administration of India should, in course of time, be given to the Indians, and says that this is not the policy to be adopted by one holding office of the Secretary of State. But we must point out that the warning given by that paper is not proper. He has expressed similar views in connection with the administration of this country while he was the Under Secretary of State for India. He stated in the Parliament some years back that the two important problems worthy of consideration were, how much of the powers of control the Parliament have over India should be delegated to the Indians and how the powers that remain with them should be exercised. As, after the close of the war, the time would come for a solution of these problems with a liberal spirit, it will no longer be possible to put off the consideration of these without coming to a final decision thereon.

LOKOPAKARI, Madras, July 23rd, 1917.

The *Lokopakari*, of the 23rd July, expresses its satisfaction at the appointment of Mr. Montagu as the Secretary of State for India for the same reasons as those advanced by the *Swadesamitran* and the *Hindu Nesan* of the 19th idem, and trust that, during his tenure of office, the administration of this country will be conducted with due regard to the aspirations of the people and that it will, therefore, be conducive to their advancement.

ANDHRAPATRIKA, Madras, July 19th, 1917.

The new Secretary of State.

The *Andhrapatrika*, of the 19th July, writes under this heading:— New aspirations have sprung in the minds of the people of India in accordance with the times. The ideal of *swaraj* is agitating their minds. Our rulers do not like this and the Government of India is also opposed to it. Constitutional agitation is thus suppressed. The Defence of India Act is employed to put down political agitation. Internments are increasing in number. Mr. Chamberlain, who has been the Secretary of State for India till now has not been able to understand the condition of things in the country personally and he gave his assent to the repressive measures. The people are growing more and more despondent. While things stood thus, as if it was a God-send, the Mesopotamia Commission's report was published and the Government intended to appoint a special tribunal for the trial of those who were therein stated to be at fault. Mr. Chamberlain was also found fault with. We have already declared that the appointment of such a tribunal was not in keeping with the honour of the country. Mr. Chamberlain could not bear the dishonor shown to him and he resigned his appointment. The trial was given up on the advice of the English people. The *Madras Mail* thereupon rejoiced supposing that Mr. Chamberlain would withdraw his resignation. For some reason or another he did not change his mind. He might have felt the burden of Indian administration too much for him. Though he is kind-hearted, it must be said that it was for his good to have given up the responsibility of Indian administration, as he had little knowledge of the country.

The resignation of Mr. Chamberlain has proved a blessing for India. . . It is but natural that the people should eagerly expect him (Mr. Montagu) to show that unflinching courage which he showed when partition of Bengal was annulled. Unlike Mr. Chamberlain, who knows nothing of India, Mr. Montagu possesses knowledge of India gained by experience and he is also well disposed towards it. He is only 38 years old. He is not therefore too old to learn new opinions and to change the old if necessary. . . Mr. Montagu does not like that the bureaucracy should merely for the sake of prestige disallow a change, even when change is absolutely necessary. A few years ago Mr. Montagu said that it is the principal duty of Government to work for the prosperity of the subjects and that it is not statesmanship to stand in the way of the progress of the people. On the 12th instant in his speech in the House of Commons on the question of the

Mesopotamia Commission's report, he emphatically asserted that the Indian Government should adopt a form of administration more responsible to the Indians. It is not therefore surprising that the Indians should be glad that Mr. Montagu who possesses such excellent ideals should hold the reins of administration. . . The Anglo-Indian press is feeling anxiety as regards this appointment. . . Whatever be the opinion of the English papers, Mr. Montagu has already declared: "We have promised to take a forward step and we intend keeping our promise." We believe that his administration will help on the realization of the aspirations of the Indians. It is customary with statesmen to forget their old promises after taking up an office. Lord Morley who had spent his whole energy for the Irish Home Rule forgot his generous intentions after he became the Secretary of State for India. We believe that Mr. Montagu will not do so, but that he will satisfy the people of India by his administration.

Lokaprakasam, Trichur, July 23rd, 1917.

The Secretary of State.

In commenting very favourably upon the appointment of Mr. Montagu as Secretary of State for India, the *Lokaprakasam*, of the 23rd July, points out that the Indian papers are pleased with the appointment, which is the very reason why the Anglo-Indian papers, which are opposed to India's progress, express fears and misgivings, and observes that there is reason to believe that Mr. Montagu, who possesses a knowledge of India and of her affairs which no other Secretary of State had, and who must have known that the Indians were very much displeased at the ignorance displayed by Mr. Chamberlain on Indian affairs will, instead of being a mere puppet at the India Council or one who blindly believes the reports of the Indian administrators, consult the wishes and views of the Indians, especially of their leaders, before he takes action in any matter.

Manorama, Calicut, July 17th, 1917.

Secretary of State for India.

Referring to the resignation of Mr. Austen Chamberlain, the *Manorama*, of the 17th July, points out that, owing to his ready acquiescence in all that the men on the spot do, there will not be many in India who regret it, and that his replies to the interpellations on the subject of the recent internments shows that he does not know much about India, and observes that the present troubles in India will practically come to an end, if Lord Hardinge succeed him as Secretary of State.

Manorama, Calicut, July 20th, 1917.

The *Manorama*, of the 20th July, comments favourably on the appointment of Mr. Montagu as Secretary of State for India, which in the present circumstances will, it thinks, give some relief to the Indians.

Yogakshemam, Trichur, July 20th, 1917; Kerala Patrika, Calicut, July 21st, 1917.

The *Yogakshemam*, of the 20th July, and the *Kerala Patrika*, of the 21st, also comment favourably on the appointment of Mr. Montagu in place of Mr. Chamberlain, whose administration, the former thinks, was not a success.

Swadesamitran, Madras, July 20th, 1917.

Mr. Montagu and the Anglo-Indian press.

66. Anent the remarks of the *Statesman* of Calcutta regarding the appointment of Mr. Montagu as the Secretary of State for India, that as the Under Secretary of State for India he has proved himself unfit for that office, the *Swadesamitran*, of the 20th July, observes:—In whose opinion was his incapacity proved? The then Secretaries of State for India, Lord Morley and Lord Crew, had great regard for him. We are aware that his speech with reference to Indian Budget on the reforms to be introduced in the administration of India were highly commended by the House of Commons. It seems the statement then made by him that, as India was progressing day by day, the administration of that country should also be reformed, is still causing pain to the Anglo-Indian press. Further, Mr. Montagu has indeed committed another serious mistake recently! When the Mesopotamia affair was discussed in the Parliament, he said that the responsibility of the Government of India to the British Government should gradually decrease and that the former Government should be held responsible to the Indian public. The *Statesman* can never support this statement, and has therefore ventured to find fault with him for fear that the reins now held tight in the hands of the bureaucrats may be loosened, as one with liberal views has become the Secretary of State for India. What would not this paper write, which only a few days back came out with a curious theory, that one without any knowledge of India should be the Secretary of State for India?

Anglo-Indians.

Our Anglo-Indian friends are trying their best to obstruct India getting liberty. It is said that Mr. Irwin proposed the establishment of a European Association in England to thwart the endeavours of the Indians to prevail on the English people to grant them *swaraj*. Let us see how long our Anglo-Indian friends can hide the real conditions of India from the freedom-loving British people.

Mr. Montagu.

KISTNAPATRIKA, Masulipatam, July 21st, 1917.

With reference to the appointment of Mr. Montagu as the Secretary of State for India, the *Kistnapatrika*, of the 21st July, remarks:—It remains to be seen how far he will satisfy the Indians.

The appointment of Mr. Montagu.

ANDHRAPATRIKA, Madras, July 19th, 1917.

The *Andhrapatrika*, of the 19th July, gives a Telugu version of an article in the *Times of India* on this subject, which contains the following remark:—A few petty reforms may be expected of him, but not changes of importance.

Mr. Montagu.

SAMPAD ABHYUDAYA, Mysore, July 24th, 1917.

The *Sampad Abhyudaya*, of the 24th July, writes:—Mr. Montagu had been to India some two years ago when he came to our province too and paid a visit to His Highness the Maharaja. He is by no means autocratic. We already see happy auguries of the future since his accession to his new office. The Lieutenant-Governor of the United Provinces made a speech expressing his sympathy with the people in regard to the internment of Mrs. Besant and the Home Rule question. The Viceroy is privileged to make speeches of this kind but not a Lieutenant-Governor. From the fact that he spoke as he did, it is surmised that His Excellency the Viceroy's views too have probably changed, and that this mode of giving expression to the change in views was resorted to because it would otherwise be too sudden a reversal of the policy already avowed, and that Lords Pentland and Willingdon might also be more democratic in their principles in course of time. Even the *Pioneer* which is seldom surpassed for its irresponsible writings has suggested that conferences should be held in the various parts of the country in order to ascertain the wants and wishes of the people in regard to administrative reforms. It is indeed most surprising that a paper like this should say that Indian public opinion should be ascertained and respected. Let that pass. We have been associated with the British for the last 316 years. Although many of them in this country have proved themselves autocratic, we know that in their own country they are a perfectly democratic nation. We know also that they have deported their autocratic rulers and even sent them to the gallows. The Indians taking an example from their history have come to realise that a just king deserves to be worshipped as a God and that a highhanded ruler ought not to be recognised as a ruler. As Mr. Montagu has excellent qualities in him and is known to be democratic in his views, the news of his appointment as Secretary of State has been hailed with joy in all quarters in this country. We trust Mysore, too, will share this joy and convey its congratulations to him.

VOKKALIGARA PATRIKE, Bangalore City, July 25th, 1917.

Writing on the same subject, the *Vokkaligara Patrike*, of the 25th July in an article welcoming the news of the appointment of Mr. Montagu, observes that it may now be confidently affirmed that with one like Mr. Montagu as Secretary of State, the objects of the Home Rule League will not be long in fulfilling.

Application of the Press Act.

SWADESAMITRAN, Madras, July 20th, 1917.

67. Adverting to the security of Rs. 500 demanded from the *New Times* of Karachi by the Magistrate of that district and to the action of the people of the locality in coming forward to help the paper and contributing more than twice the amount required as security, the *Swadesamitran*, of the 20th July, observes that the high-handed acts of the authorities indeed sometimes result in good to the people.

Swadeshi meetings.

SWADESAMITRAN, Madras, July 20th, 1917.

68. The *Swadesamitran*, of the 20th July, publishes, from the pen of a correspondent, the proceedings of a public meeting held at Swamimalai, at which the Hon'ble Mr. V. K. Ramanuja Achariyar and another speaker are reported to have spoken of the

internment of Mrs. Besant and her two colleagues, and dwelt at length on the importance of *swadeshism* as a means for the acquisition of Home Rule for India.

LIVA-UL-ISLAM, Madras, July 19th, 1917.

69. The *Liva-ul-Islam*, of the 19th July, reproduces the comments of the *Dravidan* of the 13th idem on this subject, which are abstracted in the second paragraph on page 2001 of Report No. 29 of 1917.

Swadeshism.

SWADESAMITRAN, Madras, July 21st, 1917.

The *Swadesamitran*, of the 21st July. reproduces in Tamil, from the pen of a correspondent, the speech delivered in 1906 on this subject by Babu Surendranath Banerji before the *Swadeshi Vastu Pracharani Sabha* of Bombay, which is published in *New India* of the 16th idem.

SWADESAMITRAN, Madras, July 21st, 1917.

The *Swadesamitran*, of the 21st July, publishes, from the pen of a correspondent, the proceedings of a public meeting held in Kumbakōnam on the 19th idem under the presidency of the Hon'ble Rao Bahadur V. K. Ramanuja Achariyar. The president and a few others who addressed the audience referred to the memorandum of reforms submitted by certain representative members of the Imperial Legislative Council, and dwelt on a variety of subjects, such as the hardship caused by the Press Act, the report of the Public Services Commission, the present economic condition of India, the need for compulsory primary education and the acquisition of Home Rule for India under the British flag, and those present took the *swadeshi* vow as a means for the acquisition of Home Rule.

Swadeshism.

SWADESAMITRAN, Madras, July 21st, 1917.

The *Swadesamitran*, of the 21st July, writes:—There is a movement throughout the country to the effect that people should buy articles manufactured in this country in preference to foreign articles, even though the former may sell at a higher price or be inferior in quality. The desire to improve the industries of this country is the reason for this agitation. At the time when the Europeans began to establish themselves here, several industries were flourishing in this country to supply the articles required for us. But when they began to acquire the country and establish their Government here, the industries of the country lost patronage and gradually declined. Therefore articles necessary and unnecessary for us began to be imported from the western countries. Our money began to go out of the country gradually. Savants like the late Justice Ranade found out that this foreign enterprise was a drain on our country and would gradually impoverish us, and began to rouse us from our profound sleep with the result that the *swadeshi* movement was started. But several obstacles cropped up in the way of its spreading to the extent we desired. As the western articles are manufactured by machines on a great scale, they are cheap. Our people have not the experience to manufacture articles either by hand or by machine and sell them at the same price. Therefore, if the Government could levy a heavy import duty on the western goods and thereby slightly enhance their cost, it will be conducive to the starting of new industries in this country and to the advancement of those industries already started. But until the war was declared, the party advocating the free-trade policy were the most influential in England. Moreover, as the levy of the aforesaid import duty would affect prejudicially not only the British, but also the other European merchants, both the Government of India and the British Government were not prepared to take any action which would affect the interests of the European merchants. If our Government had acted with careful consideration, they should have levied an import duty on the articles that abundantly came here from foreign countries such as Germany, Austria and France, and endeavoured to manufacture those articles here. But in the interests of their nation and their country, they kept quiet. So long as the Government do not come forward to patronise the *swadeshi* industries, they cannot thrive unless the people support them. When Bengal was partitioned by Lord Curzon against the wishes of the people, their indignation gave rise to the *swadeshi* movement. Even the Congress passed a resolution supporting the same, and the spirit that then spread like wild fire throughout the country has not been in vain. A few factories were then started at several places, and some of them have firmly established themselves and are now in a flourishing condition. If we have only the will, it is possible for us to use clothes made in India alone, and use only

Indian soaps for bathing and washing purposes. But on account of the want of co-operation on the part of the Government, the *swadeshi* movement did not result in as much good as was compatible with the enthusiasm created by this movement. But now the Government themselves are anxious to start industries in this country. They have imposed import duty even on English cotton goods unmindful of the inconvenience thereby caused to the English merchants. The great war has proved to the British statesman that the empire itself should be in a position to manufacture the articles required for it without expecting them from other countries like Germany and Austria. But it is understood that some men of charitable disposition intend improving our raw products and exporting them to foreign countries to be converted into manufactured articles, so that they may be useful to this and the other countries. This, indeed, is the thing that should not be done. Endeavours should however be made to improve the raw products. But we must use them as far as possible, and convert them into manufactured articles. What remains after our use, others can buy. Though it is not possible in the present condition of our industries, to manufacture articles on such a scale as to admit of their being supplied to others after our consumption, yet we must endeavour to manufacture them at least to such an extent as is enough to meet our demands. This is possible only when it has the support of the people. Capitalists would develop their industries only when they have the confidence that the manufactured goods will find a sale. If we let lose this opportunity, the western capitalists will, it appears, go over here after the close of the war, and try to establish factories. Without therefore giving room to this, we must come forward to strengthen the *swadeshi* factories and industrial institutions. We must, indeed, begin to use only those articles that are produced in India so that we may not lag behind in the commercial competition of nations that will begin at the close of the war. A few Anglo-Indian papers speak disparagingly of this movement as one due to the internment of some of our popular leaders, and not begun with the object of improving our economical condition. Our leaders are not taking part in this agitation merely with the object of getting the internment orders cancelled. As we have not the political rights enjoyed by the westerners, there is no other way of showing our political unity. The *swadeshi* agitation is indeed carried on at present only to show that the same political opinion prevails throughout the country. As a result of this, our industries can flourish, and the authorities should realise the common feeling of the country and see to the fulfilment of our political aspirations. Even if they do not fulfil our aspirations, it is our belief that these aspirations will themselves be fulfilled.

Publication of the theosophical works of Mrs. Besant.

70. Adverting to the statement made in the Parliament by the Secretary of State for India, about the reply of Mrs. Besant to the Madras Government declining to take advantage of the permission granted to her for publishing her religious and theosophical works, that it was violently worded and that it identified the objects of the Theosophical Society with the political aims of other organizations, the *Swadesamitran*, of the 17th July, writes as follows:—While yet the reply of Mrs. Besant remains unpublished by the Government, it is unfair to create a suspicion about the objects of the Theosophical Society basing it on the inference drawn from the brief statement made by the Secretary of State for India. When he referred in the Parliament to these objects and to the violent language of Mrs. Besant's letter, he should have published the letter in support of his statement. The publication of this letter is all the more necessary, especially when she is not in a position to reply, then and there, to the statement openly made by him in his official capacity.

SWADESAMITRAN, Madras, July 17th, 1917.

Home Rule and the *swadeshi*.

71. The *Andhrapatrika*, of the 21st July, says that in Guntūr on the 11th and in Bapatla on the 14th and the 16th July, lectures were delivered on Home Rule and internments, and the people were exhorted to follow the *swadeshi* movement.

ANDHRAPATRIKA, Madras, July 21st, 1917.

A poor all-agraharam committee.

72. Under this head, the *Dravidan*, of the 23rd July, writes:—It is understood that a meeting of the All-India Congress Committee will be held in Bombay at the end of this month to consider the matters which have happened in

DRAVIDAN, Madras, July 23rd, 1917.

consequence of the internment of Mrs. Besant. This All-India Congress Committee is a body which is organised by a few of the Indians but which professes to represent the whole of India. Only fifteen members represent Madras on this committee Of these, thirteen are Brahmans, one a non-Brahman (Mr. Patro), and one an Irish lady (Mrs. Besant). Mr. Patro has expressed his inability to attend the meeting at Bombay. It is indeed unnecessary for us to say that Mrs. Besant also cannot attend. Consequently those that go to the Bombay meeting as representatives of this Presidency are all Brahmans! Thirteen Brahmans are going to labour hard for the comforts of forty millions of people! This committee deserves therefore to be styled as the "All-India Agraharam Committee" and not the "All-India Congress Committee".

A London correspondent writes to the *Times of India* that the Secretary of State for India proposes to constitute a committee from among the members of both the Houses of Parliament to consider reforms to be introduced in the administration of India, and that the needs of India can be learnt from the popular leaders that are to be selected by the Congress and the Muslim League for deputation to England. It is, indeed, our opinion that it is impossible for the Congress and the Muslim League, which are conducted only by a few persons, to properly represent the opinions of the very large number of the Indian people. It will be improper, under any circumstances, to deem them to be representative bodies of the Indian public.

Swadesamitran, Madras, July 24th, 1917.

"Congress-Muslim League scheme."

73. The *Swadesamitran*, of the 24th July, publishes in Tamil the speech delivered by its editor Mr. A. Rangaswami Ayyangar, at the Gokhale Hall, on the 23rd idem, under the presidency of Mr. P. K. Telang, on this subject. The speech appears in *New India* of the same date.

Andhrapatrika, Madras, July 13th, 1917.

Administrative autonomy.

74. The *Andhrapatrika*, of the 13th July, publishes a Telugu version of the latter part of the article of the Hon'ble Mr. Ramachandra Rao on the subject of autonomy appearing in the *Hindu* of the 11th June 1917.

Andhrapatrika, Madras, July 13th, 1917.

Lord Ronaldshay on Home Rule.

75. The Calcutta correspondent to the *Andhrapatrika*, of the 13th July, says:—From the speech of Lord Ronaldshay it will be plain that the whole bureaucracy from Mr. Chamberlain down to the small European official is opposed to Indian liberty. But there is some difference between the speeches of Lord Pentland and Lord Ronaldshay. Unlike the other speeches, there is no vilification of others in the speech of our Governor. His Excellency was kind enough to say that he would, with a view to develop local self-government, increase union panchayats. . . It is gratifying that although our Governor has no regard for other Presidents of the Congress, he has respect for the opinion of Sir S. P. Sinha. It is not possible to say whether the authorities, when making such speeches, feign ignorance or are really ignorant of certain things. Has not His Excellency read in any paper the conversation that took place between Saint Nihal Singh and Sir S. P. Sinha?

Andhrapatrika, Madras, July 13th, 1917.

A ray of hope.

76. The *Andhrapatrika*, of the 13th July, says in its leader under this heading:—There is no room for factions among those who carry on a constitutional agitation in India. The goal of all is the same, and the methods adopted, constitutional. Why should not all join together then and serve the country? Even in England where there are factions, all have united together under war conditions. When the Indians have no independence at all, the existence of factions is in no way advantageous. Indians should work with this truth in mind. The President of the Reddi Conference said:—"In the theatre of new India, there is no room for any endeavours against the congress and other institutions which follow the congress, bearing fruit. Every institution wishing the welfare of India should consider that the welfare of the Indian nation is its welfare and that the goal of the Indian nation is its goal." From these words it is plain that even sectional institutions have for their end the realisation of national ideals. If we represent our wishes to the British public, we will certainly have them fulfilled. For this, the Indians should first sink all their differences. Presiding at the Naoroji condolence meeting, Sir K. G. Gupta

said that all people were impatient in India about the post-war problems. The Government should, therefore, publish the policy they are going to pursue after the war. May the Government and the people note this advice of this veteran statesman!

77. The *Andhrapatrika*, of the 13th July, contains under this heading a Telugu version of the letter of Mr. Doraiswami Ayyar, High Court Vakil, which appears in the *Hindu* of the 12th July 1917. ANDHRAPATRIKA, Madras, July 13th, 1917.

The manners of a Civilian officer.

78. The *Andhrapatrika*, of the 13th July, says:—A correspondent suggests that in order that the ryots may not, for the sake of sanitation, cultivate land round the village-site to the extent of 50 yards with wet crops, the Government will do well to acquire that land paying compensation to the ryots. ANDHRAPATRIKA, Madras, July 13th, 1917.

Wet cultivation near village-site.

A correspondent to the *Hitakarini*, of the 15th July, refers to the order of the Tahsildar of Bhimavaram directing that a zone of 50 yards all round the village-site should not be cultivated with wet crops, and recommends that the lands should be acquired on payment of compensation. HITAKARINI, Ellore, July 15th, 1917.

Wet cultivation near village-site.

79. The *Andhrapatrika*, of the 14th July, reproduces from the *Bombay Chronicle* the comments of the *New Statesman* on the work of Mr. Benton of the Indian Civil Service regarding Indian Moral Teaching and Division of Castes, in which occurs:—It is plain that the Government have utterly failed in their attempt to understand the religious side of the Indians. It is regrettable that 99 per cent of the Indian Civil Servants do not spend for this purpose even a thousandth of the time they spend in shooting game. Sympathy with religion is the chief means of bringing about a close union between the east and the west. This, it is to be regretted, is wanting in the Government officers. The reason why an Indian youngman turns out to be an anarchist is not that he loses his moral sense in the Government schools. We inform Mr. Benton that the reasons of anarchism are that the Indians consider that the rulers do not have a sympathetic interest in the religious and political development of the Indians, and that the Government officers think they are heaven-born and are indifferent to the Indians, who instead of being contended with the roads, railways, etc., provided by the rulers, are demanding the grant of their rights. ANDHRAPATRIKA, Madras, July 14th, 1917.

Sympathy with the people.

80. The *Andhrapatrika*, of the 14th July, refers, under this heading, to the remarks of the *Justice*, that India should, as far as possible, be divided so that each race in the country may have a separate provincial Government, and that the whole country should be under a federated Government, and says:- It is surprising that the *Justice* which has been deprecating the Andhra movement and the idea of an Andhra University, should suggest that, as far as possible, each race in India should be granted a separate provincial Government. This is just what the *Andhra* movement has for its object. The Andhras wanted a division of the country on a language basis. The *Justice* also desires it. Though the *Justice* may disapprove of Home Rule, will it at least agitate for a division of the country into separate independent provinces? If India, containing as it does, different races, is unfit for self-government, self-government may be separately granted to different races living in separate parts of the country. . . . The *Andhras* have been telling from the very beginning that if India be divided as the United States of America and each division granted self-government, self-government in India will then be efficient. ANDHRAPATRIKA, Madras, July 14th, 1917.

The dawn of wisdom.

81. The *Andhrapatrika*, of the 14th July, says:—We are of opinion that it is not proper to punish those connected with the first Mesopotamian campaign just at a time when we are glad that a town like Bagdad has been included within the British Empire. It was because of the defects of the first expedition having been revealed that the second was crowned with success. . . . It is stated that although Lord Hardinge wanted to resign his office three times, Mr. Balfour declined to comply with his request. This shows the regard the authorities had for Lord Hardinge. The ANDHRAPATRIKA, Madras, July 14th, 1917.

Lord Hardinge.

people are grateful for Lord Hardinge for the confidence he reposed in the people. The Bombay Presidency Association and the Allahabad Home Rule League have cabled to the Prime Minister their opinion that Lord Hardinge was not responsible for the defects of the first Mesopotamian campaign. So also all the Indians should now give expression to their confidence in him. We hope that Lord Hardinge's character will come out of this enquiry unstained.

ANDHRAPRAKASIKA, Madras, July 14th, 1917.

Lord Hardinge.

The *Andhraprakasika*, of the 14th July, says:—If Lord Hardinge is found guilty in the Mesopotamian affair, it is the same as finding fault with India. Indians have to remember how he worked to maintain the honour of India and how he thereby incurred the displeasure of his countrymen. There can be no Indian who would not try to maintain the honour of Lord Hardinge who is now being accused by the English people. We must at once pass a vote of confidence in him before the tribunal appointed to enquire into the report of the Mesopotamian Commission expresses its opinion.

ANDHRAPATRIKA, Madras, July 16th, 1917.

Committee concerning self-government.

82. The *Andhrapatrika*, of the 16th July, writes under this heading:—A London correspondent to the *Times of India* writes that Mr. Chamberlain has been advised to have a committee constituted consisting of members from both the Houses of the Parliament for discussing this question, and remarks that such a committee alone is competent to decide the difficult question of self-government for the Indians and that a committee consisting of members delegated by the National Congress and the Moslem League may help the said committee in their deliberations. The idea of a committee is unwelcome to the Indians, who have had experiences of the work of committees such as the Welby Commission, the University Commission, the Public Services Commission and the Industrial Commission, which ended in bulky, costly and disappointing reports. Such committees, says the paper, instead of securing any benefits, may take away existing privileges. The *Times* observes that the Government of India is only saddled with responsibilities, but has not been invested with adequate powers to discharge them and that this state of things is due to Lord Morley's having discarded the proposal of Lord Minto. The *Times of India*, therefore, desires that the Government of India must be invested with greater powers. But there is no use of increasing the powers of the Government of India before making it responsible to the people. It is no profitable change to transfer the arbitrary powers of the Secretary of State to the Government of India. Increased powers to the Government of India will benefit the people of India only when the members of the Legislative Councils are authorised to control the work of administration.

It is gratifying that the *Times of India*, though an Anglo-Indian paper, has understood the truth that with apparent superficial differences, the people of India are actuated with the same aims and aspirations. The aim of the Home Rulers, as well as of the others, is one and the same, namely, self-government, and the methods of all are alike constitutional. Those that make mountains of mole-hills are no friends of the country.

The *Times of India* observes that it is not proper to plead that the present moment is inopportune on account of the war, seeing that many such questions as the reports of the Dardanelles and Mesopotamia Commissions and the Irish problem are now engaging the attention of the Government. Whensoever such an enquiry may be taken up, it is necessary that Indians must forthwith prepare themselves to lay before the Parliament and the British people their national aims and aspiration clearly and impressively.

ANDHRAPATRIKA, Madras, July 16th, 1917.

The staying of the Mesopotamian enquiry.

83. The *Andhrapatrika*, of the 16th July, feels gratified that the British Government has, for whatsoever reasons, given up constituting a tribunal for carrying on this enquiry.

ANDHRAPATRIKA, Madras, July 16th, 1917.

Newspapers and the *Kistnapatrika*.

84. A correspondent to the *Andhrapatrika*, of the 15th July, writes under this heading:—The *Andhraprakasika* has, since it became a daily, changed its policy, and begun to hate the Brahmans and praise the non-Brahmans. In these

days when the prayer for self-government should go out in one voice, it is better that such a paper that expresses a discordant note should cease to exist. The *Andhrapatrika* is the only paper that is helpful to us in every way.

It is the newspapers that educate the public in political, educational and other matters and help to bring about momentous changes such as the French revolution and the change in the English Cabinet.

The *Kistnapatrika* is the best of our weekly papers, and it would be a great boon to us if it should be made a daily or a bi-weekly at least. . . If all the Andhras earnestly try, it may very soon be made a daily, and then the *Andhraprakasika* will be silenced and our desires will be fulfilled.

85. The *Andhrapatrika*, of the 15th July, refers to what the *Indian Chronicle* has written in which occurs:— . . . Neither the zamindars nor the Government have decided which is lawful, and which is not, in agitation. This places political writers and speakers in a critical position. Many that do not know Mrs. Besant and are not interested in her internment, are agreed that this has violated the liberty of the people. . .

ANDHRAPATRIKA, Madras, July 15th, 1917.

Political agitation and the internments.

86. The *Andhrapatrika*, of the 17th July, says that Mr. G. Harisarvottama Rao, secretary of the fifty-two Home Rule Leagues in the Andhra country, delivered an interesting lecture at Tenali on the Home Rule agitation and the *swadeshi* movement in a loyal spirit, and urged the importance of the movements.

ANDHRAPATRIKA, Madras, July 17th, 1917.

Home Rule Leagues in the Andhra country.

87. The *Andhrapatrika*, of the 17th July, gives a Telugu version of the proceedings of the internment day protest meetings held at Triplicane, Mylapore and Georgetown and also gives a gist of the speeches made thereat.

ANDHRAPATRIKA, Madras, July 17th, 1917.

Internment day—a protest meeting.

The *Andhrapatrika*, of the 13th July, gives a Telugu version of the cablegram sent to the Prime Minister by Sir S. Subrahmania Ayyar, the President of the Madras Home Rule League, requesting the cancellation of the internment order.

ANDHRAPATRIKA, Madras, July 13th, 1917.

Internment.

The *Andhrapatrika*, of the 17th July, reports Pandit Madan Mohan Malavia to have said at a dinner given to him by the Servants of India Society at Bombay that the internment of Mrs. Besant was an unjust act, that if she committed any offence, the authorities would have done well to have her tried in a court of law, and that the Defence of India Act was not intended to be used in such cases.

ANDHRAPATRIKA, Madras, July 17th, 1917.

Internments.

Under the heading "A very sad news," a correspondent to the *Divyugnanadeepika*, for July 1917, says:—Excepting some unwisemen of perverse intellect, there is none on the earth who are not sorry to hear of the internment of Mrs. Besant and her co-workers. This will hasten the appearance of the world preceptor, who is perfect and whose representatives the interned persons are Sri Krishna says in the Lord's song that when unrighteousness prevails and cannot be suppressed by common people, a *Mahāpurusha* will be born to set right matters. It is my opinion that there can be no greater injustice than to cause pain to persons belonging to all the religions in the world. Many have been reading her valuable religious books and adding to their knowledge. The reading public should consider the spiritual progress of how many persons a prohibition of the sale of such books affects. What greater sin is there than this? As such a great injustice has now been done, it is the duty of everyone to pray that the world-preceptor may appear and free Mrs. Besant, Mr. Arundale and Mr. Wadia. The 16th day of every month should be observed as a day of fasting and meditation and a holy day. Just as the days on which great men of the past suffered difficulties have been observed as holy days, it is good to observe the days when Mrs. Besant and her co-workers were interned. . . Some students who have been trained in the Benares Hindu College under Mr. Arundale are trying their best to devote their lives to the work of removing the evil at the present critical juncture.

DIVYAGNANA-DEEPIKA, Chittoor, July 1917.

Internments.

HITAKARINI, Ellore, July 15th, 1917.

Internment.

The *Hitakarini*, of the 15th July, asks why Lord Pentland could not win the gratitude of the people by cancelling the internment of Mrs. Besant, as the Lieutenant-Governor of the Punjab did, by cancelling His Honour's order prohibiting the publication of the proceedings of the Lahore protest meeting.

ANDHRAPATRIKA, Madras, July 18th, 1917.

Internments.

The *Andhrapatrika*, of the 18th July, publishes a Telugu version of the letter of Sir N. Chandravarkar addressed to the *Times* on the subject of internments, which appears in *New India* of the 16th July.

ANDHRAPATRIKA, Madras, July 18th, 1917.

The *Andhrapatrika*, of the 18th July, reports a speaker at the meeting held at Ellore on the internment day to have remarked that by interning Mrs. Besant and her co-workers, Lord Pentland created a confusion which had not existed before.

ANDHRAPATRIKA, Madras, July 18th, 1917.

Internments.

The *Andhrapatrika*, of the 18th July, says:—The disapproval, by the people, of the internments is day by day becoming more and more manifest. Even Sir N. Chandravarkar, who does not take part much in political agitation, has stated that it is unlawful to enforce the Defence of India Act to suppress the agitation of Mrs. Besant and that it will be just to try her in a court of law and punish her if she is found guilty. . . Sir Subrahmanya Ayyar has asked Mr. Snowden and Mr. Wedgwood, who are Members of Parliament, to put questions in the Parliament about the internments. The London correspondent states that it is the common opinion of the people in Westminster that the internment of Mrs. Besant, etc., is a thing to be regretted. He also says that Mr. Snowden will question in the Parliament about this matter and that papers like the *Herald* will strongly criticise the action of the Government. It is said that Sir Archibald Williamson, M.P., an intimate friend of Lord Pentland, has been already taking some pains about Mr. Arundale. The correspondent says that the influential members of the Theosophical Society will express their firm disapproval of the internment. The correspondent is of opinion that it is not right on the part of the Government to declare by means of internment that the Home Rule movement, which is based on constitutional methods, is unconstitutional. He says that a similar attitude in Ireland produced undesirable results and urges that the Government should not create such conditions in India, but should cancel the internments. The Government will do well to cancel the internments which are giving rise to many controversial issues, which are undesirable at a time when both the rulers and the ruled should unitedly work to prosecute the present war to a victorious end.

KISTNAPATRIKA, Masulipatam, July 21st, 1917.

Internments.

The *Kistnapatrika*, of the 21st July, gives a Telugu version of the article contributed to *New India* by Raja Rama Varma, criticising the manifesto of the zamindars about the Madras internments.

KISTNAPATRIKA, Masulipatam, July 21st, 1917.

Internments, and Home Rule League.

The *Kistnapatrika*, of the 21st July, gives a Telugu version of the letter of the Hon'ble Mr. Chanda, one of the nineteen elected members of the Imperial Legislative Council who subscribed to the memorandum, addressed, on the occasion of his seeking admission on the Bengal Home Rule League, to Mr. Chakravarty, the president, which contains:—"Mrs. Besant has been working for a cause which I should have espoused if I had the leisure to do so. So I am liable to the punishment that she now undergoes, as also every member that subscribed to the memorandum and every delegate to the Congress that supported the self-government resolution. . ." It is incumbent, says the paper, on every council member and congress-man who has not already joined the Home Rule League, to follow in the footsteps of the Hon'ble Mr. Chanda.

ANDHRAPATRIKA, Madras, July 21st, 1917.

Home Rule.

The Calcutta correspondent to the *Andhrapatrika*, of the 21st July, reports the Hon'ble Mr. Chanda to have written to the President of the Home Rule League, into which he sought admission:—Mrs. Besant was working as my representative. I think I am naturally responsible for the trouble that has overtaken her. Myself, those

elected members who subscribed to the memorandum of the nineteen, and those who approved of the resolutions of the Congress, ought to be today in her place. She alone is suffering internment instead of all of us. Our duty should be openly to take a part in her propaganda and work for the ideal for which she suffers. The correspondent reports the Hon'ble Mr. Chanda to have said as president of the meeting held on the *swaraj* day at Calcutta:—Lord Pentland said that he would suppress Mrs. Besant's endeavours. He is mistaken. He can restrain her freedom of movement but not her endeavours. India will certainly carry on her propaganda.

The correspondent reports Mr. Pal to have said on the occasion:—If there should be anybody who is pleased with the internment of Mrs. Besant, he must be either a German or an anarchist.

He says that it is satisfactory that Bengal also has been drawn into the agitation.

Internments.

ANDHRAPATRIKA, Madras, July 19th, 1917.

The *Andhrapatriku*, of the 19th July, publishes a Telugu version of the second letter of Sir Narayan Chandravarkar to the *Times of India*, on this subject which contains the following:—" . . . Conduct violating the law of sedition is unconstitutional. But there is difference between this kind of seditious movement and movement made with the intention of discrediting Government. It was because Mr. Chamberlain knew this that he avoided giving a direct answer to the question of the Chancellor." . . . The authorities should give up their policy of aloofness and silence. They should move with the people freely and find out their opinions.

If constitutional agitation has taken the form of unconstitutional agitation here the responsibility lies more with the Government than with the people. . .

The internment day.

ANDHRAPATRIKA, Madras, July 19th, 1917

A correspondent to the *Andhrapatrika*, of the 19th July, writes from Vizagapatam:— . . Hon'ble Mr. Bhupathi Raju Venkatapathi Raju presided over a meeting of the Home Rule League held on the internment day, and spoke in Telugu to the following effect:—The people must join the Home Rule League, represent to the English by means of memorials that amongst themselves there is no difference of opinion with regards the movement, contribute towards the Besant fund, take the swadeshi vow and prove to the English that we are working for our country with heart and soul.

Mr. Prabala Lakshmi Narasimham in supporting the resolution (that the interned should be released) observed: " . . . Whatever be the object with which the Government took this step, they must have by this time learned that their intention was frustrated. The zamindars took an opposite view probably, because they thought that the swaraj movement may cause a national calamity. In which country did the landlords help the cause of popular liberty? World's history shows that the landlords are naturally the enemies to the liberty of the people. Perseverance is all important for us. Mrs. Besant and others are making penance at Ootacamund. Their penance will become fruitful. The atmosphere surrounding them will become holy. There they have planted the banner of *swaraj*. We may take it the banner of the liberty of India. We must bow to that standard mentally. Some are hesitating to join the Home Rule Leagues. It is cowardice on the part of those who have known that there is nothing wrong either in the ideal or in the idea of *swaraj*, not to join it."

The same paper reports of similar meetings having been held at Guntūr, Nellore and Tenali.

The same paper reports that prayers were offered in the famous temple of Tirukkalikundram for the release of Mrs Besant, Mr. Arundale and Mr. Wadia.

Home Rule.

VOKKALIGARA PATRIKE, Bangalore City, July 25th, 1917.

The *Vokkaligara Patrike*, of the 25th July, writes:—The desire for self-government within the empire is now cherished by every popular leader. The advocates of Home Rule are steadily increasing in number. Some of our brave ladies too are engaged in this Home Rule propaganda. Branches of the Home Rule League have been formed at every important place. These Leagues are meeting with a counterforce too in some quarters. This reminds us of the saying that the path of glory is always thorny. It is nothing unnatural that movements of this kind tending to

the popular good have these obstacles to overcome. We learn that even Sir Rabindranath Tagore of worldwide reputation has expressed his earnest sympathy with the Home Rule movement. A few Rajas, Zamindars and others in the Madras Presidency, who wish to curry favour with the authorities, might be condemning the Home Rule League. What if? Will the harmless methods of the league be in any way affected by their criticism?

ANDHRAPATRIKA, Madras, July 20th, 1917.

The internment day.

The *Andhrapatrika*, of the 20th July, contains in Telugu the proceedings of a meeting held at Bezwada on the internment day, and a gist of the speeches delivered. It says that resolutions were adopted to take the *swadeshi* vow and ask the Government to cancel the internment order.

ANDHRAPATRIKA, Madras, July 17th, 1917.

A *swadeshi* mart in Madras.

88. The *Andhrapatrika*, of the 17th July, also gives in Telugu the gist of Sir S. Subrahmania Ayyar's speech made on the occasion of the opening of the *swadeshi* mart in Madras.

ANDHRAPATRIKA, Madras, July 17th, 1917.

The drink evil.

89. In its review of the report of the District Association of Gōdāvari, the *Andhrapatrika*, of the 17th July, says:—The endeavours that the Government are making to put down the drink evil are very small. Drinking has been prohibited in Russia since the commencement of the war. During the Mohurram, His Highness the Nizam prohibited the sale of liquor in Hyderabad. The Maharaja of Mysore has prohibited the opening of liquor shops during the periods of industrial exhibitions. His Majesty the King-Emperor and his followers gave up using liquor and have thus set an example to their countrymen. Why should not the rulers of India then put an end to the evil and thus uplift the country?

ANDHRAPATRIKA, Madras, July 17th, 1917.

A criticism of the zamindars' manifesto.

90. The *Andhrapatrika*, of the 17th July, gives a Telugu version of the letter of Raja Rama Varma criticising the manifesto of the zamindars on the Home Rule propaganda.

ANDHRAPRAKASIKA, Madras, July 16th, 1917.

Mutual abuse.

91. A correspondent to the *Andhraprakasika*, of the 16th July, says:—If our enemies try to gloat over quarrels which we bring about among ourselves, it is not manly on our part to conduct ourselves so as to give them an advantage. . . Some think that, at the instigation of some foreigners, certain traitors have undertaken to create differences among us. If there be such men anywhere, it is our duty to treat them with contempt rather than give them greater prominence by abusing them. Why should we forget that when one hand is moved, no noice is produced while noice is produced by clapping the two hands. If there should be any such men anywhere in countries like America, the people would sink them under water, so that their whereabouts might not be known. Or, the general public would trouble him in many ways. It is good that there are no such outrages here, but they are abused. If this is also given up and they are treated like brothers, their bad endeavours will soon disappear. . . Even some English papers write in favour of the Government granting self-government by stages. But commotion is created by the writings of the Government and their sympathisers that it is difficult to introduce methods of self-government in the country, and that even supposing that such a Government is commenced, it is impossible to grant powers soon. Indian people are of opinion that though the British have been ruling the country for a long time, they have not made any progress in education and in administrative knowledge. Even the common people surmise that by refusing to grant more extensive powers of election to the people, the Government betray a lack of interest in the matter of the development of local self-government. The people, therefore, fear that they will not have any permanent advantages. If the Government make only a beginning in the matter of self-government and help the people in every way by correcting their mistakes, no reasonable man will grudge even if self-government is granted in fifty years. But from what the authorities say, it does not appear they will grant us self-government even in a hundred years. In reply to questions they say "Not yet" and do not promise the fulfilment of our desires. Each man should know for himself whether under such circumstances it is not natural that the people set up an agitation.

92. The *Andhraprakasika*, of the 17th July, says under this heading:—From what Mr. Chamberlain said in regard to the Mesopotamian question, it may be said that the Ministers who formed the War Council and their military advisers were also responsible for the Mesopotamian muddle. If it is decided that the Military authorities only and not the civil authorities have a right to consider and settle such things, Lord Hardinge's action can never be found fault with. It must be said that the Mesopotamian Commission was rather hasty in drafting the report. Its members are ignorant that even great men commit faults. From the speeches of the Ministers, it will appear that the commission also made a mistake. Until the Tribunal decides the matter, we cannot attach importance to the report of the commission.

Mr. Chamberlain's explanation.

ANDHRAPRAKASIKA, Madras, July 17th, 1917.

It is clear from Mr. Chamberlain's words that today or tomorrow some reforms will be introduced into the Indian administrative methods. If everything be right there is nothing to be said. If, on the other hand, those that cry with loud voices are only heeded and the other communities are shoved aside, old bickerings and differences will remain as usual.

93 A correspondent to the *Andhraprakasika*, of the 17th July, says that the tank at Chendalur (Ongole taluk. Guntūr district), which is the only source of fresh water-supply to that village, now contains stinking water. Those who have used the water are suffering from fever and have no proper medical help. The people have represented their grievances to the authorities, but they have not as yet taken any steps to mend matters. This, says the correspondent, is regrettable. He prays that the Government will enquire into the matter and do the needful.

Chendalur, Ongole taluk, Guntūr district.

ANDHRAPRAKASIKA, Madras, July 17th, 1917.

94. The *Divyagnanadeepika*, for July 1917, refers to a case in Bombay in which a Pathan who had woman slaves was sentenced to death for murdering a woman who escaped from his custody, and remarks:—In the western countries, slave trade is still being carried on. . . It sometimes happens that when a woman cannot be persuaded into submission, she is murdered. Woman slaves are sent to South America, Singapore, Java, India and other places. They are in those places reduced to a very low condition.

Slave trade.

DIVYAGNANA-DEEPIKA, Chittoor, July 1917.

95. Under this heading, the *Hitakarini*, of the 15th July, after briefly describing the growth of political freedom with reference to China, Turkey, Russia, Phillippine Islands and other countries, sketches the evolution of political ideas in England about the members of the British Empire, especially India and remarks:—When every country is striving hard for freedom, how can India alone keep quiet? We have rendered all possible help to England in her noble efforts to maintain the freedom of the world, so much so, that our British are themselves proposing to confer some privileges on us. Though, unlike Lord Hardinge, Lord Chelmsford was not for giving us any extensive privilege, the nineteen members of the Imperial Council prepared a liberal scheme. . . Mr. Bonar Law, Mr. Balfour and even Lord Curzon in England expressed themselves in our favour. But, somehow, our star has not been ascendant in our own country; and while we are demanding reforms, the Anglo-Indians have begun to "bark" in a hostile manner. While the session of the Congress was being held at Calcutta, Lord Chelmsford preached that we should not ask for abrupt changes. Even before this, had Mrs. Besant been prohibited from entering the Central Provinces. . . Then Lord Pentland admonished the members of the Legislative Council at Ootacamund like schoolboys and held out a threat that if the methods of political agitation were not changed, they would be repressed by the application of law. Mrs. Besant and her co-workers who had been working days and nights were interned. This had an effect contrary to what was desired. It only enhanced the desire for liberty among the people. Resolutions of protest poured in from all parts of India at the offices of the Governors, of the Viceroy, of the Secretary of State, and of the Prime Minister. . . . It awakened self-sacrifice for and devotion to the cause of Home Rule all over the country. At the same time some have taken delight to foment race

The present atmosphere.

HITAKARINI, Ellore, July 15th, 1917.

prejudices and it goes without saying that the bureaucracy have availed themselves of this opportunity to show their spontaneous concern for us. The writings of *Justice* and the *Andhraprakasika* show clearly that their efforts are opposed to the just intentions of the British Empire. It is a lie to say that India does not enjoy freedom under the wing of the British Empire. Would Emperor-George, who is devoted to freedom, say that India should not have national freedom?

ANDHRAPATRIKA, Madras, July 18th, 1917.

Sir James Meston.

96. The *Andhrapatrika*, of the 18th July, says:—Sir James Meston said that it is not good that the unrest now prevailing in the country should increase, that the Indians are not rendering adequate help for the war, and that the Imperial Government are considering the recommendations of the Government of India. These words have been spoken already by the rulers of other Provinces. All speak in one fashion. What can be the reason for this?

SWADESAMITRAN, Madras, July 23rd, 1917.

Home Rule.

97. A correspondent to the *Swadesamitran*, of the 23rd July, says that, on Sunday the 22nd idem, the members of the branch of the Home Rule League at Tiruvallur, went from house to house and exhorted the Muhammadans and merchants of the locality to take part in the work of the league, and agitate, that Mr. N. C. Srinivasa Achariyar offered to enlist 100 members to the league within a month, and that the Home Rule flags were hoisted on many houses.

ANDHRAPATRIKA, Madras, July 18th, 1917.

Home Rule.

The *Andhrapatrika*, of the 13th July, contains a Telugu version of the letter of Mr. Tahl Ram, Zamindar and Honorary Secretary, Punjab Zamindar Association, addressed to Sir S. Subrahmanya Ayyar, which appears in the *Hindu* of the 12th July 1917, as well as some other letters sent with remittances to Mrs. Besant fund, addressed to the same gentleman and expressing sympathy with the cause.

ANDHRAPATRIKA, Madras, July 18th, 1917.

Ellore Home Rule League.

A correspondent to the *Andhrapatrika*, of the 18th July, says that Mr. A. Suryanarayana Moorty of Chatrapur came to Ellore and delivered a lecture on Home Rule, criticising the manifesto of the zamindars and exhorting the people not to keep quiet in discouragement but to join the Home Rule League and work with faith.

ANDHRAPATRIKA, Madras, July 18th, 1917.

Home Rule.

The Calcutta correspondent to the *Andhrapatrika*, of the 18th July, says:—The Bengal lion has awoke from his sound sleep, and our leaders have all made up their minds to carry on the Home Rule agitation fearlessly on constitutional lines. . . Mr. Choudari said at a meeting that the Prime Minister of Canada asked Sir S. P. Sinha whether India did not enjoy self-government. On being told that she did not, he said that it must be granted that evening. This, said Mr. Choudari, changed the opinion of Sir S. P. Sinha. The president of the meeting said, "I deem it a good omen that Mrs. Besant, who may be compared to a sage and a mother, has been interned. The death bell of bureaucracy is already ringing.

ANDHRAPATRIKA, Madras, July 18th, 1917.

Repression.

98. The *Andhrapatrika*, of the 18th July, reports Mr. Jinnah to have said that it is very much to be regretted that while India is devoting her everything to the defence of the empire, the Provincial authorities are unfortunately enforcing repressive laws, and His Excellency the Viceroy is indifferently sitting quiet in the cloudy atmosphere of Simla.

ANDHRAPATRIKA, Madras, July 18th, 1917.

The generosity of a Home Ruler.

99. The *Andhrapatrika*, of the 18th July, says under this heading that a certain gentleman wrote to the *Amrita Bazar Patrika* saying that to express his disapproval of the internments he would supply certain Home Rule papers free of cost to libraries, etc.

ANDHRAPATRIKA, Madras, July 20th, 1917.

Division of the country on a language basis.

100. The *Andhrapatrika*, of the 20th July, refers to certain remarks of Mr. Gandhi and the *Mahratta* about the vernaculars and says:—Under the present circumstances of the Madras and the Bombay Presidencies, where there is a diversity of languages, it is not practicable to carry on the administration in any vernacular or to establish vernacular schools, unless the country is

first divided on a language basis. Such a division will also solve the question of self-government for India. The Home Rulers do not all seem to have realised this. Mr. Tilak has included such a division in his scheme of self-government. Mr. Panikar also says in the *Indian Emigrant* that if self-government should be a success, the country should be divided on a language basis before it is given.

The attitude of the Bengalees.

101. The *Andhrapatrika*, of the 20th July, says:—When Bengal was partitioned all the other parts of India sympathised with the Bengalees. But the Bengalees are indifferent to the question of what we have to do at the present critical period in the history of India. The Bengaleese have refused to attend the meeting of the Congress and the Moslem League, that is to come off on the 28th in Bombay. The *Bengalee* said that there is as much difference between the ideals of Home Rulers and those of the Congress as there is between the object of the extremists and that of the moderates. It writes that though the Home Rule agitation is repressed, there is no need on the part of anybody to interfere so long as the work of the Congress is not thwarted. We do not see any difference between the Anglo-Indian papers who try to thwart constitutional agitation and the *Bengalee*. The failure on the part of Mr. Surendranath Banerji to help in matters relating to the welfare of the country is improper. It is no exaggeration to say that the leaders of the United Provinces are now taking the lead in the present political agitation. Now that Mr. Montagu has become the Secretary of State for India, Indians will have their wish accomplished if they work unitedly.

ANDHRAPATRIKA, Madras, July 20th, 1917.

The generosity of Mr. Ratan Tata.

102. Referring to the promise of Mr. Ratan Tata to give a big sum of money to the London School of Economics every year to make researches in the matter of doing away with poverty in the world, the *Andhrapatrika*, of the 20th July, says:—India is full of poverty and Mr. Tata should ask the school authorities to study the conditions of India also and make an investigation. If by the help of Mr. Tata, the question of poverty is solved to any extent, the whole mankind and especially the Indians will be benefited.

ANDHRAPATRIKA, Madras, July 20th, 1917.

The claim of India.

103. The *Andhrapatrika*, of the 20th July, contains a Telugu version of the article under this heading reproduced by the *Hindu* of the 18th July from the *National Weekly*.

ANDHRAPATRIKA, Madras, July 20th, 1917.

The Pathans.

104. Refering to an incident in Calcutta in which a Pathan was seen on a public road stripping a helpless woman of her cloth, the *Andhraprakasika*, of the 20th July, remarks:—Though we thought that the cruelties of the Pathans were a matter of the past, it now appears that they are on the increase day by day.

ANDHRAPRAKASIKA, Madras, July 20th, 1917.

Ganjam Collector's office.

105. The *Andhraprakasika*, of the 20th July, invites the attention of the Government to the great difference in the number of Brahman clerks and that of non-Brahman clerks in the Ganjām Collector's office and requests them to improve the condition of the latter by equally distributing the appointments between the two classes.

ANDHRAPRAKASIKA, Madras, July 20th, 1917.

Pandit Malaviya's visit to His Excellency the Viceroy.

106. The *Andhraprakasika*, of the 20th July, says in its leader with reference to the visit paid by Madan Mohun Malaviya to His Excellency the Viceroy at Simla:—It is said that His Excellency stated that he had not sufficient authority to liberate Mrs. Besant and others, that their release would not take place so early, and that the Pandit should do his level best to see that some of the demands of the nineteen Elected Members of the Supreme Legislative Council, which were impracticable, were not pressed.

ANDHRAPRAKASIKA, Madras, July 20th, 1917.

Pandit Malavya on political work.

107. The *Desamata*, of the 18th July, publishes a Telugu version of the speech delivered by the Hon'ble Pandit Madan Mohan Malaviya on the occasion of the entertainment given to him by the "Servants of India Society" with Sir Narayana Chandravarkar as President. The speech contains:—India is now passing through a great crisis and the nation has to bear the brunt. We must carry on steady work till the Government in this country and the British people

DESAMATA, Rajahmundry, July 18th, 1917.

show proper regard to the demands of the Congress and the Moslem League. All parties must merge their differences and enlighten the public both in towns and villages. . . If we neglect our duty now, we shall be liable to the censure of the coming generations.

ANDHRAPRAKASIKA, Madras, July 20th, 1917.

Māyavaram Home Rule League.

108. The *Andhraprakasika*, of the 20th July, says that the Māyavaram Home Rule League has passed a resolution to the effect that it will be proper on the part of the Parliament to recall Lord Pentland from India. It was stated, it says, that if Lord Pentland should be recalled, the interests of the Empire would be protected and that the Indians would then help the rulers well in the prosecution of the war. The paper exclaims "Behold their generosity!"

ANDHRAPATRIKA, Madras, July 18th, 1917.

Parliamentary committee for Indian reforms.

109. The *Andhrapatrika*, of the 18th July, reproduces the comments of the *Mahratta* on the remarks about the Parliamentary Committee of the *Times of India* referred to in the leader of the *Andhrapatrika* of the 16th July already abstracted supra.

ANDHRAPRAKASIKA, Madras, July 20th, 1917.

Hides traffic.

110. The *Andhraprakasika*, of the 20th July, refers to the orders of the Government imposing certain restrictions on traffic in hides, says that the merchants in Madras suffer therefrom badly, and recommends that the authorities will redress the grievance of the said merchants.

KISTNAPATRIKA, Masulipatam, July 21st, 1917.

Poet Rabindranath.

111. The *Kistnapatrika*, of the 21st July, writes:—Rabindranath in his American speeches stigmatised western civilisation as a diabolical civilisation embracing within itself cannibalism. Rabindranath is a poet. Poets cannot generally see the whole truth relating to human life. What they see in the world of their creation is fragmentary truth. In Rabindra's ideal world, love beauty and peace reign. . . Rabindra had fought no great battles in his life, which was passed in the midst of prosperity, freedom, and cheerfulness. So he could not understand that force that manifests itself in conflict is also an attribute of God. His soul could not therefore revel in competition, hate, egotism, war, famine, rebellion, revolution, bloodshed and such stern, aweful and shocking manifestations of force. . . It is not proper that Rabindra should condemn western civilisation as a demon's play judging of it by the present war. Like *Arjun* on the field of *Kurukshetra*, he gave himself up to a misplaced compassion. If we, but examine with keen insight, we can see that humanity in the west is regenerating itself by this war and preparing itself for new ideals of duty.

KISTNAPATRIKA, Masulipatam, July 21st, 1917.

Modern civilisation.

112. The *Kistnapatrika*, of the 21st July, publishes a Telugu version of Rabindranath's message to the Americans condemning their civilisation as one that is based on self-seeking ambition, and one that is destined to be crushed under its own ponderous weight bringing about the ruin of the world along with its own. The message suspects that signs are already visible of such a state of things, expresses a hope that on its extinction eternal light may dawn on the east, the cradle of the history of humanity, and bows to that dawn; glimpses of which, it fancies, are already visible in the eastern horizon.

KISTNAPATRIKA, Masulipatam, July 21st, 1917.

Condolence.

113. The *Kistnapatrika*, of the 21st July, publishes an imaginary message of condolence, addressed by *Mother India*, from Vizianagram to her eldest daughter "Kistna" (perhaps the *Kistnapatrika*), and painting in glowing terms her grief at the internment of Mrs. Besant, her satisfaction that some of her (*Mother India's*) sons are trying in various ways to secure her freedom and her disappointment at the silence of Vizianagram, which on a previous occasion paid a grand homage to Mrs. Besant.

KISTNAPATRIKA, Masulipatam, July 21st, 1917.

Indian Defence Force.

114. The *Kistnapatrika*, of the 21st July, refers to the query of Sir P. Sivaswami Ayyar to the effect "what has Mrs. Besant and her internment to do with the Indian Defence Force?" and enumerating the various obstacles for successful recruitment, remarks:—The motives that produce human action are innumerable, especially those that exercise influence over the tender hearts of the youths. To understand

them, mere culture will not do. To discern the peculiar mental habits of the youth and lead them to take up a desired course, much tact, sympathy and latitude are necessary. What is the use of deploring that young men are not taking to the Defence Force, while they are prohibited from attending political meetings, while their beloved leaders are punished without a trial, while disabilities are continued that constantly remind them of their racial inferiority, and while their best aspirations are discouraged that inspire them with confidence in the empire, all the while Government refraining from fostering enthusiasm in them for military service for which they have been long unaccustomed. We wish that they do their duty in this matter, for the sake of duty, but those that understand human nature will not fail to see that this is improbable.

Immediate Home Rule.

115. The *Kistnapatrika*, of the 21st July, writes under this heading :—The Congress, the Moslem League and the Home Rule Leagues, that carry on political agitation now have all one and the same aim as evidenced by the declarations made by their leaders. They unanimously accept the memorandum of the nineteen elected members of the Imperial Legislative Council. . . Of those congress-men that have not yet joined the Home Leagues there are many that think it is needless to do so while they can carry on their work as members of Congress Committees. It is groundless to infer merely from this that their aims and methods are different. There are none now in this country that require that self-government should be granted all at once. All that they require is that it should be declared that the ideal of British administration in India is a complete democracy, and that as a first step towards it, to grant after the war the instalment of reforms demanded by the Congress. What the Congress has demanded is not complete Home Rule. It is only that the representative element of the Legislative Council should be increased and that they should be entrusted with control over some at least of the Executive departments. All statesmen must admit that this is but the initial and not the final stage of self-government. There are no immediate swarajists except anarchists. It is condemnable to conceal the real state of things and try to create wrong notions.

KISTNAPATRIKA, Masulipatam, July 21st, 1917.

The defence of the British Empire.

116. The *Kistnapatrika*, of the 21st July, gives a Telugu version of the article contributed by Mr. Bepin Chandra Pal to the *Commonweal* on this subject declaring that self-government must be granted to India as a necessary preliminary for the development of an army and navy for India that can efficiently defend that country and the empire in the wars that, from reading the signs of the times, we see, are imminent in the Asiatic theatre. The article declares that it is safe neither for India nor for the British empire that the rulers should seek to put down the present Home Rule agitation. Our submitting to such efforts, it is stated, may end in the violation of the peaceful political evolution of our country and in the disintegration of the British empire. The article exhorts all parties to merge their differences, and persevere in their constitutional agitation being prepared for punishments if necessary and concludes with a prayer that God may vouchsafe farsightedness and political insight to the rulers, and a courage and resolution to the ruled that would enable them to stake their very lives in the discharge of their duty.

KISTNAPATRIKA, Masulipatam, July 21st, 1917.

Provincial Governments.

117. The *Desamata*, of the 18th July, reproduces from the *Andhrapatrika* of the 13th July, the Telugu version of the Hon'ble Rao Bahadur M. Ramachandra Rao's article on "Provincial Governments", already noticed supra.

DESAMATA, Rajahmundry, July 18th, 1917.

Provincial autonomy.

118. In its leader under this heading, the *Andhrapatrika*, of the 23rd July, writes :—At a time when self-government is desired, the *Times of India* and other Anglo-Indian papers recommend the immediate grant of provincial autonomy, while the *Mail* advocates the mere grant of increased powers of local self-government. Congress leaders have long been demanding provincial and fiscal autonomy. Dadabhai Naoroji urged for it a quarter of a century ago. Our present aspirations go further. The grant of provincial autonomy gives the people a share in the administration only

ANDHRAPATRIKA, Madras, July 23rd, 1917.

when the Legislative Councils exercise control over the executive. This is what the National Congress demands as the first step and foundation of self-government. Be that as it may, we shall show how, even in the matter of provincial autonomy, Government have delayed the fulfilment of their promise. The well-known declaration made by them so far back as in 191[illegible] is not given any effect to. It is regrettable that it has not even been taken on hand as yet. . . The government of the finances is mostly centred in the hands of the Secretary of State, and what little remains thereof, in the hands of the Government of India. The Local Governments are entrusted with none of it. The evil of such a system has been exposed by the Mesopotamian Commission. England has just opened her eyes to it, and the *London Times* finds that such arbitrary powers will, at some time, lead to disaster. . . The Hon'ble Mr. Ramachendra Rao has revealed that the Government of India follow no principle in the allotment of funds to the Provincial Governments which may not even spend the funds allotted to them as they please. . . This leads to the stagnation of all provinces, both progressive and backward, alike. Bengal and Burma are on the same level in the matter of elementary education, sanitation, industries, irrigation, etc. . . With the concession of autonomy, the responsibilities of the Provincial Governments in these matters will grow definite and increase. This renders it impossible for the Imperial and the Local Governments to shirk their responsibility, say in the matter of elementary education by shifting it on to the shoulders of each other. . . The Government of India is now fettered by the Secretary of State, even as the Local Government are, by the Imperial Government and they cannot, even if they will, delegate any authority to the Local Governments. A change must be wrought in the administrative machinery itself. Whether such a change be brought about by an Indian or a Parliamentary Committee, that it may bear fruit, autonomy must be granted to the Imperial and the Local Governments, and the India Council must be altogether abolished. When such independence is conferred on the Governments, to see that it is properly used, people must be entrusted with a control over them. It is just that funds collected from the people must be used for their benefit. To secure this end, people's representatives in the Legislative Councils must be invested with power, and this is what is demanded by the Congress leaders, the 19 elected members of the Supreme Council and the members of the Moslem League. All point to the same principle and there is nothing revolutionary in this. The rulers are requested to grant this measure of freedom after the war to train people for self-government.

ANDHRAPATRIKA, Madras, July 23rd, 1917.

Control of the Parliament over India.

119. The *Andhrapatrika*, of the 23rd July, publishes in Telugu an article under this heading by the Hon'ble Mr. Ramachandra Rao.

ANDHRAPATRIKA, Madras, July 21st, 1917.

Parliamentary control over India.

The *Andhrapatrika*, of the 21st July, contains a Telugu version of the article of the Hon'ble Rao Bahadur Ramachandra Rao on the subject of parliamentary control over India, which appears in the *Hindu* of the 20th July.

ANDHRAPATRIKA, Madras, July 23rd, 1917.

Sir D. Wacha.

120. In a note under this heading, the *Andhrapatrika*, of the 23rd July, reports Sir D. Wacha to have said, citing instances, that the accounts published by the Government for the last forty years appeared to him to have been purposely kept in confusion.

ANDHRAPATRIKA, Madras, July 21st, 1917.

Airships and submarines.

121. The *Andhrapatrika*, of the 21st July, publishes in Telugu the letter of Saint Nihal Singh from London, describing the havoc caused by the German airships and the popular indignation aroused in the land by these and the submarines.

ANDHRAPATRIKA, Madras, July 21st, 1917.

Colonies and the Indian problem.

122. In its leader under this heading, the *Andhrapatrika*, of the 21st July, says:—The report of the Indian representatives on the question of Indian emigration to Colonies has been published. But the so-called Indian representatives are not really Indian representatives elected by the Indians. They had no instructions from the Indians. They were appointed by the Government. The sympathy of Mr. Marjoribanks for the ideals of the Indians is well known. So there is nothing strange in that the report does not make mention of the

aspirations of the Indians. Fearing that the Colonies may grow indignant, the gentlemen who drafted the report say in an apologistic spirit that some of the objections of the Indians are exaggerated and that some others are due to the ignorance of the difficulties of the Colonials but that in the interests of the unity of the empire it is necessary to grant the Indians some rights. They have misled the Imperial Council by failing to report the grievances of the Indians against which Mr. Gandhi and certain others have agitated, not minding even imprisonment, and by giving their own views. Indians should assert that these views are not theirs and insist on the colonials being subjected in India to the same disabilities as the Indians are subjected to in the Colonies. . . . Is it the opinion of the drafters of the report that this inequality should be perpetuated? What dishonour would they have come to if they had spoken out the truth?

Endeavours are being made everywhere to see that the Indians do not set their foot in the Colonies, and every possible obstacle is placed in their way. But the Japanese are freely allowed to enter the Colonies and the readers will guess for themselves the reason for this difference in treatment. . . . The Australians may refuse to admit into their country one who, though knowing English, is ignorant of another European language. Indians in Australia and New Zealand cannot take their wives and children. Indian women cannot go to Canada because of the rule that they should sail in the same vessel in a single voyage. The Japanese are not put to such restrictions. The difficulties of the Indians are indescribable because they could not take their families, which are in their eyes holy. The Europeans may not understand this family tie. Did the remarks of the Indian representatives, contained in the report about this family tie, come from persons who have any acquaintance with the Indians? It may be guessed how far it is proper to call them Indian representatives. All the citizens in the British Empire can freely come to India, but even prominent Indians are required to take passports to land in the Colonies. This is unjust and Sir Rabindranth refused to go to Canada in response to an invitation because of such restrictions imposed on his countrymen. It is stated in the report that the Indians are not allowed like the Japanese to take their families because they are always accused of prostitution. But the report does not give the grounds on which such a charge of inordinate immorality in the Hindu families is based. The report, of course, makes some recommendations, but it does not recommend that the Indians should have the same rights in the Colonies as the Colonials in India. The emigration question will be solved satisfactorily if the Colonials are not allowed to trade or enter public service in India. Our representatives have not discharged their duty satisfactorily. If India is placed in the empire on an equal footing with the Colonies, the Government of India will impose necessary restrictions on the Colonies. When that is done, the Colonials will certainly withdraw their restrictions. We think the grant of self-government is the only means of solving the question of Indians in the Colonies.

123. The *Andhrapatrika*, of the 21st July, refers to the suggestions of papers like the *Times of India*, the *Indiaman* and the *Pioneer* as to how the Indian administrative problem is to be solved, and remarks:—An officer has written in the *Indiaman* that a committee of enquiry should be appointed at Delhi to suggest the ways and means by which the Executive Councils may be subordinated to the authority of Legislative Councils. The *Pioneer* suggests the constitution of a committe representing all shades of opinion to discuss the Indian problem. We think good will come out of this committee, for if men of different opinion calmly discuss matters a satisfactory scheme of self-government will be framed for India. The *Madras Mail* does not like this suggestion of the *Pioneer* and looks upon it as absurd. There are noble sentiments in the suggestions of the *Times* and the *Pioneer*. But the suggestions of the *Mail* are insipid. Indians, on the one hand, and the Anglo-Indians on the other are making suggestions regarding self-government. We pray that the Government will examine these with a liberal spirit and follow a satisfactory policy.

Suggestions of papers.

ANDHRAPATRIKA, Madras, July 21st, 1917.

124. The *Andhrapatrika*, of the 21st July, contains a Telugu version of the letter of Rao Bahadur K. S. Venkataramayyar regarding what transpired between him and certain

Coolies.

ANDHRAPATRIKA, Madras, July 21st, 1917.

coolies in the train and the intercession of Khan Bahadur A. T. Marakkayar, which is to be found in *New India* of the 20th July.

ANDHRAPATRIKA, Madras, July 19th, 1917.

Gosha Hospital at Tuni.

125. A correspondent to the *Andhrapatrika*, of the 19th July, reports that almost every case treated in the hospital is proving unsuccessful, and requests the Board either to close the hospital immediately or to transfer the lady doctor in charge of it.

ANDHRAPATRIKA, Madras, July 19th, 1917.

Revival of Russia.

126. In publishing the proceedings of a meeting held in Bombay on behalf of the Home Rule League, the *Andhrapatrika*, of the 19th July, publishes a Telugu version of the speech of Mr. Syed Hussain on Russian revival which contains the following:—

. . . The authorities appear to be labouring under the misapprehension that by their order (prohibiting students from attending political meetings) there would not be many attending such meetings. But seeing that this meeting hall is so overcrowded it must be said that their expectations proved fruitless. We are all sorry for the internment orders issued by the Government against Mrs. Besant. (Political) changes did not come about in Russia suddenly. The educated classes and the masses worked together for years with mutual confidence for attaining their cherished end suffering many hardships and at last realise their wishes.

. . . I shall read the words spoken by Nevension in this connection. . . Women and children were driven out to live in the cold country of Siberia and perish there. Nevension personally saw Cossacs on horseback driving patriots before them lashing them with steel whips with leather thongs. . . Within three years 2,100 were hanged. . . These great men and women who were thus presented sowed the seeds of liberty with floods of tears and with afflicted hearts and the present Russians enjoy the fruits thereof. . . Are there in India such societies (as the Jemptovose societies of Russia)? We talk of political aspirations, but unless action follows nothing can be gained.

ANDHRAPATRIKA, Madras, July 19th, 1917.

The condition of the times.

127. The *Andhrapatrika*, of the 19th July, referring to the democratic tendencies prevailing in Europe, observes:—The desire for liberty is spreading in leaps and bounds. The present war itself is carried on by the English for fulfilling the vow of protecting the freedom of small States. It is these ideas of liberty that made Russia free and are leading to the grant of Home Rule to Ireland. Under such circumstances can the aspirations of India alone fail to attract the notice of the liberty-loving English people. . . The *Indiaman* is a paper which has been started for frustrating the aspirations of the Indians in England and to give expression to Anglo-Indian opinions. Even in such a paper has, an Anglo-Indian who served in India as a Collector and who is now receiving pension, written about the political reforms that are necessary for India. Though the Indians do not accept the reforms suggested by him as their goal, there is no doubt that the reforms pointed out by him are quite necessary. He writes: "Our goal is an institution of political administration which is responsible to the Legislative Council." This is the very reform that the Indians particularly wish for but as this is the foundation of self-government, he says that it should be made only after the war. He says that in order to reach this goal the Legislative Councils should be given greater powers and that their powers should be equal to those of self-government. The rights and the responsibilities also of those that elect members for the Legislative Councils should simultaneously grow. The powers of the members of the Executive Councils should gradually change and the Governor should at last be made to have nothing to do with the discussions about administrative matters. He writes that all interference of the Governor in administration should be removed, and the Executive Councils placed under the control of the Legislative Councils, Indians being appointed as the members of the former councils. The Governor will then have to attend to foreign affairs as in the colonies. But all responsibility of administration and all powers will be in the hands of the people. To carry into effect such reforms, either three or five persons should sit in Council at Delhi to receive evidence from such as have experience of the methods of administration, and to find out the truth. A representative of the Indian Government and a representative of the people should undertake to give them advice. This Council should investigate matters and

decide upon reforms. Both England and India should be bound by their decision. And this decision should come into force as soon as possible. No danger comes out of such a course of action, says this (retired) officer. Though the constitution of a Parliamentary Committee as suggested by a correspondent to the *Times of India* is preferable to the Council proposed above, when we notice what kind of changes are wished for even in the *Indiaman*, it becomes manifest how the present times are swayed by a desire for freedom.

Lord Hardinge and the Mesopotamia affairs.

ANDHRAPATRIKA, Madras, July 19th, 1917.

128. The *Andhrapatrika*, of the 19th July, publishes a Telugu version of the resolution passed in a meeting held at Allahabad recognising the great services Lord Hardinge had rendered to the Indian Empire and to the prosecution of the war in Mesopotamia, and declaring that the opinion of the people of this country should be taken into consideration before any conclusion is arrived at regarding his administration in India.

The Mesopotamian Commission Report.

MYSORE STAR, Mysore, July 22nd, 1917.

129. In an article referring to the discussions in parliament regarding the Mesopotamian Commission report, the *Mysore Star*, of the 22nd July, observes:—Mr. Chamberlain, not thinking it right to answer the allegations made in the report while continuing in office, resigned his appointment as Secretary of State. Although he was not sympathetic towards India when he accepted this his office, he was latterly, since the holding of the War Conference, showing excellent regard for India in his speeches as well as in practice. He was likely to prove sympathetic also in regard to the political privileges that are shortly to be granted to India. The loss of the services of one so favourably inclined to Indian problems would have produced much regret, if it were not for the news that his successor is Mr. Montagu, who was already Under Secretary and has visited this country personally. In addition to his close acquaintance with Indian affairs, as a Liberal he has many a time avowed his sympathy towards India. His appointment is, therefore, most welcome at the present juncture.

The Mesopotamia Commission Report.

SWADESHABHIMANI, Mysore, July 20th, 1917.

Writing on this subject, the *Swadeshabhimani*, of the 20th July, observes:—Whatever the other results of the report, to India it must be said to have done some unexpected good. India was feeling much depressed on account of the indifference of the Secretary of State to Indian public opinion. Lord Hardinge's remarks at this juncture, in his criticism of the report, expressing his esteem and regard for India has considerably assuaged this pain. Further, the fact that the situation caused Mr. Chamberlain to resign his office is another source of satisfaction to the Indians. The English papers spoke in praise of him and said that he need not have resigned. But we had nothing to praise him for; as he seldom respected our views. It augurs well for the future of India that Mr. Chamberlain will not be in office when the question of reforms in the Indian administration is being considered. Prior to resigning however Mr. Chamberlain has left a word regarding the question of reforms. He did not agree with Mr. Montagu's recent utterance in connection with the Commission's Report that the Indian people should be granted a responsible share in the administration of their country. Mr. Chamberlain remarked that as the reforms would be announced shortly, it was not proper to speak on the subject at present. We fail to understand what he meant thereby. Are the reforms decided upon already? That is our only doubt. We now learn that Mr. Montagu has been appointed Secretary of State. He is the person we referred to above. He is a Liberal. He was at one time Under Secretary for India. He has visited this country personally. He is now our Minister in England. He has one more qualification, namely, he is not much liked by the Anglo-Indian party.

Indian self-government.

ANDHRAPATRIKA, Madras, July 19th, 1917.

130. A correspondent to the *Andhrapatrika*, of the 19th July, writes:—The English and some of our own people emphatically assert that, as the people here are not capable of governing this country properly if the right of self-government is granted to them, it should not be given to them. My opinion is that a consideration of capacity or incapacity is unnecessary and irrelevent. From the beginning of the world up to this day change of political conditions has never depended upon the

capacity or incapacity of a people. The changes took place owing to the incapacity of kings or governments. There were no kings for a long time after men had become alive to notions of property. It was the representatives of the people that settled affairs. As soon as the people began to show indifference to their affairs, kings came in, pushing out the representatives of people. When kings also began to grow indifferent to their duties, the Government of peoples' representatives was restored. In some countries government, by representatives was again thrown out and kings came in. Thus one change followed another but never was self-government granted as a gift. I cannot understand in exchange for what it should be a gift. . . When there is a defect in an administration there must come about a change in its nature and it will come about. Not only we but also the English say that the present government has given room for popular dissatisfaction. What the Rajas of Bobbili, Pittapur. . . and their Company say I am not able to understand. The change of the nature of a Government takes place not merely for the sake of a few individuals but for the well-being of the public. If the nature of the Government is thoroughly changed and if the key of the exchequer is handed over to our people, I like that the English should hold their offices for some time more. Are not the Europeans satisfactorily serving as official subordinates of our Indians in large towns. The gentleman who received thousands of rupees as pay and who go round six shops to buy a thing worth six pies, will be standing in attendance on us. What is there in men. Everything lies in the nature of things.

ANDHRAPATRIKA, Madras, July 19th, 1917.

P. Varadarajulu Nayudu.

131. The *Andhrapatrika*, of the 19th July, says in a note:—P. Varadarajulu Nayudu writes that he is shadowed by the Police and warns his friends that are Government servants against writing any letters to him since such letters do not duly reach him.

UTTARA TARAKA, Parur, July 14th, 1917.

Foreign goods.

132. While pointing out the impossibility of avoiding foreign articles altogether, the *Uttara Taraka*, of the 14th July,* calls upon the people to use *swadeshi* articles as far as possible in a patriotic spirit, and not in that of antagonism to England, or with evil motives, and to remember that there is no connection between the recent internment and *swadeshism*.

MANORAMA, Calicut, July 24th, 1917.

Self-government and Pandit Madan Mohan Malaviya.

133. The *Manorama*, of the 24th July, refers to the conjectures of the *Mahratta* of Poona regarding the results of the interview between His Excellency the Viceroy and the Hon'ble Mr. Pandit Madan Mohan Malaviya, and to his interviews with the several leaders of the people in India, and hopes that his circuit will result in clearing the misunderstanding between the leaders and the Government on the subject of self-government, and in strengthening the foundation of the fabric of self-government.

LOKAPRAKASAM, Trichur, July 23rd, 1917.

Lords Pentland and Willingdon.

134. In a note the *Lokaprakasam*, of the 23rd July, takes exception to the extension of the terms of Lords Pentland and Willingdon, which is opposed to the interests and wishes of the people in general, and hopes that at least the prayer of the Indians that one who has the welfare of India at heart should be appointed to succeed Mr. Chamberlain as Secretary of State will not fall on deaf ears.

III.—LEGISLATION.

ANDHRAPATRIKA, Madras, July 19th, 1917.

Madras Village Courts Act amendment.

135. The *Andhrapatrika*, of the 19th July, making a review of the Bill to amend the Madras Village Courts Act, observes:—We are glad that the Government desire to establish panchayat courts. But we do not believe that the present legislation will afford any further advantages. For, it does not appear that the Government entertained any confidence in the people in proposing this legislation. The chief defects of the old Act appear in the present Bill also. The right of election of the panchayat members by the people is not granted.

* Received this week.

The appointment of the members is in the hands of Government. There is no room therefore to expect the people to place confidence in the members. . . The people may not therefore avail themselves of the panchayat courts as they did not make use of the Bench Courts. . . If it is enacted that the civil and criminal cases that may be tried in the village courts shall not be filed in the courts of the District Munsifs or the Magistrates, expenditure of the people will be reduced and petty quarrels will be settled in the village itself. This defect appearing in the original Act is retained in the present enactment. A want of confidence in the panchayat members is the cause for such a retention. Though we do not believe that the people will derive much benefit from an Act which is full of such defects, we advise the people living in villages to make use of the new panchayat tribunals and avoid waste of money by settling petty differences amicably.

YOGAKSHEMAM, Trichur, July 20th, 1917.

The Village Courts Act Amendment Bill.

In commenting upon the Village Courts Act Amendment Bill, the *Yogakshemam*, of the 20th July, refers to the apathy of the Madras Government in this matter, and to their decision to introduce a Government Bill after they had given their assent to the introduction of a Panchayat Bill by the Hon'ble Mr. Krishna Rao, which at first was however refused by them and says:—Lo! the Government also have drafted a Panchayat Bill and published it with a view to ascertaining public opinion thereon. We think that it is not a good sign that the Government also should prepare a Bill, when it had been known to them that a non-official member had prepared one. Besides, clinging tenaciously to the Village Courts Act of 1088 (?1888), the Government have now put their feet in the two boats—the Village Courts and the Panchayat Courts. At any rate, we hope that these two Bills will be considered together and settled, and for the present we refrain from further comments on the subject.

SWADESHABHIMANI, Mangalore, July, 20th 1917.

The Hon'ble Mr. A. S. Krishna Rao's Educational Bill.

136. The *Swadeshabhimani*, of the 20th July, writes:—Following the lines of the Hon'ble Mr. Patel's Bill on Compulsory Primary education in Bombay, the Hon'ble Mr. A. S. Krishna Rao has submitted a Bill for adopting the same principles in municipal areas in this Presidency. Although it is based on Mr. Gokhale's Bill on the subject, it contains many defects which were not to be found in his Bill. Mr. Gokhale had urged compulsion through District Boards as well and made adequate suggestions in regard to the financial side of the scheme. Mr. Gokhale stated what portion of the expenditure in this connection is borne by the Government in the United Kingdom and Ireland and urged that in this country the Government should bear two-thirds of this expenditure. The present Bill contains no suggestions on this point. All municipalities are not rich enough to bear this expenditure exclusively. There are more important sanitary matters demanding their attention. The first step in this direction would therefore be to consult the Government of India and ensure their steady support. Since the outbreak of the war, the British Government has been spending no end of money on education. If the authorities keep the policy of the British Government in mind it will be clear that the matter is not one in which progress can be made to depend upon future contingencies of revenue. While popular leaders in British India are busy with these small attempts towards the system of compulsory education let us see what progress has been made in the Native States. We can know this from the latest report on public instruction in Mysore. The growing demand on the part of the people in regard to education is fully evident from the state of things in Mysore. In 1914–15 the element of compulsion was introduced in 15 areas. Last year it was extended to 27 areas. It is proposed in the Legislative Council to apply the same to 168 areas next year. The system is already introduced in all district and taluk headquarters. It has only to be extended to rural areas. Twenty thousand students had to be refused admission for want of schools and teachers. Those who contend that the people are wanting in eagerness in this connection will find an answer in the progress of Mysore. There are many other points in this Mysore Report which the Indian Government will do well to copy.

IV.—Native States.

Sampad Abhyudaya, Mysore, July 25th, 1917.

137. The *Sampad Abhyudaya*, of the 25th July, in a eulogistic sketch of the services of Rao Bahadur M. Shama Rao as Inspector-General of Education in Mysore, observes:—He has been strengthening the foundations of education, while the superstructure of it in the shape of University education has commenced. In an experimental stage like this, it is highly necessary that he who has been working at the foundation should be allowed to work at the superstructure and guard against defects likely to weaken the structure . . . If stock is taken of the work that he has turned out, it will furnish an index of the efficient work that he is capable of. The educational destinies of the State in its present condition cannot be entrusted to a better hand for a few years to come. . . . We are glad to find that the Government have reposed their entire confidence in him, and we can confidently say that he will rise to the occasion and make the Education Department of Mysore worthy of the model ruler of this model, enlightened and progressive State.

Educational progress in Mysore.

V.—Prospects of the Crops and the Condition of the People.

Swadesamitran, Madras, July 17th, 1917.

138. Adverting to the speech delivered by the Hon'ble Sir Alexander Cardew on the celebration of the Agricultural College day, Coimbatore, on the 15th July 1917, the *Swadesamitran*, of the 17th idem, observes:—He stated that the outturn per acre in England was thrice that in India and that there were several obstacles in the way of securing a similar outturn here. The first of these obstacles is that the agriculturists are illiterate. If a new agricultural method is found out and knowledge thereof imparted to the people in writing, they are not able to read and understand it. For these to be taught to read and write, funds are wanting. Six to seven millions of children are of the school-going age. What is to be done? He regretted that there was no one to offer suggestions on this subject. It is indeed our good time that he at least admitted education to be a necessity. Do the Government pay heed to the suggestions offered? Let him study the proceedings of the Imperial and Madras Legislative Councils for the last few years. Then he would see that whenever suggestions had been made for curtailing the expenditure under several heads, the Government invariably rejected them on some plea or other. Is the expenditure incurred for the Revenue Department so great in any other country as in this country? Is there any other country where the Government is carried on six months on the plains and six months on the hills? How much expenditure can be saved by reducing the number of European officers and increasing the number of Indian officers? Do the people object to the levy of a small tax for education if the Government desire it? It cannot, therefore, be accepted that for want of funds, the people should be kept steeped in utter ignorance. He began by saying that it was our first duty to educate the agriculturists, but concluded his speech with the statement that funds were lacking and that there were none to offer suggestions on the subject. He has, however, consoled us with the words that education is spreading without any slackness. Sir Alexander Cardew does not appear to have realised how many generations it would take for the agriculturists to reap the benefits of education if it were to spread at the rate at which it does now. If only compulsory education is introduced, funds will be found, and many items of expenditure will be avoided. If, instead of this, compulsory education is to be introduced only after a large capital has been secured, it will not be possible for many centuries to come. It is easy for the Government on reading all this, to discard it as being the usual plea. What, indeed, is their object? It is fortunate that Sir Alexander Cardew is at present the Financial Member. Let him make the necessary suggestion. Lack of funds is a very old excuse. He has also referred to another great obstacle in the way. He says that, in course of time, fields are being subdivided into small plots, that this sub-division is authorised by the Indian Law of Property, and that the people are not prepared to amend the law. How did Sir Cardew learn that the people were not prepared for an amendment of the law? Was the opinion of the ryots of this presidency consulted? Do not

Obstacles to agricultural advancement.

the Government legislate measures which are not desired by the people? Were the people prepared for such legislations as the Press Act and the Defence of India Act? Sir Cardew admits that our agriculturists are shrewd people. Will they not understand the evils of subdividing the fields, if these are explained to them? It is, therefore, the duty of the Government to ascertain the opinion of the people before they throw the blame on them. As the Hon'ble Mr. Cardew observes, the agriculturists have no education. Without education they are incapable of learning new methods. Unless these methods are learnt, agriculture cannot improve. What then is the use of spending profusely the people's money in maintaining an Agricultural College at Coimbatore without improving the agriculturists? That college would show by experiment the practical application of the scientific principles of agriculture in such a way as to suit the condition of this country. But who is going to understand that? So, according to the words of the Hon'ble Sir Cardew, the amount spent in the maintenance of that college becomes a waste. He has spoken on the gradual growth of education and co-operative societies, and said in the end a few words of encouragement to us. As already observed by us, it will take many centuries for the country to prosper by their advancement.

Errata.

Report No. 28.

Page 1940, paragraph 29, line 9, *insert* "—" *between* "not and being".
" 1940 " 29 " 21, *substitute* "an" *for* "and".
" 1949 " 29 " 3, *substitute* "God" *for* "god".
" 1949 " 29 " 33, *omit* "—" *between* "wine-bibbers".
" 1949 " 29 " 44, *insert* "the" *before* "energy".
" 1950 " 29 " 24, *substitute* "a" *for* "the".
" 1950 " 29 " 24, *omit* the lines of poetry above paragraph 42.
" 1970 " 113 " 5, *omit* "," *between* "Muslim, Madras".
" 1971 " 113 " 21, *insert* "," *after* "even so".
" 1972 " 113 " 23, *substitute* "Mahmudabad" *for* "Muhammudabad".
" 1972 " 113 " 30, *substitute* "Shaukat" *for* "Shankat".
" 1972 " 113 " 39, *omit* ";" *after* "Mrs. Besant".

Report No. 29.

Page 2019, paragraph 124, line 7, *insert* "," *after* "understand".
" 2019 " 125, lines 16 and 19, *insert* "," *after* "independence; free; and student".
" 2020 " 126, line 8, *omit* '"—"'.
" 2020 " 126 " 12, *insert* "it" *after* "injuring".
" 2020 " 126 " 19, *insert* "the" *after* "lamenting".
" 2020 " 126 " 24, *insert* ";" *after* "but".
" 2020 " 126 " 30, *substitute* "guest" *for* "quest".
" 2021 " 127, lines 18 and 20, *insert* "," *after* "fashion and imitation".
" 2021 " 127, line 23, *insert* "the" *after* "with".
" 2021 " 127 " 26, *substitute* "import" *for* "comfort".

Issued, 31st July 1917.]

CONFIDENTIAL. **No. 31 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 4th August 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(*e*) *Local and Municipal.*

1. The *Non-Brahman*, for the week ending 29th July, writes:—"We do not know whether the Government of His Excellency Lord Pentland has realised the deep indignation among self-respecting Municipal Commissioners, that a Deputy Collector should be appointed to preside over their deliberations, and that that Deputy Collector should be Rao Bahadur Vijayaraghava Achariyar, whose mismanagement of the budget, unless explained, must mean his official ruin. . . There is no question of his capacity to be the President; our own opinion is that he would do better than any Civilian at the present day. But the fact remains that he is responsible for this mystery budget which is fast developing to a striking scandal in the Madras city, especially as it is unexplained. And the Commissioners have no desire to sit under a Deputy Collector, however able, and be dictated to by him as President. We think that the Government of Madras must respect this feeling, however willing and anxious to provide for a very able officer. . . We hope the Rao Bahadur will have a Collectorship instead of the Presidentship of a body, the majority of whom do not like him and are opposed to him, not on personal grounds at all, but on the grounds of prestige."

Non-Brahman, Madras, July 29th, 1917.

The Corporation of Madras.

Writing on this subject, the *Indian Patriot*, of the 31st July, says:—"We do not know whether the affairs of the Madras Corporation are receiving adequate attention at the hands of the Government. Nothing is calculated to give a clearer glimpse into the situation than the relations between the President and the Commissioners. The incidents connected with the location of the Chief Engineer's Office are particularly sickening, with the grand display of the President's discretion. . . A series of mistakes and miscalculations have landed the body on the verge of the precipice, and for want of anything better to do, the commissioners, headed by a humorous Irishman, are engaged in making angry grimaces at one another to the intense amusement of those outside Madras, and the deep anxiety of the poor rate-payers of the city. . . No citizen can recall the money spent upon the water-works and drainage without being overtaken by a feeling of helplessness at the complete break-down of efficiency in the Corporation. After an expenditure of several lakhs, we find that the filter beds do not filter; and we do not even get the alleged filtered water, for unfiltered water has to be added to it in a particular proportion. As it is, the entire situation can be described only as a sorry waste."

Indian Patriot, Madras, July 31st, 1917.

The *Hindu*, of the 1st August, remarks:—"We invite the attention of our readers to a communication which is published elsewhere, in which 'a Commissioner' refers to another feature of the President's action convening a special meeting of the Corporation of Madras for the 30th October next. . . The President has not improved his position by assigning a reason which cannot satisfy any reasonable person. The time has apparently come when the Commissioners and the Government have seriously to consider whether it is desirable in the interests of the rate-payers and of the efficient management of the civic affairs of the city that Mr. Molony, who appears to treat the Commissioners as if they were of no account, and flout their authority, should continue as President of the Corporation."

Hindu, Madras, August 1st, 1917.

(*f*) *Land Revenue and Settlement.*

2. In a leader on this subject, the *Hindu*, of the 2nd August, observes:—"The only reform which can improve the position of the agriculturist is a moderate tax, to be fixed not at the sweet will and pleasure of the executive, but to be regulated by

Land revenue policy.

Hindu, Madras, August 2nd, 1917.

the legislature. But the Government have been unreasonably obstinate and unjust in their treatment of the question which they have conveniently professed to consider from what they conceive to be the ancient Indian point of view and not from that of western countries. Nothing less than a radical and generously conceived change of policy can extricate the problem from the complicated, bewildering maze of effete theories, illogical rules and illiberal regulations which the Government have surrounded it with. The shifts and devices which have to be resorted to in order to meet the case put forward on behalf of the ryots would be a plentiful source of mirth and enjoyment to an observer, were they not so galling and irritating to the public."

(k) General.

West Coast Spectator, Calicut, July 26th, 1917.

The Madras Provincial Congress Committee.

3. The *West Coast Spectator*, of the 26th July, states:—"Probably as a concession to Non-Brahman sentiment, the Madras Brahman Congress Committee, we beg pardon the Provincial Congress Committee, have admitted three Non-Brahmans into their Executive Council, as usual the rest, *seventeen*, being twice-born celestials. There are many Non-Brahmans competent and entitled to sit in the Council, in the city of Madras itself, but common decency is not a virtue with the aggressive.

"We shall not in the least be surprised if the Congress Committee sing hosanna at the Adyar shrine and play second fiddle to the Home Rule League. As the first step they have elected Mrs. Besant for the Congress Presidentship and her two lieutenants as honorary office-bearers. We think that there is no use of running the Provincial Congress Committee as a separate organisation, and it is better that body is merged into the Home Rule League."

Non-Brahman, Madras, July 29th, 1917.

Writing on this subject, the *Non-Brahman*, for the week ending 29th July, remarks:—"A meeting which must make well-wishers of India blush with disgrace is the meeting of the Madras Provincial Congress Committtee. Mr. Selvaraju has exposed the whole show in the daily press, and it at once demolishes the claim of our Home Rulers to be sober and temperate. The spirit that would defy the Government is displayed in the Mahajana Sabah, and we see the petulence of a peevish woman or child in the proposal of electing the interned as the Vice-President of the Congress Committee. If after this mad display the Government should refuse to take Indian politics seriously, no one can blame the Government. We are glad that at this Congress farce not one of our leaders were present. That is one reason why the counsel of the Non-Brahmans should prevail. We have not taken leave of our senses; our brains do not float with the Red and the Green at Ootacamund."

West Coast Spectator, Calicut, July 26th, 1917.

The Indian Defence Force.

4. The *West Coast Spectator*, of the 26th July, remarks:—"The number of Indians who applied for enlistment in the Indian Defence Force up to the 16th July last was 1,766 for the whole of India. The Government wanted 6,000 men, but not even a third of this small number has been secured. Let those Home Rulers who wax eloquent over imperial obligations, imperial patriotism and such shibboleths ponder over this figure. The alleged official blunders said to stand in the way of enlistment were long ago rectified, but still the number is disappointing. The fact is we are a nation of dreamers and windbags, yet to learn the value of practical politics."

Hindu, Madras, July 30th, 1917.

An order under the Defence of India Act.

5. The *Hindu*, of the 30th July, states:—"An order was served on Mr. V. R. Karandikar of the office of *New India*, today, asking him to quit the Madras Presidency within forty-eight hours. . . The public will be pained and surprised at this further act of repression on the part of the Government of Madras. What the reasons for this order are we are not at all in a position to know or conjecture. The stereotyped and familiar recital that Mr. Karindikar had acted or was about to act in a manner prejudicial to public safety does not explain or elucidate; and the convenient weapon provided by the Defence of India Act has been used once more to restrict the freedom of movement of a gentleman whose only offence is, so far as the public know, that he had

devoted himself to the cause of the country and had placed his services at the disposal of Mrs. A. Besant. Mr. Karandikar has not been known to be making any speeches; neither has he, to the knowledge of the public, been writing to the press. What are the activities, then, of Mr. Karandikar which have offended the Government and for which he has to pay the penalty so arbitrarily fixed by the authorities? . . The Government have not improved their case by their silence regarding the reasons for their strange act. One blunder leads to another, and we cannot commend the attitude of the Government who would not appear to have realised that repression would not pay in the end."

Writing on this subject, *New India*, of the 31st July, says:—"As our readers know, yesterday, an order of 'Externment' was served on Mr. V. R. Karandikar, sub-editor of *New India*. . . What a sophistry it is to call this work 'prejudicial to public safety'? The Congress League Scheme is definitely for constitutional changes in the system of administration here and the carrying out of that scheme of reforms is certainly detrimental to the interests of the bureaucracy. The bureaucracy in India has been long thinking that their interests are the interests of India; and in this scheme of reforms they see the beginning of responsible Government and the ending of autocracy. That is the reason why every effort of constitutional agitators has become unbearable to them and they hit hard and hit mindless of justice and fairness at any one they choose to look upon as 'dangerous'. It is a sin or a crime in their eyes for an Indian to rouse his countrymen to the appreciation of the miserable condition in which they stand today. It is a sin or a crime to work earnestly and restlessly for the uplift of this country and its freedom political and economic in proceeding against Mr. Karandikar. . . In any case we must show to the Government that these things cannot cow us down. At every step of repression the national cause must gather more and more strength, until at length the whole people demand their rights in a voice that is irresistible and are prepared to make sacrifices for the nation's freedom."

NEW INDIA, Madras, July 31t, 1917.

6. *New India*, of the 28th July, writes:—"Until the repressive measures of the various Governments are repealed, and Mrs. Annie Besant, Messrs. Wadia, Arundale, Muhammad Ali and Shaukat Ali are released, no patriotic or self-respecting Indian should work with the Government on any committee, or Board, or Advisory Council, or in any way. They should sternly stand aloof. England will then see that only lower grade men will accept Government offers. For instance, on the Temperance Committee, Dr. T. M. Nayar, a non-temperance man, is the only Indian. That is all right. In an Indian Man-Power Committee we find three Rajas—Ramnad, Bobbili and Kollengode, why not the poor Raja of Kurupam?—that is all right. We see with regret that one eminent Indian is on it, but we trust that he is not to be judged by the company he keeps. Let it be remembered that a *swadeshi* meeting has been prohibited; that a meeting for the Hon'ble Mr. Patel's Education Bill has been prohibited; that religious liberty is being crushed—Lieutenant-Colonel Nicholson has been ordered not to attend a theosophical meeting; that Messrs. Wrenn, Bennet & Co. (Limited) in Ootacamund have had pressure put upon them to send away Mr. Harvey, and have done so. Reaction is becoming more and more rapid, and repression is increasing. Lord Pentland has already sent Madras along the first stages of 'Bengal unrest,' as Mrs. Besant warned him he was doing. What a splendid thing it would be if the Hon'ble Sir Sankaran Nayar and the Hon'ble Mr. Rajagopala Achariyar indignantly flung away their offices, and refused to be branded in history as supporters of the repression of liberty. They ought both to be interned instead of in the Council Chamber of coercion. They ought to make their names immortal. Will they?

NEW INDIA, Madras, July 28th, 1917.

The duty of the patriotic.

7. *New India*, of the 28th July, has the following:—

NEW INDIA, Madras, July 28th, 1917.

The prohibited Calcutta meeting.

"Another blow at liberty of speech.

"The telegrams tell us that the proposed Town Hall meeting in Calcutta to protest against the internments has been prohibited by Government. The reason given was that the Government could not allow a

Town Hall meeting 'for the sole purpose of criticising the action taken under law by the authorities of another Government'. We always expect this sort of fellow-feeling between sister administrations and brother satraps, especially on the present occasion, when the policy of repression has been taken up in concert by all the Governments. . . We are sure our Calcutta friends will hold a great meeting and express with all their noted emphasis and ability their abhorrence of the policy of Government. But, in the meanwhile, we make a note of the narrowness of vision and the littleness of heart manifested by the Bengal Government. The Bengal Government say that they have 'no objection to a meeting held to promote constitutional changes, so long as the speakers preserved sobriety of language'. We know that meetings even for this purpose have been stopped in various parts of the country. And is not protest against high-handed repression and against the misuse of legislative enactments, a measure 'to promote constitutional changes'? How can we think of any other changes till this policy which has silenced the leaders of the whole movement for constitutional changes is changed? Under the circumstances 'sobriety of language' becomes impossible."

NEW INDIA, Madras, July 30th, 1917.

A word to Government officials and pensioners.

8. *New India*, of the 30th July, observes:—"The political situation in the country is becoming increasingly grave day after day. The policy of repression is in the ascendant. The Indian public and the leaders have, on the whole, discharged their duty in speaking out their minds on this critical occasion. . . When the non-official Indian attitude has been thus made clear to the Government, what ought to be the position of the Indian officials in this country? We are aware that Indian officials, as such, cannot publicly express any opinion of their own on our national aspirations, but there is no doubt that the vast majority of them share the views and sentiments of their non-official brethren. Of course, the plainest way of indicating their attitude would be for Indian officials, in high positions, to give up their connection with the Government, if they feel that the Government have embarked on an unjust policy of down-right repression. . . To our friends, who have retired from Government service after a long and unsullied career, we have only to commend the example of a patriot like the Hon'ble Rao Bahadur V. K. Ramanuja Achariyar. . . The Government cannot, with any sense of fairness to its own quandom loyal officers—officers on whom it has sometimes conferred honours and titles for approved service, loyalty, ability, character and what not—charge them with 'disloyalty' or call them all 'irresponsible' people using 'unconstitutional' or 'dangerous' methods of agitation. . . It is, therefore, essential that retired officials of all grades should now throw in their lot with the Indian constitutional reformers, Home Rulers or Self-Governmenters, for all parties now merge in one national whole. May we, therefore, appeal to them all to join the Home Rule Leagues in their respective places—we are glad that several have already joined—and help their country in the great work to the best of their abilities. We know there is enough mettle in them, and are sure that they would rise to the occasion in this grave crisis."

NON-BRAHMAN, Madras, July 29th, 1917.

New India.

9. The *Non-Brahman*, for the week ending 29th July, remarks:—"We are rather surprised at the ways of the Madras Government. Why did they intern Mrs. Annie Besant? If it is to end in a kind of violent and often dangerous agitation it has not been successful. *New India* is almost the same as it was; and if Mr. Krishnama Achariyar does not write of Hiranyakasipu, there is Dr. Pattabi Sitarammayya to write wonderful articles. If a thing is taken up, we look to the Government to see the matter through. We must have no dallyings at all with politicians. As it is the Government have only served to create great men. Mr. Wadia who was an unknown man in the country has become a martyr and Mr. Telang is on the high way to martyrdom. 'Look how courageously he writes' is on many lips. And thus we live in queer days when name and fame come to man if he should always attack Government and its officers. . . This dallying with popular emotions and feelings ought to be strongly deprecated. It is here that Liberal statesmen fail in India; they have not the courage to do as they would in

England, for they find the people backward. They are anxious to sympathise, but those who speak in the name of the people are thoughtless and rash sometimes. And it is only truth when we say that we have yet to get men of strong character."

The *Madras Mail* and Mrs. Besant.

10. In commenting on the remarks of the *Madras Mail* on Mrs. Besant's contribution to the *Christian Commonwealth* in 1911 on "Indian Unrest," the *Non-Brahman*, for the week ending 29th July, says:—"The *Madras Mail* does not know India and Indians well, although it pretends to know even better than us; but we thought that it can judge at least a British woman well but it has failed. . . It is crass ignorance of Mrs. Besant's character to criticise her as the *Madras Mail* does. She is nothing if not a time-serving character, and at the time she wrote, why she was being pursued by the *Hindu* and the *Leader* and the *Hindu Prakash*. This is just like Mrs. Besant. And now she praises everything Indian, even the *Hindu* which was sedition to her, is now nectar. Why, again, that is just like Mrs. Besant. And those who want self-government for India draw inspiration from this character. We wish Mr. Montagu does not hear of the fellowship of the interned and of the Home Rule flag and of the various proposals to mark Indian indignation over the internments, lest he should take us for a population of lunatics. That is our greatest concern." NON-BRAHMAN, Madras, July 29th, 1917.

His Excellency Lord Pentland's extension of office.

11. Referring to the obstruction at a meeting held at Coimbatore to thank the Secretary of State for India for having extended His Excellency the Governor's term of office, the *Non-Brahman*, for the week ending 29th July, states:—"When the Home Rule flag is hoisted and the 16th July celebrations are observed, we proclaim our madness, lose the little respect of responsible men, and the whole show ends in miserable mockery. We are sorry for the martyrs who seek martyrdom by keeping back progress in India." NON-BRAHMAN, Madras, July 29th, 1917.

The Indian Civil Service and Home Rule.

12. The following appears in the *Non-Brahman* for the week ending 29th July:—"We are glad that Civilians are coming forward to speak more and more plainly. Sir James Meston's utterance, although it has been studiously slurred over by the extremist press, has created the best of feeling in the Indian mind. It has taken out much of the wind from the sails of the Home Rulers, who were pretending dismay at the outbreak of Prussianism in India. To sober minded men, of course, this is ridiculous, and hence we find men like Sir Rash Behari Ghosh and Mr. Surendranath Bannerjee outside this mad ring. When we are told that a new medal had been invented called the fellowship of the interned and that it would be as great as the Victoria Cross and that one reason why Britain is not successful in this war yet is because Mrs. Annie Besant is interned, we think who are responsible for this are fit not for self-government but for the lunatic asylum." NON-BRAHMAN, Madras, July 29th, 1917.

The Secretary of State for India.

13. The *West Coast Spectator*, of the 31st July, has the following:—"In connection with Mr. Montagu's elevation to the Secretaryship of State, the usual thing, we may well say the inevitable, is happening. Telegrams congratulating the new Secretary are going up to him from all parts of India and the optimists of our now strenuous political world are anticipating every thing even the sun, which according to Lord Morely not even a decade ago, should be considered absolutely outside the range of the possible. Later on, it is to be feared, reaction will set in, and of Mr. Montagu, as of so many other British statesmen who have had to do with India, we shall be told that he was tried and found a miserable failure. It is time we got into the sensible habit of writing the epitaphs of public men at the end of their careers, instead of at the beginning." WEST COAST SPECTATOR, Calicut, July 31st, 1917.

Active agitation and passive resistance.

14. *Justice*, of the 1st August, writes:—"The Besantine caucus met in Bombay and have passed telegrams, resolutions, speeches, memoranda and various other things. These we are familiar with. These are the paraphernalia of active agitation, and when the number of people agitating is JUSTICE, Madras, August 1, 1917.

small the intensity of the agitation has to be made up by a large volume of sound. The Congressmen in this country are familiar with the spectacle of a dozen men sitting in a room calling themselves a public meeting and electing hundred delegates to the National Congress. The thirteen Brahmans from Madras, elected by a small clique sitting in an office in Mount Road calling themselves the representatives of the people of the Madras Presidency, perhaps foreshadow the electoral system under the future Home Rule Government in India. . . Among the thirteen Brahmans who claim to represent the Madras Presidency and who have been parties to recommending passive resistance there are several vakils. A vakil passive resister cannot go and plead in a court of law, because no passive resister recognises the existence of a court of law and none of them will obey any law So the first step in the carrying out of passive resistance in the Madras Presidency ought to be that the members of the All-India Congress Committee who are vakils should abstain from pleading in courts of law. The next step for them to take will be that such of them as are members of Legislative or Local bodies should sever their connection with such bodies, for passive resisters do not co-operate with the Government in any way, and lastly these gentlemen should decline to pay all legally imposed taxes. When these thirteen gentlemen have done these and taken the consequences like heroes and martyrs that they want to be taken for, then it will be time enough for the humble clerk or the innocent student or the petty trader to follow the lead of the gallant thirteen."

United India and Native States, Madras, August 2nd, 1917.

15. *United India and Native States*, for the week ending 2nd August, writes:—

The Congress Presidentship.

"Although we do not approve of the action of the Madras Government in interning Mrs. Besant and her two colleagues, we must deprecate the suggestion that she should be elected President of the ensuing session of the Congress. It will be an ill-advised and futile step to elect Mrs. Besant merely for the purpose of flouting Government. . . . The more ardent admirers of Mrs. Besant have proposed that her portrait should take her place in the presidential chair and that Sir S. Subrahmanya Ayyar or any one else should act as her deputy. The proposal will be an excellent one if the Congress is an annual *tamasha* and not a business body engaged in considering important questions affecting the welfare of 300 millions."

Hindu, Madras, August 3rd, 1917.

16. The *Hindu*, of the 3rd August, states:—"For some days past we have been receiving information from Ootacamund that Mrs. Besant is suffering from a serious nervous break-down, and that her health and strength have become greatly impaired since her internment. . . The public aspect of the internments of Mrs. Besant, and Messrs. Arundale and Wadia has been brought home to them in quite an unmistakable manner. The chartered libertines of the Anglo-Indian press may indulge to their hearts' content in gibes about the 'ninety-ninth repetition of Mrs. Besant's case.' The Government, however, which has incurred the responsibility of having caused the internments, would do well to consider the consequences of their action, both in its public and personal aspects. . . The Indian Government has a conspicuous and most convincing instance of the wisdom of exercising clemency at this moment in the step which the British Government has taken in ordering the release of all the Irish prisoners who were implicated in the rebellion of last year, and in providing for Irishmen of all classes, the Sinn Feiners as well as the Ulster Unionists, co-operating at the Irish Convention for devising a workable self-government scheme for Ireland. There is neither justice nor statesmanship in a policy as regards India, the reverse of what the good sense of the British public dictates in the case of Ireland. . . The people of India have not deserved at the hands of Government any dose of coercive or repressive measures at the present time. They have been engaged in peaceful, lawful, constitutional agitation. No disorders of any kind have followed in any part of the country as the result of the political agitation led by Mrs. Besant. . . It is our earnest hope that the people of India would not be driven to the necessity of resorting to any form, however mild, of passive resistance and that the Government would take wise counsel in time and entirely reverse their reactionary policy."

Mrs. Besant's health.

The following appears in *New India* of the 3rd August :—

NEW INDIA,
Madras,
August 3rd, 1917.

"Mrs. Besant at Ooty.

"Her numerous friends all over the world will be shocked to learn that Mrs. Besant's health is rapidly declining in the surroundings and under the circumstances in which she is being detained at Ootacamund. Mr. C. Jinarajadasa, who returned from Ootacamund today after a stay of about a week, during which time he met Mrs. Besant every day, says in a letter, which we publish elsewhere, that he has never before seen her in such a bad condition of mental suffering and bodily weakness. The editor of this paper, who saw her last week, was simply shocked at the utter lack of vitality which he noted in her, the very emblem of health and vitality. The moral indignity of being ranked as a traitor and peace-breaker, the utter cessation of activity, the feeling of restraint all round, the petty persecutions constantly levelled at her and her two friends, the misrepresentations made about her motives and actions by persons in authority after preventing all opportunity of a reply by her—all these things prey upon her mind, while her body suffers through the damp atmosphere to which she has not been accustomed for a number of years. The result of all this is a serious nervous break-down. She will not bend, of course, nor does she herself complain, but she suffers and her condition is causing grave anxiety to all who have seen her. Sir S. Subrahmanya Ayyar referred to this in his letter published in our columns on Wednesday and so in this morning's *Madras Times* appears the ill-natured remark that 'there is no room for any fear about the physical comfort of Mrs. Besant and her associates'. Really meanness and malice could not have gone further. The Government has taken a very grave responsibility upon itself and will surely be held answerable for all consequences."

VERNACULAR PAPERS.

I.—Foreign Politics.

Swadesamitran, Madras, July 26th, 1917.

17. Referring to the telegrams received about the present state of affairs in the Russian front where some sections of the army are reported to be unwilling to fight, but are said to be prepared to retreat even before the advance of the enemy, and to the determination of M. Kerensky to save Russia from this situation with the shedding of blood, if necessary, the *Swadesamitran*, of the 6th July, expects that his rare qualities and wide influence will be found useful at this time of pressure, and observes that unless Russia soon comes forward to take an active part in the war with union among her people, it appears to be very hard to expect the termination of war this year.

The war.

Andhrapatrika, Madras, July 24th, 1917.

The *Andhrapatrika*, of the 24th July, observes thus upon this subject:—

War.

. . . . As a result of the new changes in Russia, victory in the war which was well-nigh won was lost. It is regrettable that the Russians in their zeal for liberty should forget the message of war. They objected to the dethronement of King Constantine of Greece and spoiled the Balkan question. . . In the conference to be held in August next by the Allies to decide each other's policy properly, the Russians must be informed rightly. It does not look well that the Americans should say that they will not take part in this conference. There is no doubt that the counsel of the people of America, which is the foremost democracy, will be acceptable to the Russians. In the eastern theatre, war proved unfavourable to them. The victory won by Brusilaff after losing many soldiers has become useless. . . From the present condition of Russia there may be some disappointment, but M. Kerensky is using all his skill to improve the condition. He also set out for the front. He never hesitates to punish the anarchists. Many of them are in prison . . The food problem is in a critical condition and attempts are being made to improve the situation. We hope that these attempts will bear fruit, and that the Russians will rise again and crush the enemy. In the western theatre the German prowess is declining day by day. . . The enemy's airships are being destroyed unable to cope with the British airships. . . The submarine raid is going down. . . The *Scientific American* writes that a ship called "Submersible," which can dive into the water and destroy the submarines, is under construction. When it is completed the German submarine raid will come to a stop. If this is stopped, Germany's defeat is certain. . . It is certain that the Allies will fulfil their vow to protect the rights of small kingdoms and dispel the world's fear.

Kistnapatrika, Masulipatam, July 28th, 1917.

The *Kistnapatrika*, of the 28th July writes:—The instability of the new Government in Russia, the anarchical preaching of the German agents and such other things interfered with the war preparations of Russia. Owing to the prevalence of some mistaken notions among them, some soldiers were opposed to war, and some leaders rebelled. Whatever the reasons may be the enthusiasm for war slackened in Russia and afforded an opportunity for the Germans. . . But it is believed that matters will be set right by the ability of Kerensky whom the Russian statesmen take to be the man who, according to Count Tolstoi's prophecy, has incarnated in Europe for establishing democracy. The present dash of the Germans into Tarnapol and Stanislad need not be a matter for any alarm. The British pressure on the Germans in France is not without its fruits. . . It may be said that Germany has sustained an irretrievable loss in the matter of her men. . . The ammunitions spent by the British are beyond measure. Two hundred miles of German trenches have been reduced to dust and the German armies in them have been drawn out from their strongholds like hares from their holes and

The war.

reduced to ashes by the British fire. . . But we should not rejoice that German resistance is at an end yet. . . To drive the Germans is not the object of the Allies. The German battalions must either be destroyed or overthrown. . . The premiership of Mr. Venezuloes was a source of encouragement, but Russia's fanaticism introduced a fresh trouble, to consider which the representatives of the Allies have met this week at Paris. Germany is now in a great crisis. She has been isolated from the world like a besieged fort. . . The whole civilised world has declared itself against her. That Siam has also done so is a good thing. . . For the many German refugees in Siam were imprisoned and the German ships, captured. Germany has thus lost all her influence, shipping and trade. . . Whether the victory is far or near, England will not sheath her sword until she reaches her goal, whatever may be the measure of strength or success of Russia, Italy and France.

18. The *Andhrapatrika*, of the 26th July, says:—The situation in Russia is day by day becoming insupportable. . . The Russian soldiers are behaving treacherously in Galicia. . . At this crisis all hopes are centered in Kerensky who deserves to be called the Russian Napoleon.

Russia.

ANDHRAPATRIKA, Madras, July 26th, 1917.

19. The *Andhraprakasika*, of the 27th July, says in its leader:—It is stated that some Indian traitors fell into the trap of the cunning Germans and entered Germany through France. . . The "Gathar" movement in California laid bare the conspiracies of the Germans. . . From certain papers it has become plain that the Germans spent 7 crores and 50 lakhs of rupees in order to encourage sedition in India. See how great is the mischief of the Germans and how outrageous the conduct of the country's traitors who were born to tarnish the fair name of our country! Our countrymen want that the Government should sit with their eyes shut and try the country's traitors in the regular way. This is improper and may lead to great troubles. The Government should enquire carefully into German intrigues in India and do the needful at once. Reventlo has said plainly that the Germans will encourage sedition in India and support anarchists. The Germans in America spent 7½ crores of rupees on this account. Since the commencement of the war, certain Indians have been stubbornly clamouring for dangerous political privileges and are creating unnecessary confusion. We submit that if the Government do not, at least now, take steps to put down these German intrigues entirely, they will be doing great injustice to the country.

The cunning Germans.

ANDHRAPRAKASIKA, Madras, July 27th, 1917.

20. The *Andhrapatrika*, of the 25th July, writes under this heading:— . . . "The progress of the Allies is becoming difficult as the Germans are opposing them stubbornly in the western front. Though the British armies have laid siege to Lens on three sides for the last three months it is proving difficult to take it. The Germans by their great exertions succeeded in taking possession of the sand-hills near the sea. . . In the western theatre the Allies are finding it very hard to push on as the Germans are presenting a bold front. If progress and opposition continue in this way, it is clear that it will not be possible to drive the Germans from the western theatre of war before the end of this year. . .

Signs of victory.

ANDHRAPATRIKA, Madras, July 25th, 1917.

The English believed that victory would be possible because of their naval strength.

The English war-experts believed that it would be possible to compel the Germans to yield by their naval blockade. Though the blockade put the Germans to difficulties, it has not been possible to defeat them thereby. The Germans are able to get articles of food. The Germans in their turn adopted the policy of destroying the ships. The German hope of victory depended upon the success of this policy. This German policy of destroying ships created a troublous situation for the British people. But later on it came to be known from the reduced number of ships destroyed that the English are employing counteracting agencies. . . But the Germans do not seem to be rid of the mistaken notion of starving the people of England. . . Though this scheme of the Germans is giving trouble to the English people, it is clear that the Germans cannot possibly secure a success thereby. . . The Russian revolution is to some extent prejudicial to

the attainment of victory by the Allies. The socialists are opposed to war. The soldiers are disobeying the orders of their commanders and are turning away from the battlefields. The German machinations are spreading wide in Russia. . . Time must determine the service that may be rendered to the Allies and to universal peace by the Russian revolution. Though the condition of war on land and sea and in the sky is favourable to the Allies, it is clear that it is full of difficulties.

SAMPAD ABHYUDAYA, Mysore, Aug. 3rd, 1917.

Belgium.

21. The *Sampad Abhyudaya*, of the 3rd August, writes:—Germany has not only annexed Belgium, but from there she is preparing to invade England. Zeebruge and Ostend have been converted into impregnable bases. There are sand cliffs between these towns and the sea. These are a great protection to this territory. The British are trying their best to destroy these fortifications. But their efforts have so far proved futile. The British have manufactured aeroplanes and destroyers to destroy the enemy's aeroplanes and submarines. They are trying their utmost to ward off the German menace. But the enemy still stands unsubdued. If it becomes possible to destroy these two fortresses, it is believed it would be easy to oust the enemy from the whole of Belgium. We hope that these efforts will be successful.

II.—HOME ADMINISTRATION.

(*b*) *Courts.*

DRAVIDAN, Madras, July 26th, 1917.

How to check ruinous litigation.

22. The *Dravidan*, of the 26th July, writes on this subject as follows:—How are we to check ruinous litigation? What are the means to prevent people from unnecessarily rushing to the courts of law? What are the reasons for this increase of litigation? These are the questions worthy of being considered by the Government in the interest of the litigant public and with a view to curtail the heavy expenditure incurred by the Government. In this connection, the functions of the courts of law have to be considered first. Any defects in them should be found out and rectified, and this reform must begin with the village courts. If the village headman knows the law and the procedure to be adopted in trials, he may be given the power to try cases up to a limit of Rs. 100 with the aid of a panchayat. If the judgment conjointly given by the village munsif and the panchayat is final and not appelable to a higher court of law, there will not be an accumulation of suits in the court of the District Munsif. The expenditure incurred by the parties to suits will also be reduced. If only suits for over Rs. 100 are entertained in the courts of District Munsifs, the number of suits that come before those courts will go down. The Munsifs will thereby have sufficient leisure to consider well the cases that come before them, and their judgments would be sound and would not be set aside by higher courts. Similarly, there will be a smaller number of suits before the Sub-Courts and District Courts. Consequently, the number of cases that come up for retrial before higher tribunals will also go down. With the decrease in the number of suits, the necessity for an increase in the number of Judges would cease to exist, and the trouble of appointing temporary Judges would be saved once for all. We are glad to see that the Madras Village Courts Act Amendment Bill supports our views in certain respects. If effect is to be given to the measures therein proposed, the pay and status of the village munsifs should be improved. It is suggested in the Bill that the power of appointing these munsifs should be conferred on Deputy Collectors. But it is our opinion, for many obvious reasons that this power should not be conferred on them for some time to come.

ANDHRAPRAKASIKA, Madras, July 19th, 1917.

A vacancy on the High Court Bench.

23. Referring to the vacancy on the High Court Bench caused by the resignation of Mr. K. Srinivasa Ayyangar, the *Andhraprakasika*, of the 19th July, recommends the names of eight Non-Brahman gentlemen to the vacancy. It believes that if one of them be selected for the post the Brahman advocates of immediate *Swaraj* will not grudge, for they regard all the Indians as the children of the same mother. It prays that if the Government wish the welfare of the Non-Brahmans they will appoint a Non-Brahman at least this time.

A Privy Council decision.

24. Referring to the recent decision of the Privy Council in a case between the Government and a zamindar in the Ganjām district reversing the judgment of the Madras High Court, the *Yogakshemam*, of the 27th July, points out that, if it be wrong on the part of the Government to treat the canals within the lands, granted by them to the zamindars, as *poramboke* and to levy a special water-cess, as well as to try to establish their rights over the rivers on which the zamindars depended for their water-supply from time immemorial, what they do in Malabar must be regarded as far more unjust, and observes:—There is a canal which has been dug for the benefit of the cultivable lands on either side, and there is no doubt as to its having been dug by the owner of the lands thereof. If the Government say that such a canal is theirs, there does not seem to be much difference between this and robbery. In *Kerala* it is *escheat* lands, naturally formed islets, etc., that make the Government real owners of lands, and the practice of seizing the lands of the *janmis* and of treating them as *poramboke* can never be justified.

YOGAKSHEMAM, Trichur, July 27th, 1917.

Writing on the same subject, the *Manorama*, of the 31st July, also draws attention to the difference between the zamindars on the east coast and the *janmis* of Malabar, points out that there are several cases like the one under reference, arising in its opinion from the new settlement, which are not, however, brought before the Privy Council, because the small landowners cannot afford to do so, and observes that the effect of this decision will be to increase the rights of the Malabar *janmis*, and that it is to be hoped that, in view of this decision, the Government will cease to oppress the landowners unjustly.

MANORAMA, Calicut, July 31st, 1917.

(c) *Jails.*

Jails in the Presidency.

25. In commenting upon the report on the administration of jails in this Presidency, the *Manorama*, of the 27th July, draws attention to the insufficiency of accommodation for civil prisoners, to the undesirability of detaining in jails *under-trial* prisoners, of whom only 37 per cent were convicted, and to the regrettable detention in jail of *fifteen* girls of 15 years of age and less, points out that, instead of sending boys and girls to jails where they will come in contact with habitual criminals, which is likely to make hardened criminals of themselves, they ought to be sent to *Reformatory* Schools, and observes that arrangements should be made for delivery of lectures in jails with a view to improve the character of the prisoners, and that, if the Government does not make a move in the matter, it is the duty of the public-spirited men in this country to arrange for it.

MANORAMA, Calicut, July 27th, 1917.

The jails in the Presidency.

In commenting upon the report on the administration of jails in this Presidency, the *Kerala Patrika*, of the 28th July, also deplores the detention in jail of a large number of under-trial prisoners, a large majority of whom were afterwards found to be innocent, thinks that the law which allows such detentions should be modified, and observes that it is doubtful whether the Magistrates pay any heed to the order of the Government that those cases in which the accused are remanded, should be disposed of as quick as possible.

KERALA PATRIKA, Calicut, July 28th, 1917.

The jails in the Presidency.

In commenting upon the administration of Jails in the Presidency, the *Kerala Sanchari*, of the 1st August, writes in a strain more or less similar to that of the *Manorama* of the 27th July, asks whether young girls too cannot be sent to the Reformatory School at Chingleput, and hopes that the Government will make arrangements for admitting refractory and disobedient children into that institution, if their parents are willing to send them there.

KERALA SANCHARI, Calicut, August 1st, 1917.

(d) *Education.*

The Rajkumar College, Madras.

26. Referring to the statement reported to have been made by the Governor of Madras that he had no objection to utilise the public funds with the Government for the maintenance of this college, the *Hindu Nesan*, of the 25th July, observes that there is no need to spend the public money to educate the sons of the rich people and that, as they are themselves in a position to make suitable arrangements for the education of their sons, the aid of the Government is unnecessary.

HINDU NESAN, Madras, July 25th, 1917.

SWADESAMITRAN, Madras, July 25th, 1917.

Adverting to the statement referred to above and to the plea of want of funds which, in the opinion of this paper, is usually advanced by Government for carrying out certain important reforms like the spread of elementary education, the *Swadesamitran*, of the 25th July, observes:—If there is truth in the statement that the Government have promised to sanction for this college a grant of a sum equal to that collected from the zamindars, certain important objections have to be considered in this connection. Is a separate college necessary for the sons of the zamindars? If they read in ordinary colleges, in spite of their enormous wealth, they will have the opportunity of developing the tendency to live with others with brotherly feeling and sympathy. If, on the other hand, a separate college is established for them, it is for consideration whether it will be conducive to the development of such a noble tendency. Further, it is a question whether it is advisable to propose to help to such a college with Government funds. The zamindars are rich persons, and it will give no satisfaction to the people that they should go in for aid from Government or that the latter should give them the necessary funds. None will object to financial aid being given to measures which actually deserve such an aid.

SWADESAMITRAN, Madras, July 25th, 1917.

27. Anent the orders of the Provincial Governments that students should not attend political meetings and the consequent impossibility for the students to serve as volunteers as usual in the Congress, the *Swadesamitran*, of the 25th July, writes:—Is this to be called advancement or retrogression? Perhaps the Government think that political discussion of any kind will prejudicially affect the education of the students. If so, the solicitude, which the Government show in the welfare of these students more than even their parents, is not approved by the very teachers that impart education to these students.

Students and politics.

SWADESHABHIMANI, Mangalore, July 27th, 1917.

The *Swadeshabhimani*, of the 27th July, says:—Lord Pentland in his famous speech in May regarding students and politics said in defence of the circular that it was supported by public opinion as well as by members of the Educational department. The incorrectness of the view regarding public opinion was already being proved abundently, by the protests at the Provincial Conference at Cuddalore and various district conferences and the Indian press. The belief of the Government in this regard reminds one of the cat which believes the whole world to be enveloped by darkness when it shuts its own eyes. Our progressive Government was not content with merely passing the disgraceful order; it wanted to justify it. What is the result? It became clearer than ever what measure of support it really had. Although the result of the recent conference of heads of colleges has not been officially announced, it is sufficiently evident from the reports which have already appeared in the newspapers. It would not be wrong to suppose that the result of the hot discussion that took place will have a wholesome effect on the mind of Lord Pentland, as it was established by the criticisms of the various college authorities and professors present at the conference that the order was impracticable. In short, all the authorities of the Government, missionary and private colleges alike condemned the order. It is to be hoped that Lord Pentland will now at least consider the inappropriateness of saying that the order is supported by public opinion and educational authorities. It would perhaps be more appropriate to say that the order has the support of other Provincial governments; for, there is no denying that these have followed the same line of policy.

Students and political meetings.

DESAMATA, Rajahmundry, July 25th, 1917.

Referring under this heading to the details as gathered from hearsay of the meeting of the principals, and the discussion of the G.O. No. 559, the *Desamata*, of the 25th July, remarks:—"It remains to be seen what the Government is going to do regarding this Government order."

Elementary schools.

SWADESAMITRAN, Madras, July 26th, 1917.

28. Adverting to the classification of these schools into three grades, and the pay recently fixed for the teachers of these schools, a correspondent writes a letter to the *Swadesamitran* of the 26th July, in which the following observations occur:—Even with this increase of pay which does not differentiate the different grades of teachers, it seems that their income would be less than what it was. That is to say all the teachers would, without any difference, get a pay of Rs. 12 each. The teachers

in the second-grade elementary schools are more or less men who have passed the Lower Secondary examination. Besides the higher standard of education possessed by them, they have undergone training for a period of two years and have to teach the fourth standard. We, therefore, humbly request that the Government would be pleased to issue orders to differentiate the primary and lower secondary grade teachers, and to enhance the pay of the latter.

Elementary education.

The *Andhrapatrika*, of the 27th July, learns that the committee appointed to draft the Madras Municipal Bill (sic) have resolved to afford facilities to municipal councils to impart free and compulsory education, if they please, and to enable them to impose taxes necessary for that purpose. The paper prays that the Government will be pleased to grant such powers to local bodies at least and introduce free elementary education in the country.

ANDHRAPATRIKA, Madras, July 27th, 1917.

Mr. Krishnaswami Jatavallabar of the Educational Department.

29. Adverting to the order of the Government stated to have been issued on the 5th July 1917 that the chief officer under the head of a department should not hold the same office for a long time, the *Dravidan*, of the 27th idem, thinks that this order was indeed passed with reference to Mr. Krishnaswami Jatavallabar who has been in his present appointment in the Educational Department for more than ten years, and hopes that he will not give room for such a complaint.

DRAVIDAN, Madras, July 27th, 1917.

St. Joseph's College, Trichinopoly.

30. Adverting to the opening of an L.T. class in the St. Joseph's College, Trichinopoly, the *Pandya Nesan*, of the 21st July, writes:—Although the Government have sanctioned the opening of this class, it appears that they have restricted the number of students to be admitted therein to twenty. Would only 20 graduates apply for admission in that class? It is unnecessary for us to say that five times the number would rush in for admission. On seeing the opening of the L.T. class in this college, there is a strong current of opinion that the B.L. classes also should be opened there. But it is not an easy thing for the Government to accord sanction for the opening of those classes in that college.

PANDYA NESAN, Madura, July 21st, 1917.

Free and compulsory primary education.

31. Referring to the statement made by the Governor of Bombay at the time of the introduction, in the Bombay Legislative Council, of the Hon'ble Mr. Patel's Bill on Free and Compulsory Primary Education in certain municipal areas of that Presidency, that after the war this question will be comprehensively considered all over India that, only if the children are educated, public opinion would be formed, and that the absence of such an opinion seriously affects the general administration of the country, the *Swadesamitran*, of the 27th July, says:—The public have, indeed, for many years, been paying adequate attention to the question of elementary education. It is only the authorities that have not bestowed such an attention upon this subject. We have often stated that, for the proper administration of the country, suitable education is essential for the people. So what the Governor of Bombay has now said is nothing new. It will not, however, suffice, if the bureaucracy merely admit that public opinion is essential for the proper administration of the country and that progress of education alone is the basis for such an opinion, but they should also pay heed to that opinion and act upon it.

SWADESAMITRAN, Madras, July 27th, 1917.

The *Hindu Nesan*, of the 28th July, highly commends the above statement of the Governor of Bombay with reference to Mr. Patel's Bill recently introduced in the Legislative Council of that province.

HINDU NESAN, Madras, July 28th, 1917.

Adverting to the statement reported to have been made at the time of discussion in the Council about the provision in the Bill that no municipality, which resolves to introduce compulsory elementary education, could claim financial help from the Government as a matter of right, and to the warning said to have been given by Sir M. Chaubal to the select committee to whom the Bill has been referred for report not to amend this rule, the *Swadesamitran*, of the 30th July, writes:—It is indeed strange that the Government should have come forward to guard by means of legislation a matter of minor importance to such an extent. Yet there is a lesson which the non-official members have to learn from this. At

SWADESAMITRAN, Madras, July 30th, 1917.

the time when the Press Act was introduced in the Imperial Legislative Council, they hesitated to include in the Bill certain safeguards indispensably necessary for the press and the newspapers, relying on the assurance given by the Government. Our readers could not have forgotten the difficulties that have cropped up as a result of this. We trust that, hereafter at least, the elected members will be on their guard.

ANDHRAPATRIKA, Madras, July 26th, 1917.

National education.

32. The *Andhrapatrika*, of the 26th July, contains in Telugu the letter of Mr. Earnest Wood on this subject which contains:—The object of the present day education is to train them to enter the service of the Government. The students also prosecute their studies with that object. They are unfit for any other profession. . . All the people in the world sneer at the Indians saying that they have no practical worldly knowledge at all. . . Those who have understood the conditions of the country unanimously state that this evil is due to the present educational methods.

ANDHRAPATRIKA, Madras, July 30th, 1917.

National education.

The *Andhrapatrika*, of the 30th July, reports Mr. Earnest Wood to have said on this subject:—Kant said that educational reform is of no use and that revolution is the only means of salvation. Unless education in India is thoroughly revolutionised, India cannot occupy an equal rank with modern countries like France, Germany and England. The old ideal of training men for Government service is still swaying the present-day educational methods. There is no connection at all between the education given in schools and the daily life of the Indians. Talented young men in educational institutions think that Government service is their only goal.

Education and industries.

33. An article contributed by a correspondent to the *Andhraprakasika*, of the 21st July, contains the following remarks:—India which was industrially great when the western people were uncivilized has been totally neglected after coming under the British rule. The Indians, having lost their eminence in arts, philosophy and civilization, and having become slaves to the westerners, are doing mean acts. The Indian hand which constructed very wonderful temples . . fought the battles of the Ramayana and the Mahabharata and was used to the building of *Setu* bridge and such other monuments of architecture has now come to hold the shepherd's staff and tend sheep! . . We are alone responsible for this. The Government, not knowing the consequences, have introduced their system of education by which every man during these fifty years has become versed in law, taken to courts and led to the establishment of so many courts and judges. The system of education is not a good one . . . The Government are giving as much help as possible in Coimbatore and such other places for our industries. . . . This state of affairs must go. True education must be acquired both by mind and hand. Good will then result. Then our boys will not poke their nose into *swaraj* societies and protest meetings and will be useful to the country . . . . Even those who have passed the collegiate course become in the end Government servants, lawyers, judges or teachers. They only make a living by getting money without discharging their duties conscientiously, but they do not seem to be doing any good to the country. The money that has been spent for the acquisition of such education may be said to have been wasted.

ANDHRAPRAKASIKA, [illegible], July 21st, 1917.

ANDHRAPATRIKA, Madras, July 31st, 1917.

Education after the war.

34. The *Andhrapatrika*, of the 31st July, gives a Telugu version of an article, under this heading, appearing in the *Indian Chronicle* which contains the remark:—Educational methods in India will not be satisfactory unless they are in the hands of the Indians. One of the reforms, therefore, to be conferred after the war, must be that Indian opinion should prevail in educational matters.

MUKHBIR-I-DAKHAN, Madras, July 25th, 1917.

Settlement of the question of the Usmania College.

35. The *Mukhbir-i-Dakhan*, of the 25th July, in a lengthy leader on the subject of the settlement of the question of the Usmania College arrived at by His Excellency the Governor, says:—"Muhammadans ought to be thankful to Lord Pentland for the wise and sympathetic manner in which His Excellency has settled the disagreeable controversy over the Vāniyambādi College".

36. The *Qaumi Report*, of the 25th July, publishes a letter from a correspondent who thinks that it is an easy matter to establish a Muslim College in Madras and that its progress might be assured by monetary aid and expert advice from the Government, but that such a college could hardly be called a national institution. Qaumi Report, Madras July 25th, 1917.

Muslim College and Islam.

If the college course is intended to be complementary to existing courses of study, it is not required.

The writer further considers that the urgent need is scholarships. Students could obtain admission into the existing non-Muslim colleges if they could get substantial pecuniary assistance.

The new college might, with much difficulty, succeed in producing a few graduates every year. If, on the other hand, we were to put this money into a fund we might give scholarships which would enable students to proceed to England to study and these might return as Barristers, Doctors or Civil Servants.

Editor's note—

The *Qaumi Report* does not agree with you that only scholarships are needed and that a college is unnecessary.

(e) *Local and Municipal.*

37. Adverting to this subject, the *Dravida Patrika*, of the 25th July, writes:— Why should not arrangements be made for the supply of filtered water completely? The people are advised to filter and boil the water before use. Is this possible for all? How can the labourers, who work in the streets and have to drink water from the street taps to quench their thirst, filter or boil the water? Will it be possible for us to provide filtered and boiled water for bullocks and horses which now drink water from the street-troughs? It may be that the authorities have considered the question without taking into account the poor classes who form the majority of the people in this city. It is wrong on the part of the authorities to concert measures taking for their standard the case of Europeans and wealthy men who can command all conveniences. They should consider chiefly the conveniences of the poor and the middle class men in any measures they propose to adopt What a pitiable thing it is that, in these days of high civilization, there should be such mismanagement in this city, the head-quarters of the Presidency! It is imperative, therefore, that, hereafter at least, the Corporation and the Government should bestow greater attention on this matter. Dravida Patrika, Madras, July 25th, 1917.

Water-supply in Madras.

The *Liva-ul-Islam*, of the 26th July, reproduces some of the chief comments of the *Swadesamitran* of the 18th idem on this subject which are abstracted in paragraph 51 of Report No. 30 of 1917. Liva-ul-Islam, Madras, July 26th, 1917.

Water-supply in Madras.

38. A correspondent writes to the *Dravidan*, of the 27th July, dwelling at length upon the hardship caused to the people of Trichinopoly by the intermittent supply of pipe water provided for the city by the municipal authorities, and attributing this hardship to the metres which have recently been fixed to house pipes in that municipality and which preclude many people from resorting to private taps, requests the Government to bestow their attention on this matter and see that the inconvenience caused by the inadequate supply of water is removed. Dravidan, Madras, July 27th, 1917.

Water-supply in Trichinopoly.

39. Referring to the conduct of Mr. Molony, the President of the Corporation of Madras, in giving his casting vote in favour of those who opposed the recommendation of the committee appointed to consider the removal of the office of the Corporation Special Engineer to the Ripon Buildings, and to the requisition made to the President by certain Commissioners for the convening of a special meeting to reconsider the question, the *Swadesamitran*, of the 27th July, writes:—It is usual for those, who are not interested in our progress, to remark that though it is many years since the local self-government has been entrusted to the Indians, they have not yet learnt to carry on the administration well. Though this administration Swadesamitran, Madras, July 27th, 1917.

Corporation of Madras.

has been nominally entrusted to us, yet an officer of the Government is thrust upon the local self-governing institutions. The administration of these institutions is carried on by this officer and by the Government, the former acting from within and the latter from without. That officer is almost always a member of the Civil Service. These get wild unless the local self-governing institutions are conducted according to their views. A strange procedure of Mr. Molony, the President of the Madras Corporation, may be cited as an instance here. The Madras City Municipal Act provides for the holding of a special meeting by the President, when certain Commissioners send a requisition to him for the same. But the Act does not specify the number of days within which the meeting should be convened. The object of the Act, however, appears to be that the President should convene the special meeting before the next ordinary meeting of the Commissioners. But Mr. Molony kept quiet when certain Commissioners sent a requisition to him for convening a special meeting to reconsider the resolution passed with reference to the location of the office of the Corporation Special Engineer. When the Commissioners questioned him about it, he replied that, though he was bound to convene the meeting, he had the discretion to fix the date for it. He has now sent a notification to the press that the special meeting would be held on the 30th October, i.e., four months and a quarter after the date on which the Commissioners sent their requisition. There is another strange incident in this connection which is worthy of being noticed. Though the requisition was indeed made on the 20th June 1917, yet on the very date he renewed the rental agreement for the building in which the Special Engineer's office is now located. When a building has been constructed at a heavy cost, it seems but proper to protest against additional expenditure being incurred in the shape of rent. Even if the President should think it desirable to rent a building, he should have immediately convened the meeting and waited to know the result of the reconsideration of the question. If, instead of doing this, he should say, "I have the power and I will convene the meeting four months hence", he does not appear to have realised his responsibility. Thinking that he can act as he likes, merely because the law is not clear on the pcint, he has notified his intention to hold the meeting on the 30th October as if ridiculing the Commissioners. He can as well exercise his powers and convene the meeting next year. We trust that the Commissioners will consider whether the Act would allow such an absurd interpretation and, if so, take steps to amend the same. While the Indians are indeed in this condition, they are said to have acquired the right of local self-government. Can the Bishop of Bombay or any others who hold the same views, say that the action of Mr. Molony is proper?

HINDU NESAN, Madras, July 28th, 1917.

Referring to the same subject. the *Hindu Nesan*, of the 28th July, observes:—Mr. Molony does not seem to think that the Commissioners are his colleagues in the matter of the administration of the corporation. Nor does he seem to pay any heed to their words or representations. When the Commissioners have requisitioned him to convene a special meeting for considering an important question, he has, after the matter has in a way been disposed of, notified that the meeting will be convened four months hence. Mr. Molony, it has to be inferred, has, by this act of his, ridiculed the Commissioners of the corporation. It is not possible to offer any other explanation for his conduct. We are not aware whether or not the Government of Madras are taking notice of his actions. It is indeed our duty to say that they are bound to take notice of the same. From the action of Mr. Molony on the present occasion, it appears certain that the Commissioners will strongly object to the provisions in the new City Municipal Bill conferring discretionary powers on the President. We regret that he has sown the seed for strong objections being raised in connection with the new Bill.

SWADESHABHIMANI, Mangalore, July 27th, 1917.

The Madras Corporation.

Referring to the discussion at a meeting of the Madras Corporation regarding the removal of the Chief Engineer's office to the municipal buildings and the renewal of the lease for the existing premises by the President, despite the proposal to call a special meeting for reconsidering the subject, a correspondent of the *Swadeshabhimani*, of the 27th July, says:—If there be such flagrant disregard of the wishes of the Commissioners in such a premier municipality as the Madras Corporation

which ought to serve as a model in the art of local self-government, what wonder that the same state of things is to be found in remote places like South Kanara? Although the President is perfectly within his rights to give his casting vote, is it not meaningless to speak of popular representation if the casting vote is to be used against the views of the representatives? When the financial responsibilities incurred by the municipal bodies are increasing by leaps and bounds, what prestige can the representatives command if the officers at the head of these municipalities should think nothing of overriding their wishes?

Municipal administration and the vernaculars.

40. In reviewing the report of the Mysore municipal councils for 1915-16, the *Andhrapatrika*, of the 25th July, says:—It is said that the Mysore Government have established municipal councils temporarily on occasions of pilgrimage, etc. It will be well if the British Government also follow this policy. It appears that the official members do not attend the municipal councils regularly. The same is the case in the British territory also in many a place. The remark of the Deputy Commissioner of Chitaldrug, that the people do not evince an interest in municipal matters, because they are not published in vernaculars, applies to British India also. If municipal and other local administration is carried on in the vernaculars so that all may understand it, local self-government will be a success. The Mysore Government ordered the publication in Kanarese of the details of all municipal administration and we pray that the British Government will follow their example and publish all matters relating to municipal administration in the vernaculars.

ANDHRAPATRIKA, Madras, July 25th, 1917.

The Tenali Municipality.

41. In reviewing the reports of the Tenali and Proddatur municipalities, the *Andhrapatrika*, of the 30th July, says:—In a progressing town like Tenali, the number of elected members should be increased and the privilege of electing the president should be granted. . . Not only in Tenali, but in towns generally, there is not a proper system of drainage. Municipalities have no funds and funds are not soon forthcoming from the Government. So local self-government is not worth that name.

The paper then refers to an instance in which the Tenali Municipal Council obtained from the Collector sanction to appoint a peon on Rs. 7, after a delay of twelve months. The Government have stated that they approved of the order of the Collector. If, says the paper, it is necessary to obtain sanction from the Government to appoint a peon on Rs. 7, then the freedom of local self-government is an illusion.

ANDHRAPATRIKA, Madras, July 30th, 1917.

(*h*) *Railways.*

The Tenali-Repalle Railway.

42. The *Desabhimani*, of the 29th July, says:—It was said that one of the objects of Hon'ble Sir Alexander Cardew's visit to Guntur was to consult the members of the District Board about the removal of the Repalli-Guntur Railway. It is said that the District Board approved of the proposal. It will be well if the President of the Board or any other member publish what he knows about this matter. It is for railway materials that the railway is to be removed. If this proposal is carried out, the railway embankment will go into disrepair and it will take some more lakhs to restore it. If the portion between Tenali and Guntur only, which belongs to the company, be removed, the loss to the District Board will not be great and the conveniences of the people will not much suffer.

DESABHIMANI, Guntur, July 29th, 1917.

The *Andhrapatrika*, of the 31st July, reproduces the above article from the *Desabhimani*, and remarks that if the Railway between Tenali and Repalle under the management of the District Board be removed, great will be the loss to the people, and prays that the authorities will do well to consult the people before doing anything in this matter.

ANDHRAPATRIKA, Madras, July 31st, 1917.

(*j*) *Salt and Abkāri.*

Salt.

43. The *Andhraprakasika*, of the 26th July, says:—Food, water and salt are the three necessaries of life. There is tax imposed on food. The authorities have not taxed rain water excepting that which is supplied for drinking purposes by means of pipes in towns

ANDHRAPRAKASIKA, Madras, July 26th, 1917.

and cities. The Government have made a monopoly of the sea water. The Lord of the Sea gives us salt, without which we cannot relish our food. Our British Government wanted money for carrying on the administration and taxed salt. At present salt is selling at a high price. The people are sorry that the Government have taxed salt also. It is not right that the impression should be created in the people that the rulers are taxing even food-stuffs. The price of salt has increased three fold, for which the reasons are not known. It is not known what the Government are doing in this matter. . . We can say that the poor fear that they may be obliged to drink their gruel without salt. We suggest that the Government should free the people from this salt tax and earn their love.

SWADESAMITRAN, Madras, July 26th, 1917.

The rise in the price of salt.

Adverting to the rise in the price of salt in the Madras city to 3 annas per measure, the *Swadesamitran*, of the 26th July, writes:—It is unnecessary for us to say that this high price has caused great excitement among the poor people. The Government are well aware that salt is the most essential of all the foodstuffs, and that by a little rise in its price millions of people will be subject to indescribable hardship. It is impossible therefore not to be struck at the sudden enhancement of its price. As the Government have exclusive right to the manufacture and sale of salt, people have indeed to look to them alone for redress, whenever there is a rise in its price. The *Madras Times* says that for some time past there had been no sale in the Government Salt Depot, Madras, that the authorities, therefore, auctioned 500 bags of salt, that, on account of the competition among the merchants the price rose from 6 annas to Rs 3-5-6 per bag, that consequently the price per bag of salt inclusive of the tax came to Rs. 5-14-6 and that this accounts for the sudden rise in the price. If this is true, we will point out to the authorities that they ought not to have sold the salt in auction. If the authorities are to sell this commodity, which is most essential for the people and is not available through any other source, to a merchant who offers the highest price, is there any to question him if he sells it at any rate he pleases? It is not strange that the Government should have derived more income than usual by this procedure. But the hardship thereby caused to the people would become intolerable. We trust that the Madras Government will immediately bestow their attention on this subject, set right the present state of affairs and relieve the suffering of the people.

LOKOPAKARI, Madras, July 30th, 1917.

Salt.

Referring to the recent increase in the price of salt, the *Lokopakari*, of the 30th July, writes as follows:—It is possible for the Government to make salt available to the people at a very small price without levying a tax thereon. Though they may not abolish the salt-tax, yet they can issue orders that it should not be sold at a high price. Poor people are put to great hardship on account of the recent increase in its price. As the Government have the exclusive right of the manufacture and sale of salt, they can see that the price does not rise. We hope that they would, in the interest of the people, fix a low price for it without expecting to realise much revenue therefrom. Salt is not an article of luxury to the people like milk, curd, ghee, etc., but is an essential for life as air and water.

(*k*) *General.*

SWADESAMITRAN, Madras, July 23rd, 1917.

The Vazhkudai Mukkur tank.

44. Referring to the appeal pending in the Board about the raising of this tank from a second-class irrigation source to one of the first-class, a correspondent of the *Swadesamitran*, of the 23rd July, who professes to be the biggest landholder under the tank, observes:—Our complaint is that the history of the tank was not ascertained properly by the Settlement officers in the very beginning. We sent telegrams on 25th May 1916 to the Government, the Revenue Board and the District Collector that our statements would be clearly verified, if the tank were inspected when there was no water in it. There was no sympathetic response to it. Under the impression that a personal representation to responsible officials would evoke better sympathy, we petitioned His Excellency the Governor on 15th May 1916 to grant an interview, but the reply came that His Excellency regretted his inability to grant it. If, when I sought for permission to wait upon His

Excellency at my own expense, not even caring for my advanced age of 90 years, I am told that the permission cannot be granted, how can it be a consolation to me? A resolution moved in the Legislative Council by an Honourable Member that the whole settlement of North Arcot should be reconsidered by a committee, was thrown out by the Council. There is nothing unusual in this. A question about the tank elicited the reply from the Government that it it was filled up to a slight extent. The filling up of the tank to the height of the chest of a man was characterised as being a slight one. Considering these things, we have submitted a petition to the Board on 11th July 1917 that at least the subordinate officials who have to send up an appeal report, would do well to inspect the tank now, when there is no water in it and then submit their report. In an appeal report, the usual course is to support the arguments adduced by the previous set of officers, and we cannot expect that the correctness or otherwise of such arguments will be considered and mistakes pointed out. In consideration of these facts and in view of the necessity, for a careful enquiry in this matter, we have submitted a petition to His Excellency on 14th July 1917 that all our grievances would be redressed by the appeal report being submitted by a proper committee after inspecting the tank. All the rules connected with the settlement operations resemble one's efforts to get to a great height without a flight of steps. We jump up as best we can. We see neither a step nor a handle. As the *Mitran* (*Swadesamitran*) is our only guide, we remind His Excellency the Governor and the Revenue Board through this paper again. As we are expecting water in the tank every day, we pray that this matter may be attended to with the utmost expedition.

45. The *Jaridah-i-Rozgar*, of the 24th July, quotes the opinions of the Anglo-Indian press regarding the appointment of Mr. Montagu and observes:—"Taking everything into consideration Mr. Montagu is just the man for India. He will have the good of the people of the country at heart."

JARIDAH-I-ROZGAR, Madras, July 24th, 1917.

Our new Secretary of State for India.

The *Dravida Patrika*, of the 25th July, writes:—We are filled with joy as we hear that Mr. Montagu has been nominated to the office of the Secretary of State for India. His nomination will be conducive to the fulfilment of the high aspirations of the people of this country. The present moment at which he has accepted his office is not an ordinary one. This is a good occasion for him to make use of the experience he has already gained of this country. The noble task of uplifting India has now devolved upon him. The efforts put forth by the British Government in respect of the administration of this country have now to bear fruit. The pledges given by Queen Victoria and many great men in succession are indeed to be fulfilled only hereafter. Time has come for this great country to advance and acquire self-government like the other colonies of the British Empire. Perhaps, it is the will of the Providence that Mr. Montagu should help towards the attainment of this progress. The people of this country, therefore, eagerly expect that he will avail himself of the opportunity.

DRAVIDA PATRIKA, Madras, July 25th, 1917.

The new Secretary of State for India.

Referring to the appointment of Mr. Montagu as Secretary of State for India, the *Andhraprakasika*, of the 24th July, says:—The Anglo-Indian papers, which are extremely conservative, fear that Mr. Montagu may spoil the administration by giving the Indians new privileges just as he pleases. Advocates of immediate *swaraj* hope that Mr. Montagu, who is known as the greatest of liberals, will set right the administration by granting them all privileges that they ask for. We can state that it cannot be true that he will grant us all privileges at once. He may wish to do so, but he is not a Russian Emperor to do as he pleases. He cannot reject the suggestions of his advisors in the India Council. . . We submit that the privileges that he with his Councillors and the Government of India decide to give to the Indians, may be published in this country and the opinions of the Indian public noted, before the assent of the Parliament is obtained for them.

ANDHRAPRAKASIKA, Madras, July 24th, 1917.

Mr. Montagu.

The *Andhrapgakasika*, of the 19th July, says:—The people are satisfied with the appointment of Mr. Montagu. He cannot but undertake to grant us certain political privileges

ANDHRAPRAKASIKA, Madras, July 19th, 1917.

Mr. Montagu.

in a short time. He is Lord Morley's disciple and has undergone training under him. We hope he will administer the country having regard to public opinion.

SWADESHABHIMANI, Mangalore, July 27th, 1917.

Mr. Montagu.

The *Swadeshabhimani*, of the 27th July, writes:—If we compare Mr. Montagu with Mr. Chamberlain, we must welcome his new appointment as Secretary of State on the principle that "a brick is softer than a stone". As Under Secretary he has shown much sympathy in regard to India. Even subsequently, he has now and then espoused the cause of India. During the recent Mesopotamian debate too he has shown his great love of truth. As he is a liberal, it is expected that the administration during his term of office will be liberal also. Further the first-hand information he has gained in the course of his visit to India ought to prove a great asset to him now. The presence of one like Mr. Montagu at the head of the administration is all the more necessary at a critical time like this, when the responsible authorities in India are bent on repressing the legitimate aspirations of the people. Although Mr. Montagu is liberal-minded and sympathetic, the Anglo-Indian journals are tempering these qualities in him with the hits of their crooked pen. Besides, the saying that power is always apt to change one's views is not without some truth. It therefore remains to be seen how far Mr. Montagu will justify the confidence reposed in him by the Indians at present.

KERALA SANCHARI, Calicut, June 25th, 1917.

The Secretary of State.

In commenting favourably on the appointment of Mr. Montagu as Secreiary of State for India in succession to Mr. Chamberlain, who, in its opinion, had little acquaintance with Indian affairs and had not much sympathy towards the Indians, the *Kerala Sanchari*, of the 25th July, points out that, as he has made a statement in Parliament that the Government of India should be made more responsible to the people than at present, India will derive considerable advantage, if she has a sympathetic Viceroy, and observes that from his various utterances on Indian affairs and his answers from time to time to the questions in Parliament, it may be inferred that he is one who has the welfare of India at heart.

SWADESAMITRAN, Madras, July 25th, 1917.

Congress-Muslim League Reform Scheme.

46. The *Swadesamitran*, of the 25th July, reproduces in Tamil the substance of a speech delivered on this subject by its editor, on the 24th idem, at Gokhale Hall, Madras, under the presidency of Mr. P. K. Telang. The speech is published in *New India* and the *Hindu* of the same date.

HINDU NESAN, Madras, July 26th, 1917.

Paper industry in India.

47. Adverting to the present paper famine and the consequent rise in the price of paper, and to the observations made by the *Swadesa Paripalini* of Rangoon in its issue of the 17th July 1917, regarding the facilities for the manufacture of paper in Burma, the *Hindu Nesan*, of the 26th July, writes:—It is rare to find a good number of paper mills in India where the raw products required for making paper-pulp are available in large quantities. It has already been found out that paper-pulp can be made out of bamboo and certain kinds of grass, and now it is said that paper can also be manufactured from the stems of cotton trees. It is, therefore, a thing which may be expected of the Government that they should at the present time encourage the manufacture of paper in India by affording the necessary facilities for the purpose, so that many may take to it.

HINDU NESAN, Madras, July 25th, 1917.

Internments under the Defence of India Act.

48. Adverting to the interpellation made by the Hon'ble Mr. Bhurgri in the Legislative Council of Bombay whether it was the intention of that Government to intern Messrs. Horniman, B. G. Tilak, Jamnadas Dwarakadas and some others of that Presidency and the reply of the Bombay Government thereto, the *Hindu Nesan*, of the 25th July, observes that it is not desirable, in any province whatever, for the Government to adopt repressive measures like internments of popular leaders under the Defence of India Act, and that such an action will only widen the gulf between the Government and the people.

SWADESAMITRAN, Madras, July 26th, 1917.

The internment of Mrs. Besant.

49. Referring to the reply given to the interpellation of Mr. Phillip Snowden in the Parliament, that the action taken by the Government against Mrs. Besant was due to her activities such as misrepresenting the intentions and acts of the Government and not to the ideas professed in their justification, the *Swadesamitran*, of the 26th

July, observes:—The meaning of this statement is not clear. Does it mean that, while the Government approve of the views of Mrs. Besant, they do not approve of her activities in the matter? If so, the pleas adduced by the Government cannot find support, unless they specify the particular acts of Mrs. Besant which may be considered to be wrong. From the general trend of the reply received, it appears that the Government themselves have some secret doubts about the matter.

Internment of Mrs. Besant and her two colleagues.

50. The *Swadesamitran*, of the 30th July, reproduces in Tamil the comments of the *Bengalee*, the *Amrita Bazaar Patrika* and the *Bombay Chronicle* regarding the prohibition of the meeting proposed to be held in the Calcutta Town Hall to protest against these internment orders. The comments of the *Bombay Chronicle* appear in the *Hindu* of the 28th idem, and those of the other two papers in that of the 30th idem.

SWADESAMITRAN, Madras, July 30th, 1917.

The internment of Mrs. Besant and her colleagues.

The *Swadesamitran*, of the 31st July, reproduces in Tamil the proceedings of the public meeting held in Bombay, under the presidency of the Hon'ble Mr. Jinnah, to protest against these internment orders, which appear in the *Hindu* of the 21st idem.

SWADESAMITRAN, Madras, July 31st, 1917.

The Bombay Legislative Council.

51. In publishing in Tamil some of the important questions asked, on the 24th July, in the Bombay Legislative Council and the replies of the Bombay Government thereto, the *Swadesamitran*, of the 26th July, writes:—If the nature of the replies of that Government be looked into, it will be understood that that Government does not lag behind the Madras Government in such matters. We are at a loss to know how the people can be satisfied with replies such as "information is not available," to questions asked about the conduct of the authorities.

SWADESAMITRAN, Madras, July 26th, 1917.

Unrest among workmen in England.

52. Adverting to the appointment of a committee to inquire into and report the causes of unrest among workmen in England and to the chief recommendation of that committee to the effect that bread should not be sold at a higher price than that already fixed, and that the loss, if any, thereby caused to the merchants should be borne by the Government, and to the approval of this recommendation by the Government, the *Swadesamitran*, of the 26th July, writes:—While we observe the daily expenditure of the Government, it is not known how they would manage to meet it by accepting responsibilities such as the one referred to above. From the beginning of last April the daily expenditure for war comes to £67,95,000 while the income per day is only £20,00,000. Many consider that the rise in prices is not due to any confederacy among merchants, but to the enormous expenditure incurred by the Government. As there is great expenditure at present, they think that money has become cheaper and its value has become reduced so that £1½ has now to be paid for articles which were available for £1 before. If money has really become cheaper, it is not reasonable for workmen to complain of rise in the price of articles. But the Act relating to the manufacture of shells has prevented the workmen from demanding higher wages. As the price of bread has, however, been reduced, the excitement among workmen might subdue a little. It is not in England alone that the price of foodstuffs has gone up on account of the war; it is so in every country. But there the Government have given immediate attention to the matter and redressed the grievance of the people. But that is not the case here. Five thousand people struck work in the Great Indian Peninsula Railway workshops. Insufficiency of pay, on account of the rise in prices, is indeed their chief grievance. The Railway authorities say that nothing can be done without the approval of the Government. These 5,000 are not men employed on ordinary work, but are persons engaged in the manufacture of the materials required in Mesopotamia, and their work cannot therefore stop even for a day. Hence the Government of India should follow the example of the British Government and redress the grievance of these men promptly.

SWADESAMITRAN, Madras, July 26th, 1917.

DRAVIDAN, Madras, July 26th, 1917.

Brahmans and non-Brahmans.

53. The *Dravidan*, of the 26th July, publishes, from the pen of a correspondent, the substance of certain lectures delivered on the 22nd idem in the Adikesavaperumal temple at Chintadripet, wherein one of the lecturers, in speaking of the present degenerate condition of the non-Brahmans, is reported to have made the following observations:—Indeed the Brahmans are primarily responsible for our present degenerate condition. We do not know whether it is on account of the influence of *Kali* or some other cause, that they have completely given up the performance of the religious duties which were always discharged by their ancestors without fail, and wholly renounced the study of their mother tongue which they are bound to study, and that they deem the language of the State to be the proper means for eking out a livelihood with authority, secure high posts in the public service, encourage their own men and disregard others. Even the Brahmans in the temples are now following their example, and it is on account of such conduct on their part, no good results to us from these temples.

How many Brahmans are there here now to listen to the lecture? None. But when they hear the ring of the bell, they will rush in to partake of the offerings to the deity. Ask them why they went away without hearing the lecture, and they would say "Can we, who are worthy of being praised, deign to hear lectures given by Sudras? If we should do so, it will only affect the Sudras prejudicially". Alas! What an injustice is this? How can our lecture savour sweet to these false Brahmans who have learnt only certain devices, and that defectively, to eke out a living, and neglect the language of the country?

Are the Englishmen inferior to Sudras, or superior to the Brahmans? What is the opinion of the Brahmans in this matter? Why should these, who make obeisance only to Englishmen who are foreigners, not hear the words describing the great qualities of God uttered by others whose knowledge and conduct are both excellent?

DRAVIDAN, Madras, July 30th, 1917.

Brahmans and non-Brahmans.

In the course of a long article headed *Vidyadarapuranam* appearing in the *Dravidan*, of the 30th July, in which the writer speaks disparagingly of the presiding deities in some of the sacred shrines in Southern India and the mysteries associated therewith, and also of some of the rituals observed in the performance of certain religious ceremonies, the following observations occur:—We have fallen into the abyss of the Aryan tricks. Whatever is seen is God. Whatever is said is a *mantra*. All buildings that are constructed are temples. To roam about idly is wisdom. It is said that the Aryans alone have a soul. Whatever they say is *Veda*. There are countless varieties of gods. Differences in castes are larger in number. Alas! Aryan schemers! why not stop there and begin to take steps for the advancement of the country? Why not disclose your deceit? Whom would you deceive after the country is ruined and crumbles to dust? Where would you then live? Would you not also be ruined then as the bamboo that catches fire by friction? . . . Still how many deceits! how many tricks! which can we escape? They (Aryans) are to be found all over the courts. Throughout the country is the snare laid by them. They are found to hold all offices of authority. Alas! how are the poor people to be saved?

The same paper has the following observations in the course of an article contributed to it by a correspondent on caste differences:—If you begin to make enquiries regarding the birth of *Rishis*, who are the ancestors of the Brahmans, it will be quite evident that they are in no way superior to the men of other castes; for their ancestors are Sownaka born of the dog, Garghya born of an ass, Mandavya born of a frog, Vasishta born of a prostitute, and other *Rishis* born of mothers who belong to the class of the boatmen, fishermen, cobblers, etc. Further, these Brahmans are not the ancient inhabitants of India. It is understood that they migrated into this country from Persia.

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The Parsis are killing horses, bullocks, sheep, etc., and eating them. Similarly, the Brahmans too were eating these under the pretext of performing sacrifices.

54. The *Dravidan*, of the 27th July, has the following:—The loud cry of Home Rule is being sounded here and there in certain places like the roar of a thunder-bolt in summer. But fear not that there will be rain. The thunder would only threaten us (some who are of a timid nature), but there would indeed be no rain to drench us. Be not afraid of it, and retire not for safety. We can effectively check the showers. Do not hesitate to do so. We must completely prevent it from raining, as otherwise we can never do so afterwards, whatever may be our cry. If the west wind of the Dravidians blows, even the few ineffective clouds that have gathered here and there will be scattered. Just as a two-wheeled vehicle cannot be made to run with only one of its wheels, the Brahman wheel alone cannot do more than revolve by itself and stop. All this impatience and aversion are indeed for this. What for do they hate us? Is it because we constructed choultries and brought them up giving them food therein. Is it because we gave them a hearty welcome in our home? Or is it because we spent crores of rupees on the construction of temples to allow the Brahman priests to live thereon? What then is this contempt for? What for is this disgust?

Brahmans and Home Rule.

Dravidan, Madras, July 27th, 1917.

55. The *Dravidan*, of the 27th July, writes:—It seems that Germany is shedding crocodile's tears for the acquisition of liberty by India. It is now well known that it has been the intention of Germany for a long time to create a rebellion in India. It appears that a few Indians with a desire to cause such a rebellion were going round the world, that these were given presents in Germany and that 7½ crores of rupees were spent by the Germans with this object in view. Nothing is known and nothing is clear as to the persons to whom this large amount has been given in India! The Government should be very careful in this matter!

German intrigues in India.

Dravidan, Madras, July 27th, 1917.

56. In the course of a communication from a correspondent published in the *Mahavikatadutan*, of the 28th July, dwelling at length on the hardship suffered by the Panchamas in consequence of the treatment given to them by the higher classes, the following observations occur:—This country is unfit for Home Rule unless the differences in caste and religion completely disappear by the spread of education, and equality and brotherhood among the people are secured thereby. Even if Home Rule is granted now, it would be but the sowing of the seed for the growth of fresh castes. The caste evil is the greatest of all evils in this country and, so long as the evils such as those due to caste and religious prejudices continue to exist therein, it is not desirable to aspire for Home Rule. There is, therefore, no use in the vain cry for it. We must first reform ourselves before we acquire Home Rule, and our attempt to reform the Government without reforming ourselves is like trying to fell the tree at its stem.

Home Rule.

Mahavikatadutan, Madras, July 28th, 1917.

The *Desamata*, of the 25th July, gives in Telugu what Rai Jadunath Mujumdar Bahadur wrote on the subject to the *Amrita Bazaar Patrika*, which contains:—Gods (in Hindu mythology) allowed scope for men attaining to *Indhrahood* after performing a hundred sacrifices . . If gods threw any blocks in the way of men gaining privilcges, they did so only to test the zeal of men. . . Even so do the British statesmen who have declared the legitimacy of the ideal of Home Rule for the Indians. . . But they have to make a public declaration of nature and number of the sacrifices which the Indians have to perform for the attainment of Home Rule. . . The time factor is misleading. Japan could achieve in half a century what western countries could not, in a century and a half. British statesmen should tell us definitely what insures our fitness for self-government.

Home Rule for India.

Desamata, Rajahmundry, July 25th, 1917.

In a leading article under this heading, the *Vrittanta Patrike*, of the 2nd August, writes:—There has been very much talk on this subject of late. But it is difficult to make out what they understand by the term Home Rule or Swaraj. If, so far as we are able to conjecture, it means only a gradual increase of the popular share in the administration by increasing the elective element in the various Legislative Councils, we heartily endorse the justice of the claim. It must be

Home Rule or Swaraj.

Vrittanta Patrike, Mysore, Augt. 2nd, 1917.

observed, however, that those who enjoy the privilege of choosing their representatives ought to be in a position to realise the responsibilities of representative bodies and we have yet to see proofs of an intelligent interest on the part of the voters so as to preclude all extraneous influences in the process of election. There can be no doubt that the aim of the British Government is to allow the Indian people a free hand in the administration of the country. This aim has been strengthened by the recent efforts of His Highness the Maharaja of Bikanir and Sir Sinha. But the British public should first be convinced as to how far the people of India are able to express their views on the subject; for it is necessary that the British public should know that the entire nation is articulate and not merely a select few. Our fear is that the people in their present condition have not the necessary amount of enlightenment and breadth of mind. They have no interest beyond what concern their own village or taluk. We therefore think it too premature to introduce self-government. To our mind the essential pre-conditions of successful self-government are that the changes in the administration should be gradual and there should be a wider spread of education, so that every person should know the rights and responsibilities of citizenship. Elementary education cannot serve any useful purpose, unless the rudiments of knowledge gained at school can be improved in after life, so that the children receiving that education may come to have an intelligent grasp of their civic duties. These results are scarcely visible in the present state of things. Our first care therefore should be to educate and enlighten the people. When they gain the requisite administrative capacity, self-government is bound to come.

Swadesamitran, Madras, July 25th, 1917.

The Lord Bishop of Bombay on Home Rule.

57. The *Swadesamitran*, of the 25th July, summarises the substance of an article contributed to the *Bombay Social Reformer* by the Lord Bishop of Bombay on the subject of the reforms to be introduced in the administration of India and the comments of that paper thereon, and observes:—There is nothing new in the observations made by the Lord Bishop of Bombay; for similar suggestions have often been made by the bureaucrats and Anglo-Indians and they have also been replied to properly by the Indian press and our popular leaders. Nevertheless we find it necessary to reply to his observations now. The Bishop says that the aim of the British Government is that India should have Home Rule ultimately. We do not see what is meant by "ultimately". There is no use of still repeating the statement that India will have Home Rule ultimately. Representative Assemblies here have urged that there should not only be a Royal Proclamation that Home Rule would be granted within a prescribed time but that liberal reforms should be introduced immediately as a first step in that direction. Of course, the statement of the Bishop of Bombay that the British Government is carried on here only with the object of preparing India to have Home Rule is worthy of being noted; but such a statement should be made openly by the British statesmen. Every one will admit that the Bishop is entirely wrong in saying that the Indians are agitating now with the belief that this period of war is the best time for it. The agitation for Home Rule has been carried on for the last 30 years Political agitation in India is not a movement of today, nor is it the outcome of an impression that the present period of war is the best time for it. No one should forget this. It is not fair again on the part of the Bishop to say that the blame for every grievance is thrust upon the system of Indian administration, that every action of the authorities is being condemned and that an agitation is being carried on for speedily altering the system of administration completely. We cannot see who are those that are agitating for such an alteration. The plea of the Indian politicians has only been that the representative element should preponderate in the Legislative Councils and that a system of administration should be introduced soon which will be responsible to the people. As for the question of the Bishop whether the Indians can proudly say that they have properly conducted the municipal administration, which they now have, all people would only think that he is quite ignorant of the constitution of the local self-governing institutions here, of the influence of the Indians therein and of the unwillingness of the Indians to be nominal members thereof without any influence or power. If it is said that the Indians have not shown their capacity and merit

in these institutions, who is responsible for it? As long as the Indians have not sufficient influence and power in local self-governing institutions, it will never do to find fault with them for the existing defects therein.

The Bishop of Bombay.

ANDHRAPATRIKA, Madras, July 25th, 1917.

The *Andhrapatrika*, of the 25th July, publishes in Telugu the article contributed by the Bishop of Bombay to the *Indian Social Reformer*.

The advice of the Lord Bishop of Bombay.

ANDHRAPATRIKA, Madras, July 25th, 1917.

Criticising the advice of the Lord Bishop of Bombay to the Indians on self-government, the *Andhrapatrika*, of the 25th July, writes:—The Lord Bishop says that it is the Parliament and not the Government of India, that has to grant self-government to India. Indians are already aware of this; but why should Indian Governments express their opinions about reforms which it is not in their power to grant and cause disappointment to the Indians? The Viceroy speaks of the aspirations of the Indians as revolutionary. . . It is on account of this, viz., the expression of adverse opinion, and repression that agitation among the people is daily on the increase.

The Lord Bishop speaks of his experience of the British character, but it has to be noted that Christian priests in India look upon the Hindus, Muhammadans, Parsis, etc., of India with some indifference. As their countenances become sunburnt after staying for some time in India, their liberal ideas gradually languish for want of a free atmosphere, and they soon forget their old traditions and become bureaucratic. . . So the Lord Bishop is wrong in thinking that his views now represent those of the freedom-loving British public. . .

Is the counsel not to carry on agitation in war times meant only for the Indians? or does it also apply to the English people, the colonials and the Irish? . . While the colonies seek to exercise sway over India along with the mother country, it is very strange that the Bishop should be of opinion that the Indians alone would do well to bow to fate and keep quiet. Do not the British Government that has convened an Imperial Conference to satisfy the colonies know that these are war times? Are only the Indians that follow in their footsteps to be blamed?. . . So much for the colonies. Let us turn to Ireland. The Irish revolution began in the middle of the war, and the people rebelled against the Government. What was the result? The Irish anarchists have all been released? . . The suffragettes that took to violent methods have obtained suffrage during the war. Whatever agitation the Indians may have carried on they have never transgressed constitutional limits They never descended to methods of violence. They do not make any objectionable demands. They do not worry the Government to grant them any concessions during the war. They do not commit any seditious acts. They loyally ask the Government to promise them that they would lay the foundations for the grant of self-government after the war. We cannot see what, in this, causes pain to the Lord Bishop's heart.

It would have been well if the Lord Bishop had briefly indicated what, of the Indian aspirations, were calculated to obstruct the administrative machine. It is not just to pass a general remark that the aspirations are revolutionary without specifying them. No one demands that self-government should be granted this very day and none of the reforms demanded is such as will interfere with the efficiency of administration. The scheme has been drawn up not by ordinary men but by leaders who know the responsibilities of Government. No change will be wrought in the existing form of Government. The Viceroy and his Council. . . . remain the same as before. . . There will be some changes in the circle of officials. People may gain some more power. Is India unfit for this measure of reform after the war?

The Lord Bishop gives a counsel that we must first acquire the fitness for self-government. We are not able to make out its meaning. What state of things confers such a fitness? Can the Lord Bishop say if it is possible to acquire fitness without undertaking responsibilities? In what state was England when the Magna Charta was granted? Why go so far? What was England's condition when the the Reform Bill was passed? Mr. Curtis has rightly observed in his "Problem of commonwealth", fitness is fostered by undertaking responsibility. . . ". What fitness did the Phillippines show when they were granted self-government? . . . The following extract from a minute of the Parliament shows

that local self-government in England in 1835 was worse than what it is in India. . . . The following words of Lord Durham show what fitness the colonies had when they received self-government. . .

(The article, after giving similar criticisms on a few other minor issues raised by the Lord Bishop's article, concludes with the remark that the Lord Bishop will if he reconsiders the question, find that the aspirations of the Indians are not only desirable but also necessary.)

Dravidan, Madras, July 27th, 1917.

The Lord Bishops of Madras and Bombay on Home Rule.

58. Referring to the views expressed by the Lord Bishops of Madras and Bombay about the fitness of Indians for Home Rule, the *Dravidan*, of the 27th July, observes:— The knowledge and experience of the Lord Bishop of Madras of Indian matters is like those of the tourists from England who, going to this country in the winter, visit hastily certain cities herein and return after interviewing some of the self-advertising vakils here and there. His views show that he has neither understood the condition of the people in this country, nor ascertained the opinion they have about the Indian Civil Servants who carry on the administration. Alas! He has not thought of the commotion that will be caused here by the grant of Home Rule, which is demanded by that community among the Indians, who raise a loud cry for it. He has not also thought of the evil that would result from his recommendations for the grant of Home Rule. The views expressed by him on the strength of the opinions of a few educated Indians, and the publication by him of these views in a paper which has a wide circulation in Great Britain, would, instead of resulting in good, result only in great harm to the people of this country. His views are being reprinted and circulated everywhere. On reading these, the young and the old alike in this country blindly believe that they are fit for Home Rule, and, when told of their unfitness for it, blame the Anglo-Indians as standing in the way of their acquiring such a rule. The result is that the ordinary thoughtless people grow excited and raise a cry against the authorities. Had the Lord Bishop confined his attention to his ecclesiastical duties or ascertained well the true condition of the people of this country before he ventured to publish his views, these consequences could have been avoided.

On the other hand, the views of the Lord Bishop of Bombay on this subject are not palatable to the nationalists, who regard them as devoid of sense. Those that indeed build castles in the air criticise his views. These try to reach the grapes which are at a great height by a single jump. In their vain attempts to reach them, we are sure, they will cry that the grapes are sour.

Swadesamitran, Madras, July 28th, 1917.

Result of adopting repressive measures.

59. The *Swadesamitran*, of the 28th July, writes:—"History repeats itself." The present political situation in India illustrates this statement As a result of the adoption by the Government of certain repressive measures to suppress political propaganda which in their opinion is faulty, political ideals are obtaining wider publicity throughout the country. The same was the case in Italy and other countries. As a result of the acts of the authorities, the agitation which has till now been made openly will hereafter be made in secret and will gain a fresh vigour and the strong support of even those who have been indifferent to it before. This is but an ordinary occurrence, and this is what is now happening in India. From the time the several Provincial Governments began to adopt repressive measures, even the people in the rural parts are learning well the ideals of the Home Rule propaganda. Meetings are held in villages and lectures delivered. Throughout the country the people are taking the vow to use only *swadeshi* goods, and this results in the necessity to avoid foreign goods. Many are beginning to realise that they should act according to the dictates of their conscience and take the consequence. It appears that the adoption of the policy of passive resistance is being considered. The members of the Congress Committee have, from several parts of the country, gone to Bombay to consider the present situation. Thus the Government are themselves strengthening this movement. They cannot say hereafter at least that, excepting the educated few, many millions of the people are not concerned in political discussion. The Government must, indeed, be aware of the spread of the movement, and, in spite of this knowledge, their continuing to adopt such repressive measures will only further the cause of this movement. From a telegram received today, it is understood that the authorities have

prohibited the meeting proposed to be convened in Calcutta to protest against the internment orders of the Madras Government. It seems that the Bengal Government have no objection to meetings being held for promoting constitutional changes so long as the speakers preserve sobriety of language. This is what Mrs. Besant was doing, but the Government have interned her. Had proceedings been instituted against her in a court of law, we could learn thereby the limits within which we can speak and beyond which we cannot. So long as this is not done, how are we to know which is moderate language and which is immoderate? Without this being made clear, what benefit can we gain by being allowed to speak on administrative reforms?

The Government are also bound by laws as the people are. This is the glory of the British Government. If the Government realise that the people have rights as well, and act accordingly, the respect which the people have towards them, will increase. It is because Lord Hardinge realised this truth and acted upon it, that people loved him and gave up agitation altogether during his time. If we think of this, it appears that a greater statesman could not have come to India then. But now, from the time the Government of India warned us not to expect great reforms, the Provincial Governments have taken to adopting repressive measures. As all these Provincial Governments are acting on the same lines, it seems that they are acting according to the orders or the views of the Government of India. If only Lord Chelmsford would realise that the result expected by the Government from the adoption of these measures cannot be achieved, it would be good both for him and for us. If he would follow, as did Lord Hardinge, the advice of our King-Emperor, to govern us with sympathy, it would be productive of good to all.

It may be observed in this connection that a good sign is noticed, which indicates the possibility of our aspirations being fulfilled. It is a relief that Mr. Montagu, one with liberal views, has succeeded, as Secretary of State for India, Mr. Chamberlain who blindly supported the authorities in India in everything without considering the merits of the case. It is understood from the telegrams received recently that a statement was made in the Parliament on behalf of the Secretary of State that the question of appointing Indians to higher posts in the army was being considered by the Government of India and by the British Government. There is no Act prohibiting the appointment of Indians to higher ranks in the army. Only administrative orders stand in the way. It appears that the time has indeed come for the repeal of these orders which are prejudicial to our rights. Before Mr. Montagu decides what reforms should be introduced in the administration of India, we trust that he would consult the opinion of the Indian public on the subject. The whole of this country relies on him for the removal of the present discontent among the people, and hopes that he would thereby maintain the prestige of the British Government.

60. Referring to the miserable plight of an old woman in the city of Rohri near Karachi, who has sent all her three sons to the front and has none at present to care for her, and to the fact that the District Magistrate of Sukkir, to whom she represented her pitiable case, has declined to render any assistance to her, as reported in the *New Times* of Karachi, the *Swadesamitran*, of the 28th July, observes:—If these details about her are true, apart from the fact that she is not aware of the whereabouts of her sons, what are we to say of her position in having to look to others for her maintenance and of her inability to secure any help even from the authorities? What for are relief funds intended? Whose duty is it to help the families of those who have gone to the front?

SWADESAMITRAN, Madras, July 28th, 1917.

The plight of a woman that sent all her sons to the front.

61. Adverting to the observations said to have been made by the presiding Judge in this case, that, though he had no doubt that, at the time the accused threw the deceased out of the tram-car, he did not intend to cause the death of the Indian, yet the accused must have realised that the man would be seriously injured by the fall, seeing that the car was in motion at the time, and that, taking into consideration the youth of the accused, he would impose a fine of £50 or 9 months' imprisonment in default, the *Swadesamitran*, of the 28th July, writes:—

SWADESAMITRAN, Madras, July 28th, 1917.

The Johannesburg tram-car tragedy.

So, after all a penalty of £50 is the punishment for causing the death of an Indian! The above decision is, perhaps, an illustration of the statement made by the British statesmen at the beginning of the war that hereafter the views about India would change and that the change would be favourable to the Indians.

Liva-ul-Islam, Madras, July 26th, 1917.

62. Referring to a telegram recently received stating that the Government would be in need of a further loan of £500,000,000, and that the debt already incurred by them since the beginning of the war comes to £514,200,000, the *Liva-ul-Islam*, of the 26th July, observes :—Prior to the war, the Government debt was only £706,154,110. That, indeed, was then considered to be a big amount. But a sum equal to seven times this figure has now been spent in this war. If we think of the interest that will have to be paid on this great sum, we have to consider whether the Government would be in a position to repay the amount for a long time to come.

The Government debt.

Vaisyamitran, Devakottai, July 16th, 1917.

63. The *Vaisyamtiran*, of the 16th July, writes on this subject as follows:—It is usual for many beggars in our country to take their residence in dilapidated *mutts*, temples and choultries, use intoxicants, beg for alms in towns and villages and, in the guise of beg ging, steal things, wherever they find it convenient to do so. The children that are born of these indeed follow the profession of their father. They are utterly devoid of education, their brains get spoiled by frequent use of intoxicants, and their nerves becoming shattered they begin to do improper acts. Leaving out of consideration the lame and the blind, there are many among them who are physically strong and can earn at the rate of 8 annas per day. It is not known why the Government have not taken notice of these men. The number of these men is gradually increasing, and the trouble caused by them is also increasing in every village and every town. Apart from the local beggars, there are many families of Hindustani-speaking people who, coming from other countries, travel with loads on bullocks and asses and constructing small huts in several places, beg for alms from house to house and cause disturbances. The police are watching these men. Instead of watching their movements, it is desirable that settlements should be established for them in certain places, or they should, by means of legislation, be compelled to labour hard and eke out a living. We trust that the members of the local Legislative Council will bring this matter to the notice of the Government and secure an enactment being made for the purpose.

An act to enforce beggars to work.

Dravidan, Madras, July 28th, 1917.

64. Adverting to a work written by Count Reventlow, a German, on India, the *Dravidan*, of the 28th July, observes :—Count Reventlow is of opinion that it is highly necessary for the Indians that India should acquire full liberty and political independence. If he had stopped there, we could very well appreciate his charitable dispostion. But instead of doing so, he says further that the commercial needs of India and Germany are identical and that the two countries are united together by commercial ties. His motive is clearly evident from this. Like all other Germans, he is aware that England rules over India and several other countries by the strength of her navy. Germany has for a long time been anxious to destroy the supremacy of the English navy. However, it has not in the least been possible for her to do so. She knows well that she cannot establish an unparalleled sway all over the world unless she destroys the strength of the English navy and gains supremacy over the seas. The efforts put forth by Germany to secure a place in Morrocco, her attempts to gain control over the Suez-Canal by stirring up Turkey, her endeavours to obtain possession of places in the North Africa with a view to hamper steamer-traffic round the Cape of Good Hope—all these, it is understood, have been made with the object of separating India. Not satisfied with these, Germany has begun her activities in another direction also. She has for a long time been of opinion that her object will soon be gained if rebellion and disturbance could be caused in India. She thinks that Britain would be weakened thereby. Count Reventlow openly says that it is the duty of Germany to encourage the Indians and support them. This can undoubtedly be said to be a fraudulent intention. The deceitful method of stirring up the Indians and supporting them has already begun. When certain German

German hopes about India.

agents were arrested on suspicion by the American Police at Washington, as propagandists of seditious movements in India, it was understood that some books and papers were recovered from them, and that about 7½ crores of rupees were spent by those agents for the spread of the above movements in India. When all these facts are considered together, the great necessity to examine the matter with much care and without any loss of time becomes quite clear. As duly confirming our suspicions which arise from these facts, strange views and mischievous counsels have been set on foot in India. It becomes the imperative duty of the Government to endeavour to find out the secrets and see that the great crime of sedition does not show its head in this country.

65. Adverting to the observations made by the Governor of Bengal at the Darbar held by him in Dacca on the 25th July with reference to the adoption of représsive measures by the Government, the *Lokopakari*, of the 30th July, writes :—The Government are bound to adopt stringent repressive measures to put down conspirators and their activities which cause anxiety to the Government and unrest among the people. No one will come forward to find fault with the Government in this matter. If the Government will only enforce these measures with some sympathy, it will be productive of much good. It is said that a few of Indians have turned to be seditionists on account of the German intrigues. The Germans have, in their own interest, employed spies throughout the world and are creating a feeling of hatred towards the Government in the minds of the people. Some senseless men have come forward to commit seditious acts, and the Government should no doubt adopt stringent measures to put down such treacherous persons. It is at this time of pressure that our leaders should act with moderation. The war has indeed been the cause for all this. Considering the pressure caused by this war, we must all work in harmony with the Government for a victorious termination of it. This indeed should be our chief duty.

The Governor of Bengal on repressive measures.

Lokopakari, Madras, July 30th, 1917.

The *Andhrapatrika*, of the 30th July, reports the *Bombay Chronicle* to have written regarding the prohibition of the Calcutta protest meeting :—From this it is clear that the local authorities have taken a vow to stop all lawful endeavours. . . In throwing such obstacles, the authorities are exercising their powers unjustly and arbitrarily. This is most un-British. . . The leaders of the country should betake themselves to proper work with a firm mind.

The Bengal Government.

Andhrapatrika, Madras, July 30th, 1917.

66. Adverting to the letter written by the Government to remove the Home Rule flag hoisted over the residence of Mrs. Besant and her colleagues, who are interned at Ootacamund, the *Lokopakari*, of the 30th July, observes :—The hoisting of a Home Rule flag is indeed an act of childishness and nothing can be gained thereby. Such trifling acts might appear to the authorities to be acts done in defiance of their authority. This is but natural. It is indeed strange that some should say that the measures adopted in Ireland and England might be adopted here as well.

The Home Rule flag.

Lokopakari, Madras, July 30th, 1917.

67. Adverting to the rowdyism recently displayed by certain sepoys in a drama-shed in Trichinopoly, the *Dravidan*, of the 30th July, observes that this shows that even the Indian sepoys conduct themselves in an unsatisfactory manner, and trusts that the authorities will bestow proper attention on such matters, protect the people by preventing crimes and cause satisfaction to all.

Rowdyism in a drama-shed.

Dravidan, Madras, July 30th, 1917.

Referring to the riot at Trichinopoly, the *Andhrapatrika*, of the 25th July, says :—The people are very much enraged at the mischief that the sepoys have been doing of late. Mr. Ramanuja Ayyangar and other police officers deserve the gratitude of the people for suppressing the riot in time.

The Trichinopoly riot.

Andhrapatrika, Madras, July 25th, 1917.

68. Adverting to the opposition by the Government of the United Provinces of a resolution moved in the Legislative Council there by the Hon'ble Mr. Lala Madhusudhan Dyal, to the effect that that Government should convey to Mr. Stubbs, the Collector of Bijnor, their disapproval of the objectionable language used by him in his letter

The authorities and the people.

Swdesamitran, Madras, July 31st, 1917.

to some *Vaisya* gentlemen of that place in connection with the war loan, and to the reply of the Government that the Lieutenant-Governor was not prepared to condemn the action of the Collector inasmuch as several persons had already spoken harshly of it, the *Swadesamitran*, of the 31st July, writes:—Instead of attempting to dispel the bad feeling caused in the minds of the people by the letter of Mr. Stubbs, the Government oppose the resolution. If the bureaucracy always speak in support of an officer who has committed a blunder, we are indeed at a loss to know how the confidence which the people have in the authorities and the regard they have for them will increase.

HINDU NESAN, Madras, July 31st, 1917.

Passive resistance.

69. The *Hindu Nesan*, of the 31st July, writes:—It appears that time has come for the adoption by the Indians even in India of the policy of passive resistance, which was the means adopted by the Indians in South Africa for the redress of their grievances. But it may be questioned whether the condition of the Indians in India is indeed such as to have recourse to that policy for the attainment of their object. There is indeed much difference between the condition of the Indians in South Africa and that of the Indians in India. There is no doubt that the Indians here are highly educated and are conscious of the rights they should have, besides being capable of making a constitutional agitation for anything. There is, therefore, nothing wrong if such persons should raise their heads and ask the Government to grant them the particular things they require. But, instead of going against the current of the present policy of Government, it is desirable that we should, with a submissive attitude, go with the current and firmly catching hold of a twig that comes to our hand safely reach the shore. That is to say, it is but desirable that we should adopt the policy of passive resistance and gain our object. Though from the standpoint of the condition of the Indians the adoption of this policy may not be desirable, yet when we deeply consider the present situation, the attitude of the authorities that now conduct the administration, and the repressive measures adopted, this policy seems to be a wise one for adoption.

ANDHRAPRAKASIKA, Madras, July 25th 1917.

Army Signaller Company.

70. Referring to the constitution of an Army Corps Signaller Company, the *Andhraprakasika*, of the 25th July, says:—We hear that many do not join this army; because the remuneration is small and the educated do not get good appointments. The Government have published an order in which they say that it is under contemplation to confer the office of jamadar on those who show skill while being trained in the Army Corps Signaller Company. We remember there is a rule that the office of jamadar may be conferred at the very beginning on the sons of native commissioned officers who have passed the Middle School and Matriculation Examination, if such men join the army. If that rule is not in force, it must be revived. If educated men are not given at least the office of jamadar to start with, it is difficult that competent men will join the army.

ANDHRAPRAKASIKA, Madras, July 23rd, 1917.

A Tuberculosis hospital at Madras.

71. The *Andhraprakasika*, of the 23rd July, contains a Telugu version of the letter of Mr. Nanjunda Rao criticising the establishment of a Tuberculosis hospital at Madras.

ANDHRAPRAKASIKA, Madras, July 19th, 1917.

Chendalore, Ongole taluk.

72. A correspondent to the *Andhraprakasika*, of the 19th July, describes the damage done to crops and property in the village of Chendalore, Ongole taluk, Guntur district, by a hill stream and prays that the Government may prevent the recurrence of this evil. He says that the evil can be remedied at an outlay of Rs. 500.

ANDHRAPATRIKA, Madras, July 26th, 1917.

The English Empire administrative policy.

73. The *Andhrapatrika*, of the 26th July, publishes in Telugu what Mr. H. G. Welsh has written in the *Daily Chronicle* on this subject which contains:—The time is forthcoming when the two countries Egypt and India will ask:—"Will our fortune be like this for ever? Will we ever get the freedom that countries like Canada and Australia are enjoying?" It will be well to raise the Indians and the Egyptians to eminence before they are enraged. Look at our situation in Egypt. We must either be thieves like the Germans in Belgium or be honourable trustees. We have been calling ourselves honourable

trustees. It will be well to act as we say. The English have long delayed to publish their administrative policy. . . Statesmen have been publishing their liberal ideas now and then. But the English have to publish a liberal administrative policy which can take its place along with Mr. Wilson's publication.

ANDHRAPATRIKA, Madras, July 26th, 1917.

74. The *Andhrapatrika*, of the 26th July, reports Mr. C. Vijayaraghava Achariyar to have said in an interview:—I approve of agitation being carried on in accordance with the scheme laid down by the Congress and Moslem League. But their scheme does not appear to be so very advantageous. I have carefully noted the helplessness of the non-official members of the Legislative Councils. All the members of the Legislative Councils should be elected members. The Legislative Councils should be vested with complete authority over finances. Their resolutions should be followed by the Executive Councils. . . The privileges which the authorities are going to grant after the war should be published now. The Indian leaders should be enabled to discuss them. Without doing so, there is no use saying "we have sympathy". The repressive laws should first be repealed. . . If at the present juncture the British do not recognise our rights, the people will take to passive resistance.

The views of Mr. C. Vijayaraghava Achariyar.

ANDHRAPATRIKA, Madras, July 26th, 1917.

75. The *Andhrapatrika*, of the 26th July, says in its leader:—The Colonies stated at the very commencement of the war that they were rendering help in the war in order that they may obtain equal rights with the mother country in deciding imperial questions. But no Indian leader has ever connected the help rendered by India in the war with the attainment of any privileges after the war. . . There is nothing surprising in that the people in England are enthusiastic about their war loan, for they are sure that the amount of the loan will be spent in their own country. There is some self-interest in this. As for India's war loan, every Indian knows that the amount of the loan will not be spent in India, but will go to the English exchequer and be used for the war. Thus this disinterestedness is unequalled. . . It may be estimated that the amount that India paid for the war is Rs. 300 crores. It is impossible to guess what troubles, on account of this, India, which, in all the world, is the abode of poverty, has to undergo. In Great Britain, the average annual income of a man is £45, while in India, according to the admission of the British officers themselves, it is only £2. At this rate the annual income of Great Britain is £210 crores while that of India is £60 crores. The war gift of Rs. 300 crores which India is going to pay to England under such circumstance may be deemed to be as valuable as if England should contribute 1,125 crores.

India's help in the war.

Mr. Bonar Law has said that the Colonies have up to now paid 14 crores and 60 lakhs of pounds to the mother country. Our object is not to treat lightly of the help rendered by the Colonies, but by way of reply to those who write lightly of the help that India rendered in the war. As for the man power supplied by India to the war Sir Francis Younghusband said in May 1915:—"When the Germans were marching at full speed against Calais, and the British line became thin and was about to be broken, Indian soldiers 70,000 strong, wrenched Newchapalle out of the bands of Germans. If we had failed to take Indian soldiers, our army could not have arrested the progress of the Germans and would have been destroyed. The Indians are naturally proud of having arrested the German advance and thus helped the French, the Belgians and ourselves. We have to be grateful to the Indians for this for ever."

ANDHRAPATRIKA, Madras, July 27th, 1917.

76. The *Andhrapatrika*, of the 27th July, has in Telugu the second lecture of Mr. A. Rangaswami Ayyangar on the Congress scheme, which contains:—The aims of Lord Morley and Lord Minto have not been carried out. . . When the Legislative Council Reforms were introduced, Lord Morley and Sir Edward Baker directed the members of the Indian Civil Service to adjust themselves to the times and make the work of reform easy. But now Lord Pentland is going the opposite way. He is of opinion that the time has not come when the members of the Indian Civil Service may give up some of their authority. His utterances in the Legislative Council bear testimony to this. The control of the Legislative Councils over the

The Congress scheme—A lecture.

executive which was deemed possible eight years ago by the Minto-Morley reforms is now an impossibility in the opinion of Lord Pentland. The root cause therefore of the troubles of the bureaucracy at present is their perverse attitude and not its criticism of the reforms desired by the people. . . While the Executive Councils are under the control of the Legislative Councils in England, is it unjust that such a thing should be arranged for in India?

ANDHRAPATRIKA, Madras, July 26th, 1917.

The Congress and Reforms.

The *Andhrapatrika*, of the 26th July, publishes in Telugu the first of a series of four lectures proposed to be delivered by the Hon'ble Mr. A. Rangaswami Ayyangar on the scheme of the National Congress and the completing of Minto-Morley reforms, which contains:—The number of elected members should be increased. In financial administration, control over the Executive Councils should be given to the Legislative Councils.

ANDHRAPATRIKA, Madras, July 27th, 1917.

Nationalism.

77. A correspondent to the *Andhrapatrika*, of the 27th July, writes in an article on nationalism:—The westerners deprive foreigners of freedom and follow the Greek policy that the foreigners are incompetent men and deserve to be ruled as slaves. It is this principle that has led to the evil result, namely, the present political revolutions of the world. . . Just in the same way as a slave in the ancient Rome and in Colonies like South Africa, had no rights of citizenship to vote on political matters, so also in international parlance, countries which have no freedom cannot have representation, however civilised they may be, because they have no separate individuality. The only way to attain political brotherhood is to obtain a status among nations, through national liberty. It is, therefore, that Mill stated that he could not understand what the Government of one nation by another means.

ANDHRAPATRIKA, Madras, July 27th, 1917.

India and liberty.

78. The *Andhrapatrika*, of the 27th July, says in its leader:—It is impossible that when every nation in the British Empire is attaining political salvation, the Indian nation alone should be in their present condition. In an atmosphere of liberty, arbitrariness will not grow but will die for want of nourishment. Women are naturally tender-hearted. They will sympathise with the helpless state of the Indians. . . The advocates of the freedom of women, on the one hand, and the Irish people who are going to taste liberty, on the other, will doubtless use their influence, experience and rights in securing self-government for India. . . The words of the authorities that confidential correspondence is going on between the Government of India and the Secretary of State regarding post-war reforms, testify to the fact that Indian public opinion is disregarded. Why should not the Government publish their scheme of reform, call for the opinion of the public, and adopt a policy that is acceptable to all? What is the necessity for secret correspondence? Public opinion is neglected in such important matters, and yet in the matter of women's liberty, which has nothing to do with Indian opinion, it is said that a great man feared that the Indians may grow angry. . . Sir Frederic Branbury asked his co-members in Parliament whether they understood how indignant the 30 crores of Indians in India would grow if women were given the power to vote. . . 385 members voted for and 55 against the Women's Suffrage Bill. The contention of Sir Frederic Branbury proved to be a farce. From this it is plain that there are none who will give credit to the words of those who make use of India for their own purposes and say that India does not love liberty but loves only arbitrariness.

ANDHRAPATRIKA, Madras, July 27th, 1917.

The educated classes and the masses.

79. The *Andhrapatrika*, of the 27th July, says under this heading:—It has become a custom with the Anglo-Indians to say that the interests of these two sections differ. The *Madras Mail* has begun such work again. It is plain that the object of this paper is to create differences among the people by any means. It says:—Our chief duty is to ameliorate the condition of the masses. . . The Government should not make them look up to the educated classes for help in getting their grievances redressed. . . We ask if the *Mail* can show in the present political agitation, one resolution which is advantageous to the educated classes and disadvantageous to the masses. Can education quench

the love for the masses? Though it may be admitted that the present-day education does not foster national spirit, and that the fascination of the English language has introduced foreign ideas into the educated, yet there is nothing more absurd than to say that the British, who are foreigners, are better qualified to know the grievances of the masses than the Indians. It is the educated that are props to loyalty, and it is through them that people are conciliated. The agitation of the educated will always be impregnated with loyalty. They always want a reform of the methods of administration and never wish the ruin of the Government. They are able to prevent the prevalence of anarchy on the one hand and that of arbitrariness on the other. The Anglo-Indian papers that decry the educated do not foresee the evil that may flow from lowering their influence. . . The people should not allow themselves to be imposed upon by this attempt to create differences between the masses and the educated classes, but should in union work constitutionally for the fulfilment of their desires.

80. The *Andhrapatrika*, of the 25th July, says:—Within five years of the starting of the Andhra movement, the Andhra country has some colleges already opened. The Government are contemplating to establish some more to impart education in Medicine, Engineering, etc. When these were possible in five years, the establishment of a University also will become a fact. When all these secondary items of the *Andhra* movement are becoming established facts, the principal item, namely, an *Andhra* province will, we believe, become a possibility.

ANDHRAPATRIKA, Madras, July 25th, 1917.

The *Andhra* movement.

81. The *Andhrapatrika*, of the 25th July, represents to the *Leader* to have said:—The disorderly acts of the Madras Government have given a new impetus to the Home Rule movement. This movement which had hitherto the support of a few Indians here and there is attracting, to its ranks, volunteers from all races and all provinces. When we consider the number of Parsis that have joined the movement during the last few days, it will be plain that the members of this race have given up their ideas and have fallen under the influence of the movement.

ANDHRAPATRIKA, Madras, July 25th, 1917.

The Parsis and self-government.

82. The *Andhrapatrika*, of the 27th July, reports Mr. Polak to have said:—The settlement come to in 1914 in the matter of the South African Indians gave them only temporary relief, and did not altogether remove their disabilities. . . Having old grudges in their minds, the Europeans show an attitude of hostility towards the Indians. As in Transvaal, so also in Natal and Cape Colony, the situation of the Indians is not satisfactory. Endeavours are everywhere made to suppress the trade of the Indians. . . There appears to be no difference between the conduct of the Germans, acting in violation of the treaty that they entered into with Belgium, and the conduct of the South African whitemen in this matter. From the incident in which an Indian youngman was shoved out from the tramcar and left to die, it was made plain that the whitemen try to treat the Indians as uncivilised. The people should represent these things to the Government, or the settlement come to in 1914 is sure to be violated.

ANDHRAPATRIKA, Madras, July 27th, 1917.

Indians in South Africa.

83. A correspondent contributes to the *Andhrapatrika* of the 27th July a flowery and eloquent article to the following effect:—The 16th is an auspicious date. The Home Rule Leagues celebrated Home Rule festivals with great enthusiasm. That day on which the patriotic, loyal, just, divinely, wise and innocent persons, Mrs. Besant and her co-workers, were restrained by the mandate of authority and subjected to internment; that day marks the commencement of the triumph of Home Rule. The dark cloud that appeared on the summit of the Nilgiris in the shape of Lord Pentland's concluding speech in the Legislative Council, menaced to be the bad weather day of India, but it is natural that even dark clouds shower nice life-giving nectar, and are lighted up by the dazzling forked lightning fed by electric power. After the rain stops, clouds disperse (?), and thunderbolts are discharged, the sky is illumined with the hues of the rain-bow formed by the beams of the sun emerging afresh. Even so does the Indian firmament now glow with the dazzling splendour of the divine and fresh Home Rule. . . May the atmosphere of the

ANDHRAPATRIKA, Madras, July 27th, 1917.

The banner of Home Rule.

Nilgiris be sanctified, purified and illumined with the splendour of the Home Rule banner. . . The results of the internments prove only to be the reverse of what the rulers have aimed at. Doubts have cleared up. Truth stands revealed. Home Rule and self-government have been recognised to be one and the same in principle. The cloud of fear that enveloped the hearts has been dispelled. All classes have discarded their fears, merged their differences, and sally forth cheerfully and heroically to muster under the shade of the Home Rule banner. Leaders of the people, instead of quaking with fear, equip themselves in mutual love and stand in an array ready for uplifting their country. Popular opinion has declared itself in an irresistible manner. Do not think of the class of landlords to whom the mercy of the hereditary estates of mother India is a refuge and sustenance. Why feel sorry for lack of sympathy on the part of those who are naturally hostile to popular liberty? Zamindars think that their duty is only to follow their rulers even as the shadow, its object. The prosperity of tributary Chiefs cannot show itself to advantage except in the gloom of popular ignorance. Instances of this abound in Rome and Europe. If it should prove to be otherwise history would be belied. But the peculiar flight of some liberal-hearted landlords is a matter for sorrow and surprise. The class of zamindars with their brain-palaces devoid of treasure-rooms publish their names following the lead of those who go before them. It is a matter for regret that some of those who pride themselves on their education should take to crooked ways. While the newspapers proclaim public opinion in a loud and unfaltering voice from Cape Comorin to the Himalayas, it cannot but appear ridiculous that the *Justice* which advances unjust arguments under the name of Justice, and the *Andhrapatrika* which is a reflection of papers of its shade should indulge in self-praise. The *Justice* is to be shunned. The national unity of India may dazzle their eyes and be unendurable for them. . . The enemies of Home Rule accept self-government as an ideal to be kept in view, but say that some of the means adopted for the attainment of it are to be condemned; this point is not, however, made clear either by the shadows or by their reflections. The Viceroy maintains silence. Provincial Governments adopt the principle of espousing the cause of the opponents. The Secretary of State for India who accepts and endorses the principle has left his office for another reason. Lord Hardinge who has accepted, welcomed and nourished the ideals of India is caught in the Mesopotamian whirlwind, and his fault is only his love for us and nothing else. . . May this whirlwind have no power to raise the dust of his feet! . . . Indian hearts have been inspired with high hopes, in recollection of the Imperial pledges, at the bright prospect of a victory in the war, and by the restoration to freedom of all civilised races. Can the pilots of the British Empire, who are constant lovers of liberty and who have raised the banner of war for the establishment of freedom, fail to fulfil our desires? Should not free institutions follow in the wake of British triumphal flag? It is the Sovereign's duty to rule so that the country may be full of peace and prosperity. . . How happy would it be if Government is carried on in accordance with the proclamation of the kind-hearted Queen Victoria who said, "In their contentment, etc."? The time has come when the most liberal and sympathetic statements made by Emperors, Ministers, Lords and Commons have to be given effect to. Unless at this important juncture, British statesmanship rises to the occasion in pursuance of its excellent traditions, and regulates its administrative policy, India, which is in the nature of a sacred trust committed to its care, cannot shine in her own splendour. Her name of "the brightest jewel in the imperial diadem" cannot be realised. By the erroneous acts done by the bureaucracy in the height of their power, a country, in which peace and loyalty had prevailed, came to be agitated by the waves of unrest, and proves the truth of the English proverb "Sow the wind and reap the whirlwind." Popular power is not such as can be bound down by repressive acts. Nor is it policy to think of so binding it down. . . Dadabhai Naoroji, the grand old man of India, saw with a divine insight into the future prosperity of India, taught us the *mantra* "she will obtain Home Rule" of the Taittiriyopanishad, and departed to heaven. Mrs. Besant who repeatedly revolved that *mantra* . . . and taught that by methods characterised by self-control and other virtues the fruition of that *mantra* can be easily attained, was sent into internment. But what is the result of this internment on the national

soul which is "above all danger" and "is incapable of being cut, or burnt, or wetted or dried"? The *Bija* (seed) of that *mantra* is the evolution of the Indian nation; freedom of the British Empire, its kilaka (support) and Home Rule, its fruition. It will shine all the more by the dispelling of adverse causes.

84. The *Andhraprakasika*, of the 21st July, writing in its leader, under this heading, remarks that the Indians before attempting to be on a level with the Europeans should try to merge all their differences and says:—Indians will do well to accept the proposal of the *Poineer* to create a convention of a representative character which it recommends, for considering the political reforms to be granted to India after the war.

Convention.

ANDHRAPRAKASIKA, Madras, July 21st, 1917.

85. A correspondent to the *Andhraprakasika*, of the 21st July, writes under this heading that he has learnt that the Tahsildars have been required to submit proposals with regard to the abolition of the monigars and assistant karnams, and says that these two officers serve no useful purpose in the village, except for throwing obstacles in the way of the village head and karnam.

Monigars and assistant karnams.

ANDHRAPRAKASIKA, Madras, July 21st, 1917.

86. The *Andhrapatrika*, of the 21th July, gives in Telugu what a correspondent writes to the *Times of India* on this subject, which contains:—Lord Pentland's short-sighted policy has been the cause of unrest all over the country. . . . Even Lord Curzon, who is an advocate of bureaucracy has said in the House of Lords that they must grant Home Rule to Ireland and see that she helps in the war. India though loyal, peaceful and undergoing unbearable hardship by sacrificing her sons and money for the British success, is passing through innumerable difficulties, having fallen a prey to the cruel Defence of India Act which is a war measure. . . Mr Bonar Law said, in the House of Commons, that as England felt Ireland to be in a state of anarchy and to be a thorn in her side, her political prisoners were set free. In India, on the other hand, which is loyal and peaceful, Lord Pentland threatened those who were carrying on constitutional agitation for political reforms and interned Mrs. Besant and her two colleagues under the Defence of India Act. If the conditions of these two countries are compared, will not dangerous thoughts be engendered in the Indian mind? The rulers of other provinces also have approved of the speech of Lord Pentland; but no one has given a thought about the safety of the Government. . When war is waged for high ideals, is it a gross sin to ask for a change in the Indian administration consistent with the ideals of the Allies? If it is not, why should the rulers put into force repressive laws? . . Whatever may be her (Mrs. Besant's) disabilities, whatever may Lord Pentland and the Anglo-Indian papers accuse her of, it cannot but be admitted by one and all, that Mrs. Besant is ever opposed to unconstitutional agitation.

Political conditions in India and Ireland.

ANDHRAPATRIKA, Madras, July 24th, 1917.

87. A correspondent writing to the *Andhrapatrika*, of the 24th July, upon this subject, says that if the new district is called Gōdāvari it will become larger than the other districts and the administration of it will not be what it should be, and that therefore it will be good to name the new district Gōdāvari West.

Bifurcation of Kistna district.

ANDHRAPATRIKA, Madras, July 24th, 1917.

The *Hitakarini*, of the 22nd July, observes as follows upon this subject:—In the matter of selecting the head-quarters of the new district, the District Collector will do well to consult the Tahsildars, Revenue Inspectors and others who have ripe experience of the conditions of districts, as also the big ryots of each *firka*, and to decide the question with an impartial eye.

Bifurcation of the Kistna district.

HITAKARINI, Ellore, July 22nd, 1917.

88. The *Andhrapatrika*, of the 24th July, writes in its "News" columns:—He has delivered lectures in Tamil in Walajahnagar on *swaraj* and *swadeshi*, in the course of which he said:—We must boycott woollen goods, white sugar, chinaware and glassware and use the indigenous jaggery and brass and earthenware. According to the statistics that were prepared prior to the war, 150 crores of rupees worth of foreign goods were imported into our country. If we boycott them, our poverty will,

P. Varadarajulu Nayudu Garu.

ANDHRAPATRIKA, Madras, July 24th, 1917.

to a great extent, be mitigated. By this the profits of the great English merchants will be affected, and they will, in consequence, bring pressure to bear upon the members of the Parliament, who will then grant us political privileges.

ANDHRAPATRIKA, Madras, July 24th, 1917.

Condolence.

89. The *Andhrapatrika*, of the 24th July, reproduces from the *Kistnapatrika*, of the 21st July, the article abstracted under this heading on page 2068 of the weekly report.

ANDHRAPATRIKA, Madras, July 31st, 1917.

Social reform.

90. A correspondent to the *Andhrapatrika*, of the 31st July, says:—The cause of the backward condition of female education in India is that we have not much to do with the administration of our country. If unlike at present, we impose our own taxes and expend them ourselves under the British suzerainty, female education will not be in this miserable condition. If we have to put an end to the practice of *varasulka*, we have to make education an easy thing to be obtained. Technical schools and colleges should be opened. For all this to be possible, we have to get financial independence. . . The uplift of the depressed classes also hangs upon the attainment of *swaraj*. . . Our inability to effect social reforms is due to the absence of much association on our part with the Government. Those who contended that social reform should precede political reform have now given up such a contention. Mr. Paul who is a friend of the country has declared that political reform will be followed by economical and social reform, and is devoting all his energy to political reform. It is mad to contend that one should not work for political reform before social reform is effected. This contention was rejected as useless, and there can be no justification for its revival.

ANDHRAPATRIKA, Madras, July 31st, 1917.

Protest against internments.

91. The *Andhrapatrika*, of the 31st July, publishes in English and Telugu the resolution passed at the joint conference of the All-India Congress Committee and the Council of the Moslem League, containing the representation to be submitted to the Secretary of State and to His Excellency the Viceroy.

ANDHRAPATRIKA, Madras, July 24th, 1917.

The Madras internments.

92. The *Andhrapatrika*, of the 24th July, publishes its London letter which has the following upon this subject:— . . . The editors of papers in England will not deal with such questions. What can they do? If you see side by side that Irish prisoners should be pardoned and Indian Governments should be passing repressive laws, the distinction will be made manifest.

ANDHRAPATRIKA, Madras, July 31st, 1917.

Internments.

The *Andhrapatrika*, of the 31st July, publishes in English and in Telugu the proceedings of the meeting held at China Bag, Bombay, containing gists of speeches delivered by Mr. Jinnah and others.

ANDHRAPATRIKA, Madras, July 31st, 1917.

The representation of the Indians.

93. The *Andhrapatrika*, of the 31st July, says in its leader:—In the representation prepared by the joint conference held at Bombay, the conference explained the wishes of the people firmly and unequivocally. For this, it deserves the gratitude of the Indians. . . It is believed that Mr. Montagu who is always prepared to change his old opinions, will readily do so even now. . . It is requested that the Government will grant the necessary reforms after the war, which will lay the foundation to Home Rule. But His Excellency the Viceroy pronounced these reforms to be revolutionary and Lord Sydenham pronounced them to be dangerous to the country. The Provincial Governments also expressed the same views. . . From the representation it will be plain that there is nothing improper in the present agitation.

Mr. Montagu should know that it is necessary to comply with the representation submitted by a conference of all the Indian leaders. Otherwise, it is difficult that the unrest will be allayed. . . We pray that Mr. Montagu will note the strong views prevailing in the country and adopt a new policy.

ANDHRAPATRIKA, Madras, July 31st, 1917.

The Behar Conference.

94. In commenting on the proceedings of the Behar Provincial Conference, the *Andhrapatrika*, of the 31st July, says:—The desire for Home Rule is agitating not only India but the whole world. With the defeat of Russia by Japan, the blind belief about the incapacity of the East has seen its end. The old doctrine that self-government

is the privilege only of some nations and some climes has been disproved. Mr. Kipling's expression, the "Whiteman's Burden", has become meaningless. In Turkey and in Russia, arbitrary Government has come to an end. Mr. Bernard Shaw said:—"Though the virtues attributed to a foreign bureaucracy may be true, they are as useless as glass eyes, wooden legs and false teeth." Herein lies the reason of the decline of the Manchu rule and the authority of the Romanoffs. The President said that if we followed the dictates of our conscience, our righteous desires would be fulfilled as surely as the night follows the day. He strongly criticised the members of the Legislative Councils. This is no doubt a new departure and a necessary one. If it is the duty of a representative to keep silent without proposing resolutions and wasting the time of the rulers, none, the President remarks, are more dutiful than the members of the Behar Legislative Council, as stated by Mr. Bailey. It is said that none are more fortunate than these members in gaining titles. Almost every member has a title. If there be any who have yet no titles conferred on them, the President says they will soon get them. For this, the only means, he says, is not to give up the traditions of the Behar Legislative Council but to serve the country by preserving silence. The opinion of the President is that the authorities should give up the practice of giving these meaningless titles. He said that the service rendered by three representatives in the Imperial Legislative Council also is of this nature. From the speech of Mr. Hussain Khan, the tenor of the people's aims is plain. We request the Government to note this natural course and satisfy their aims.

95. Referring to the sinking of the mail steamer *Mangolia* by striking a mine off Bombay, the *Hitavadi*, for July, remarks that the Germans must have bribed some one and had the mine placed in the sea.

HITAVADI, Masulipatam, July 1917.

The *Mangolia*.

96. The *Andhrapatrika*, of the 30th July, gives in Telugu the proceedings of Mr. Tilak's birthday anniversary meeting at Bombay, and the speeches delivered thereat in which the speakers praised Mr. Tilak and declared him to be an all-India leader.

ANDHRAPATRIKA, Madras, July 30th, 1917.

Mr. Tilak.

97. Writing on this subject, a correspondent to the *Andhrapatrika*, of the 30th July, asks if it is sedition to be patriotic, to encourge indigenous industries, and preach such things to others. He says:— . . . The time has come when thirty-one crores of Indians should recite in their minds the *mantra* of Home Rule. The Government have decided that this is not seditious. . . The first step to *swadeshi* is to use *swadeshi* articles and to avoid foreign methods in dress and food. Above all one's own country must be loved. The mind must be absorbed in the *swadeshi*. Then only can man become really patriotic. Certain selfish traitors to the mother country deceive their brethren, violate their holy practice, and incur sin by passing foreign cloths as *swadeshi* goods.

ANDHRAPATRIKA, Madras, July 30th, 1917.

The *swadeshi* vow.

98. Referring to the order prohibiting the protest meeting at Calcutta, the *Andhrapatrika*, of the 30th July, says:—What is the result of this order? The Bengal leaders, who were patient till now, have been greatly incensed. The *Bengalee* which was earning the thanks of the Anglo-Indian papers by retracing its steps in politics, and creating a difference between Home Rule and self-government, has changed its opinion on account of this. It remarked that the decision is not only unwise, but is also unfortunate, that the prohibition is an undeserved insult offered to the organisers of the meeting, and that it should not be put up with. As a result of this order, the same reconciliation that took place in other provinces between the advocates of Home Rule and the advocates of self-government, will surely take place in Bengal also. The freedom of the press and of speech are the primary rights of civilised men. The violation of these rights means that constitutional agitation has come to an end. It is discouraging to constitutional agitators to treat them and the revolutionists in the same way. There is less room for constitutional agitation when a war measure like the Defence of India Act is used to suppress lawful unrest. . . Lord Ronaldshay is not to blame for the application of the Defence of India Act. There must be others whose lead all provincial rulers follow. These seem to be

ANDHRAPATRIKA, Madras, July 30th, 1917.

The Calcutta protest meeting.

all bound by a certain policy. Will Mr. Montagu bring about a change in this policy and afford scope for constitutional agitation, or will he drive the people into despair? We cannot say what the future result of this may be, but at present the scope for constitutional agitation has been narrowed. . . . It is said that passive resistance is the only resort to the people. The history of Mr. Gandhi is being remembered. It is the duty of Mr. Montagu not to constrain the people to adopt such methods but to change the present policy of the Government, and establish contentment in the people. All hopes are centred in Mr. Montagu, who will not care for prestige. He once wished that the time-honoured word prestige were removed from the dictionary. . . In the Bombay meeting, the provincial congress committees and the council of the Moslem League have been requested to communicate to the Congress Secretaries their opinion as to whether it is proper to resort to passive resistance. The meeting expressed its strong disapproval of the prohibition of the Calcutta meeting. It will now be well for Mr. Montagu to show his ability in allaying the present unrest.

ANDHRAPATRIKA, Madras, July 30th, 1917.

Order against Mr. Karandikar.

99 The *Andhrapatrika*, of the 30th July, refers to the order directing Mr. Karandikar to leave the Madras Presidency, and remarks:—Such orders do not take us by surprise because they have now become common. We do not know what more is to come.

MANORAMA, Calicut, July 31st, 1917.

The Madras Government and Mr. Karandikar.

100. Referring to the order of the Madras Government which was recently served on Mr. R. V. Karandikar, the *Manorama*, of the 31st July, says:—This news will cause immense pain or surprise to the people. It would have given some satisfaction to the public, if the Government had stated how Mr. Karandikar had acted prejudicially to the public safety. We are not aware that he has delivered any speeches or that he has written and published anything. All that we know is that he is one who works with Mrs. Besant for the advancement of his own country. We are at a loss to understand why the Government entertain so bad an opinion about such a person. We are surprised that the Madras Government who have had ample opportunities of gauging public opinion on administrative affairs, should have issued such an order.

KISTNAPATRIKA, Masulipatam, July 28th, 1917.

Our duty.

101. Under this heading, the *Kistnapatrika*, of the 28th July, gives in Telugu what the Hon'ble Mr. B. Narasimha Ayyar said in his speech on the 16th instant at Salem which contains—Lord Pentland said that repressive measures would have to be resorted to, to suppress the agitation. The whole country has been in a commotion and expressed its disapproval of this policy that indicated repression. The Government were alarmed to see the great work done by Mrs. Besant. They could not bear and keep aloof when they beheld her attracting the people to herself, and training them for the task of carrying on a democratic government. . . She exposed to criticism a system of administration which has deprived us of rights and powers which, in all civilised countries, are enjoyed and exercised by the people and made them over to foreigners. She agitated both here and England that such a rule is unlawful and unjust. It is but natural that the bureaucracy should resent this. . . Should we not do our duty? Is it proper on our part to retrace our steps, in fear of strong repressive acts? Such evil acts, far from discouraging us, are only giving us fresh vigour, awakening the masses, and strengthening our cause. Our first duty is to carry on this agitation, and establish Home Rule Leagues all over the country. . . Take the *swadeshi* vow. When the trade of those at home declines, they turn their attention to the cause of such a change. The acts of the rulers will then be revealed and our desires fulfilled. This is the only way. Give no room to rioting or anarchical acts. . . We must be prepared to defend our liberty. . . Even if we must adopt a passive resistance, such as was carried on in South Africa. . . If we draw back at this juncture, we cannot escape a reversion to slavery. Our posterity will blame us and we shall be traitors to our country, and cowards that have sold their children into slavery.

102. The *Kistnapatrika*, of the 28th July, gives a gist of lecture delivered by Sayyid Hussain in a meeting of the Home Rule League held at Bombay already abstracted from the *Andhrapatrika* of the 19th July, on page 2072 of the weekly report.

KISTNAPATRIKA, Masulipatam, July 28th, 1917.

Russia's message.

103. The *Desamata*, of the 25th July, contains under this heading :—The act of the Madras Government, directing the internment of Mrs. Besant, Mr. Arundale and Mr. Wadia, in pursuance of a predetermined policy calculated to suppress the Home Rule movement, has roused a deep discontent and indignation. Like those in the other parts of the country we also share in that feeling. . . We show them (the interned) our heartfelt sympathy in their distress. It is our firm belief that their political discussions are perfectly within the limits of the birth-right of an Indian and are not such as are calculated to incite to mischief or lawless riots. . . This exercise of arbitrary power under the Defence of India Act to suppress lawful political endeavour, may create a situation fraught with much evil both to the rulers and the ruled. We, therefore, believe it is our duty to warn the rulers against acting indiscreetly in such a matter. . .

DESAMATA, Rajahmundry, July 25th, 1917.

The Lahore declaration.

104. The *Desamata*, of the 25th July, reproduces the Telugu version of the second letter of Sir N. Chandravarkar to the *Times of India*, relating to the Madras internments.

DESAMATA, Rajahmundry, July 25th, 1917.

Sir N. Chandravarkar's second letter.

105. The *Desamata*, of the 25th July, writes, under this heading :—Sometime after this meeting, it is said the European Traders' Association at Ootacamund wrote to Messrs. Wrenn, Bennet & Co. at Madras, asking them to forthwith call Mr. Harvey to Madras, or to remove him from his office if he does not consent to go to Madras. We do not know whether the Company wrote to that effect or not, but there are strong rumours that they did so. To confirm this, Mr. Harvey was superseded by another. . . That, as soon as he set to work for our liberty in a way that would add to the honour of the British Empire, not abandoning the traditions of his race, nor forgetting his love of liberty, some of his own race should intend evil to him, is very regrettable. If this report can be credited, we have to hold that it is highly disgraceful on the part of Europeans, who have been from the beginning accustomed to work with freedom in social and political matters, to obstruct freedom of thought on the part of a person of their own race and contemplate evil to him. It is not known what Mr. Harvey is going to do now; but if he had met with an adverse fate solely for having worked for us, we must count him as one among ourselves and show him every sympathy.

DESAMATA, Rajahmundry, July 25th, 1917.

Mr. Harvey and the Home Rule League.

106. The *Desamata*, of the 25th July, publishes Telugu versions of the telegrams sent by the Madras Home Rule League to Mr. P. Snowdon and to Commander Wedgewood, regarding the work of Mrs. Besant.

DESAMATA, Rajahmundry, July 25th, 1917.

Mrs. Besant.

107. The *Hitakarini*, of the 22nd July, writes in a leader under this heading :—In the columns of the last issue we referred to some of the attempts of the hostile camp to obstruct the *swaraj* agitation. The Non-Brahman movement which was started to improve the condition of the Non-Brahmans has taken the opposite side in the field of politics which is making a stir in the country, and begun to fight unceasingly. It is audacious to say that some points in their argument are not reasonable. Forty of the zamindars in the Madras Presidency have, we cannot say whether at the instigation of the Non-Brahman movement, or with a view to please the bureaucracy or thinking that under Home Rule they cannot as usual exercise their authority over their tenants, or for some other reason, issued a manifesto to the effect that the activities of the Hon'ble Mr. K. V. Rangaswami Ayyangar, their representative in the Imperial Legislative Council, in connection with the agitation for Home Rule, should not be construed as representing their views and that, under the present circumstances, there is not much desire among the people for

HITAKARINI, Ellore, July 22nd, 1917.

The present atmosphere.

Home Rule. . . The skill of the bureaucracy as well as of the Anglo-Indian papers has become manifest by linking the Theosophical Society with politics.

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We do not understand the meaning of the order that gold and silver coins should not be melted for the purpose of jewellery. Considering the present circumstances, the Empire may think it necessary, but it is certain that there will be discontent among the people. Very soon the sixteenth day, the day of Mrs. Besant and her co-workers' internment has come. This has become a sacred day. There is not a village which does not observe this day. This sixteenth day is reckoned as a memorable day for announcing the national glory, to proclaim the arbitrariness of the bureaucracy and to show our loyalty to the Crown. At some places, meetings and processions arranged to be held on this harmless day, which gave an impetus to our nationalism, were prevented by the police. The friends of the country are complaining that even under the British Empire, which is fighting for establishing freedom, the arbitrary power of the bureaucracy is on the increase.

HITAKARINI, Ellore, July 22nd, 1917.

The present condition.

The *Hitakarini*, of the 22nd July, gives under this heading a Telugu version of an open letter published in the columns of the *Swadesamitran* by an aged Indian, which contains:— . . . I do not agree with some of the educated people who say that the villagers do not know anything of Home Rule. I am a villager. However, I can stand as the first witness to speak to the fact that the Indians have been fit for Home Rule for some time past and that Home Rule is needed for the development of their nature. I wish that my opinion based upon experience and farsightedness may be acceptable for all men's consideration. The intense agitation for Home Rule conducted at present is satisfactory and there are indications that Home Rule will be granted soon. To this some unavoidable obstacles have been created. But let us not mind them much. These obstacles are nothing before that mighty force. It is on account of the Brahman predominence that we have come to ask for *swaraj*. This agitation has been set afoot by the jealousy of some zamindars.

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The Home Rulers are treating, like garlands of flowers, severe inflictions.

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The interned are not ordinary people like us. . . It is not right to punish the leaders who ask the rulers in a constitutional way to grant more privileges and rights to the country. . .

HITAKARINI, Ellore, July 22nd, 1917.

Zamindar's manifesto.

108. A certain zamindari tenant writes as follows to the *Hitakarini*, of the 22nd, on this subject:—The *Non-Brahman* movement is like a canker worm to the Home Rule sapling, which is growing day by day. Like the ordinary canker worms, this does not go away by mere shaking. Gradually, some zamindars also have joined this. It is rumoured that one or two zamindars are at the bottom of this. This movement at first starting with a view to condemn castes has ultimately set itself to attack Home Rule which is the all important aim of India. The aim of the zamindars is different from that of the people. The aims of the people and those of the zamindars cannot coincide. This is true not only in this country and at this time but also in any other country and at any other time. . . Our zamindars may be actuated by the same motive as that which prompts the bureaucracy to disapprove of the agitation for *swaraj*. How can this agitation be acceptable to some of the zamindars who even in this twentieth century torture their poor tenants who cannot pay rents by reason of the failure of crops.

HITAKARINI, Ellore, July 22nd, 1917.

What is wanted?

109. A correspondent writes as follows to the *Hitakarini* of the 22nd July:—The inner forces must develope if nationalism should be strengthened. Only when these forces are brought to a focus, nationalism can have a new soul-force. . . A force that cannot be commanded by a passive disposition, the world does not possess. I am of opinion that, at this time of national conflict, the attitude of Maharishi Gandhi

is quite commendable. His voice is not to be heard. His figure is not to be seen on the platforms. He is one who has taken to the service of mankind which is cherished by his soul, his country and God. . . It is no exaggeration to say that Mr. Gandhi can be an ideal person for man to follow now. Why does not any one come forward to serve mankind by starting branches of Mr. Gandhi's *Satyagriha Ashramam*? Has not the country yet realized its importance?

110. The *Hitakarini*, of the 22nd July, publishes in Telugu the article from the *Mahratta* proposing Mrs. Besant for the presidentship of the coming National Congress.

HITAKARINI, Ellore, July 22nd, 1917.

The Congress Presidentship.

111. The *Anhraprakasika* and the *Hitakarini* have been for some time past indulging in vituperative articles against each other. The *Hitakarini*, of the 22nd July, publishes an article of this character from the pen of a correspondent which contains:—A husband must forsake a wife who is quarrelsome . . . who is inclined in favour of others . . . In spite of this, your husband, desirous of somehow eking out his livelihood in his old age, or with the object of adapting you to those who have newly won you, is not able to forsake you. This puts one in mind of the fact that poverty makes one descend (or stoop) to arbitrariness (or despotism). . .

HITAKARINI, Ellore, July 22nd, 1917.

Andhraprakasika.

112. The *Andhrapatrika*, of the 25th July, writes:—"The National Congress, the Moslem League and the Home Rule Leagues all preach the *dharma* of liberty. During the current year these societies have made great attempts to spread the *dharma* of liberty in the country. These attempts have terrified the authorities. As the Home Rule Movement continued to spread, the opposition of the Government also began to increase. The rulers began to create obstacles in the way of the natural rights of man. The authorities are imposing restraints on liberty of speech, liberty of convening meetings and liberty of publication. The rulers are employing the weapons of repression and suppression. The Indians are afraid that the authorities will use these weapons to destroy the constitutional agitation that has been carried on by the National Congress for the last thirty years. And this fear has grown stronger by the internment of Mrs. Annie Besant. It is incumbent upon the Indians to find a remedy for this. It is only when the Indians have discharged this duty properly, that it will be known to the world that they are fit to obtain self-government. The Home Rule agitation is now spreading through the agency of meetings and publications. But practical men see that these agencies are not capable of creating a change in the angle of vision of the authorities and the British people.

ANDHRAPATRIKA, Madras, July 25th, 1917.

The duty of the Indians.

In the present complicated condition of affairs unless the people adopt a measure which will attract the attention of the rulers, the Goddess of liberty which is now bound in chains cannot obtain freedom. It is necessary that the measure so adopted must be constitutional. The past political history has made it clear that nothing can be achieved by mere words. The results obtained by political agitation carried on by the National Congress for the last thirty years are insignificant. Some benefit has been derived from the swaraj agitation of last year. But even that agitation has not the strength necessary to change the attitude of the authorities. . . The treatment accorded by the Europeans to Mr. Harvey, who is the Secretary of the Home Rule League at Ootacamund, can be taken as an example to be followed by the Hindus. . . It is but natural that it should strike patriots that they should follow the same path that the European society has followed. It is but natural that wise people should think that the wrong done to Mr. Harvey, by the English people, who have gained the fame of being the pioneers of liberty of thought, is blameable. But there is none to find fault with what the Europeans, who have the support of the authorities, do. Unless the Hindus, like the Europeans, employ sharp but lawful weapons, it is not possible for the attitude of the rulers to change. There would be some possibility for the aspirations of the people to attract the attention of the rulers, if the people take the vow of *Swadeshi* and the vow of passive resistance, which are calculated to show to the world the practical ability of the Indians, and fulfil their desires.

SAMPAD ABHYUDAYA, Mysore, July 28th, 1917.

The Indian Defence Force.

113. In an article under this heading, the *Sampad Abhyudaya*, of the 28th July, writes:—There are tens of millions of able-bodied men in India who, if they are given military training, can enable the British to vanquish the enemy in a single week. Whether in strength or heroism or in sincere loyalty, the Indian stands unsurpassed. "Be true to your salt" is a proverb among the Indians, including the Muhammadans who regard it as a great motto. If the British would only trust these loyal races and treat them on terms of equality with the white races, the glory of the British can never wane. But the British owing to some inexplicable distrust have failed to give the Indians the requisite opportunities to come to the fore and are thereby suffering untold distress. The Government of India as well as the Home Government should bestow due thought on this subject. Even thieves prove honourable when they are trusted. It is deplorable that the British public should seem to ignore this fact. It is very wrong on the part of the British to make any distinction between those who wear hat and boots and those who do not. It is unfair to make any difference in pay, etc., between the white and the black races. It is to be hoped that the Government will realise the necessity of placing the Indians on a footing of perfect equality with the ruling race.

KERALA PATRIKA, Calicut, July 28th, 1917.

The Indian Defence Force.

The *Kerala Patrika*, of the 28th July, exhorts the people to join the army before the expiry of the period for enlistment in the Defence of India Force, and observes that Indian youths would do well to remember that, if they fail to avail themselves of the opportunity now given them for military training, for which Indians have been clamouring for long, the bona fides of the prayers of Indians will certainly be questionable.

SWADESHABHIMANI, Mangalore, July 27th, 1917.

Indian Christians and politics.

114. In the course of a lengthy leading article dwelling on the history of the National Congress, the *Swadeshabhimani*, of the 27th July, says:—Despite the vicissitudes which the Congress has gone through, owing to the disfavour with which it was regarded by the Government as a result of Anglo-Indian influence, and owing to the aloofness of the Moslems, who for a time posed themselves as more loyal than the Hindus, and owing to the factions within the Congress itself which gave the Anglo-Indians, who have always been hostile to it, cause for exultation, the Congress was beginning to think that it was now one solid national body at last, when the Brahman-non-Brahman controversy arose; and although granting that this controversy which is only a revival of an old one, will disappear in course of time, it behoves us to consider the aloofness of the Indian Christian community in regard to politics. Why are the Christians aloof? Does Christianity forbid service of the motherland? That cannot be; for, it is doubtful whether any other religion teaches patriotism so well as Christianity and the unswerving patriotism of the western people from whom we got our Christianity stands unsurpassed. Do our Indian Christian brethren forget that their alien faith cannot make them aliens by nationality too? Is it possible that this aloofness of the Christians is due to the influence of the European clergy? Does it not behove our Indian Christians to love their mother country just as their religious heads love their own? Although Indian politics, naturally enough, do not concern the white clergy—because they are aliens—can we say the same of the Indians who are their followers in religion? Are we to suppose from their present aloofness that they do not want a share in the administration, if our rulers should grant us Home Rule after a time? Our Christian brethren surely ought to consider these points although their religious heads have no need to do so.

The paper next observes that the Indian Christians are already beginning to realise that their political interests are not identical with those of their preceptors, and quotes extracts from the *Christian Patriot* to the effect that the authority of the clergy is confined to purely spiritual matters and that it behoves the Indian Christians to consider how far they shall obey their mandates in other matters. The paper finally exhorts the members of the Indian Christian community not to allow their religion to blind them to the duty of serving the motherland.

115. Referring to the various meetings on the 16th of July in connection with the recent internments, the *Kerala Sanchari*, of the 25th July, observes that the speeches delivered at some of the meetings cannot be said to be quite worthy of acceptance.

Public meetings in connection with the Madras internments.

Kerala Sancha ri Calicut, July 25th, 1917.

116. The *Kerala Sanchari*, of the 25th July, points out that the withdrawal, or proposed withdrawal, by some people, of their applications for enlistment in the Defence of India Force, in consequence of the present unrest, is undoubtedly a foolish one, and observes that it will be unfortunate, if the Indians will not understand yet that this arrangement has been made, not with the idea that the *six thousand* Indians who form the force, will be able to defend India, but because it was desired that they should be given some military training and that this privilege should be granted to them in due course.

Indians and the Defence of India Force.

Kerala Sanchari, Calicut, July 25th, 1917.

117. The *Manorama*, of the 27th July, deplores the refusal of the Colonies to enlist Indians in the army, points out that the Australian Government was, however, constrained to admit Mr. Guru Pujam Singh into it and send him to the front, because he contended that he had thrice fought for the British Government, and observes that it is very unwise of the Colonies not to respect the right of loyal Indians to join the army and fight for His Majesty the King-Emperor, simply because they are Indians.

Enlistment of Indians in the Colonies.

Manorama, Calicut, July 27th, 1917.

118. After dwelling upon the fact that a large majority of the fat appointments in India are held by Europeans and Eurasians, the *Yogak·hemam*, of the 27th July, asks:—"Inasmuch as *even* the British Government are not prepared to distribute appointments according to race and creed, what is the difference between the agitation now going on in countries like Travancore and Cochin and that of the Indian Home Rulers?"

Agitation for the distribution of appointments according to caste.

Yogakshemam, Trichur, July 27th, 1917.

119. The *Qaumi Report*, of the 19th July, writes:—Some people are now trying to prove that Mrs Besant is a true believer in Islam and a genuine sympathiser with the Muhammadans. In proof of these assertions certain historical facts are being put forward.

Mrs. Besant and Islam.

Qaumi Report, Madras, July 19th, 1917.

The editor, referring to Mrs. Besant's writings and speeches on Islam, says that they are mere extracts from the writings of Godfrey, Higginson, Devonport, Washington Irving, Carlyle, and other eulogists of Islam. In referring to the Prophet she has been careful to avoid using language, which, from the point of view, of the historian, might be considered objectionable in order to appeal to the gallery.

From such speeches we cannot form any clear idea as to the extent of Mrs. Besant's knowledge of Islam. On a former occasion we showed that she was nothing more than a fanatical missionary (lit. padri) and an ordinary European. It is, however, evident from her writings, that she has not formed a correct conception of Islam and all that emerges is that it appears to have appealed to her as something of legendary interest.

The problem of her friendship with Muhammadans is at once intricate and forbidding and we have no desire to deal with it here. We will, however, go so far as to say that, in spite of all her mistakes and associations, we sympathise with her from the bottom of our heart. We express regret at her internment, sympathise with her in her simple-minded enthusiasm taking up such a laudable task in her old age and in a foreign land. We, Muhammadans, are by nature the lovers of freedom, supporters of independence, fellow-sufferers in grief and pain, and friends of the distressed and the destitute.

"Amir! when a dagger is drawn upon another, we tremble ourselves,"
"We feel for the whole world in its sorrow."

III.—Legislation.

120. In commenting favourably on the Village Courts Act Amendment Bill, the *Kerala Sanchari*, of the 25th July, dwells upon the various advantages that may accrue to the people from the establishment of *Village Panchayat*

The Village Courts Act Amendment Bill.

Kerala Sanchari, Calicut, July 25th, 1917.

Courts, especially to those in the interior, the decrease in police oppression in criminal cases being one among others, and observes that, as the efficiency of of these courts and the peoples' confidence therein depend wholly on the selection of the President and the members thereof, it is to be hoped that the authorities will pay particular attention to it.

Andhraprakasika, Madras, July 21st, 1917.

The Madras Estates Land Act.

121. The *Andhraprakasika*, of the 21st July, has the following in an article under this heading:—Since this Act was put into force civil suits and criminal cases have considerably increased. The rights which have been enjoyed for many years in the matter of every inam agraharam and estate have come to be disputed in the court. We think it is due to the dubious meaning conveyed by the sections of the Act and to the vague construction of the words. Neither the zamindars nor the ryots nor the lawyers are responsible for the daily increase of these suits. By this Act zamindars who have been leading peaceful lives have been subjected to unnecessary anxiety and confusion. The zamindars, while thanking the Government for having introduced an Amendment Bill into the Imperial Legislative Council, regret that though it is now three years since, nothing really useful has been done. They are complaining that as long as it is delayed their valuable property will pass into others' hands.

IV.—Native States.

Malayala Manorama, Kottayam, August 1st, 1917.

The Travancore budget for 1093 M.E.

122. In commenting upon the Travancore budget for the year 1093 M.E., the *Malayala Manorama*, of the 1st August, draws attention to the very sound condition of the finances of the State, for which it thinks the Diwan cannot be too highly praised, and observes that whatever disappointed people may say, all will admit that he has administered the country in these critical times with such foresight and devotion to duty that the people can never be too grateful to him.

V.—Prospects of the Crops and the Condition of the People.

Dravidan, Madras, July 26th, 1917.

Agricultural improvement.

123. With reference to the speech delivered by the Hon'ble Sir Alexander Cardew on the occasion of the celebration of the Agricultural College day at Coimbatore, the following observations occur in the course of a letter from a correspondent published in the *Dravidan* of the 26th July:—All that Sir Alexander Cardew has said (except in one respect) is wholly true, and we heartily approve of it. But we cannot accept his statement that agricultural progress is impossible unless the Hindu Law is amended. It cannot be said that the income from land will decrease because the lands get subdivided, when each member of a family gets his share of the ancestral property. Let us suppose a man has 100 acres of land either in several plots or in one block at the same place and that, after his demise, the land is partitioned among his five sons, who get 20 acres each. No experienced agriculturist can gainsay that we actually see with our eyes that the present outturn from these lands is much more than what it was before. This increased outturn is indeed due to increased exertion and supervision. The division of lands cannot, therefore, be an obstacle to agricultural progress. Even this small difficulty of the lands being subdivided has now been realised by many, and these exchange their lands with those of the adjacent landholders so that they may conveniently have all their lands in the same locality. It is, therefore, clear that there is indeed no necessity for an amendment of the Hindu Law on this flimsy ground.

As it will take a long time to dispel the ignorance of the agriculturists by the introduction and spread of free and compulsory education, their ignorance should now be removed by improving their knowledge through magic lantern lectures given by agricultural experts. This, indeed, is the present need. Further, if reforms such as those required in the matter of the development of co-operative societies and banks are introduced, the name of the Hon'ble Mr. Cardew will last for ever with anundying fame in the agricultural world.

Swadesamitran, Madras, July 30th, 1917.

Re-settlement of the North Arcot district.

124. Adverting to the re-classification of the irrigation sources, of which 70 have been placed in the higher class, in the North Arcot district, the *Swadesamitran*, of the 30th July, writes:—From the correspondence relating to the

Vazhkudai-Mukkur tank published in this paper, it does not appear that the past and the present condition of the tanks have been properly examined. We are not able to find out the propriety of placing a tank in a higher class, which has grown shallow with silt-deposits. If the same attention is paid to the petitions of ryots as to the reports of officers, and the classification is settled, the ryots will not grow dissatisfied. As the class of the aforesaid 70 tanks has been raised, the assessment on those *ayakat* lands has increased by Rs. 10,478 besides the general enhancement of 25 per cent. Though on an average the assessment for the whole district has increased at the rate of 25 per cent, the assessment of the *ayakat* ryots appears to have been raised by 50 per cent. The Government should not think that the re-settlement is over. The petitions of the ryots on this subject have not yet been disposed of. It is necessary that the Government should pay attention to another matter as well. There are three rivers in this district—the Ponnaiyar, the Palar and the Cheyyar. Of these the first two were considered superior and the last a little inferior at the time of the last settlement. But as certain officers are of opinion that the Cheyyar is not in any way inferior to the other two, that river also has been raised to the class of the other rivers in this re-settlement. The assessment on that ayakat has consequently been enhanced by 33 per cent. The people in that ayakat have, therefore, to live on a lower scale than that on which they have till now been living. The reason for the classification in the old settlement, of the Cheyyar irrigation source, as inferior, it is said, is not known. Where, indeed, have those documents gone? What certainty is there that the officers, who come 30 years hence, would approve of the opinions of the present officers? While their Lordships of the Privy Council have held in the appeal of the Urlam Zamindar that, for the increase of produce and population and for the improvement of the economical condition of a place, the assessment on the land should not be frequently changed, how can the people live with strength of mind and strength of body, if this assessment is enhanced on uncertain grounds by 50 per cent? How can they educate their children? How can they improve their economical condition? The people have but to pay the land-tax as fixed by the Government. The assessment is beyond the jurisdiction of the Legislative Councils. The people can save something only if the Government would be pleased to help them. We, therefore, request the Government to consider all these circumstances and show some concession to that poor district, and to deal, with sympathy, with the districts which are yet to be resettled.

Errata.

Report No. 29:

Page 1991, paragraph 41, line 5, *for* "admit" *read* "admitted".
„ 1994 „ 49, „ 6, *for* "sent" *read* "spent".
„ 2004 „ 65, last line, *insert* "of" *after* "practice".
„ 2005 „ 69, first line in the marginal heading, *for* "Austin" *read* "Austen".
„ 2005 „ 69, line 6, *insert* a comma *after* "ineffective".

Report No. 30.

Page 2047, paragraph 59, line 13, *for* "wounded. When" *read* "wounded when."
„ 2053, line 25, *for* "trust" *read* trusts."

Issued, 7th August 1917.]

CONFIDENTIAL. **No. 32 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 11th August 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(*d*) *Education.*

1. In a leader on this subject, the ***Hindu***, of the 7th August, says:—"The Royal Commission on the Public Services in India have surrounded their precious gem of a proposal to perpetuate the present number of Europeans in the Public Services by a bewildering maze of high reasoning, the ultimate object of which is to show that a preponderating number of officers should be Europeans, whatever the qualifications of Indians may be. An example of the remarkably narrow and grossly unjust views taken by the Commission of the problems placed before them is afforded by their proposals in regard to the Educational Services. . . . There has been no department in India in which the presence of an overwhelming number of Europeans has been objected to by observers in England or in India than that of education. There has been an undeniable consensus of opinion regarding the injustice done to the sons of the soil and a Member of the Commission, who appears to have changed his opinion afterwards, had poured ridicule on the present system of the Imperial and Provincial Services. Of the disastrous results of such a flagrantly selfish policy, there have been responsible pronouncements. . . . The previous Education Commission had definitely urged the fitness of Indians to hold Inspectorships of Schools, a recommendation which has violently been departed from by the Government. . . . The considerations which the Commissioners suggest as qualifying the principle are revolting in character. . . . A franker and fuller explanation of what policy and efficiency consist in was due from a responsible Commission, and in its absence, and from the trend of the proposals actually made, the Indian public will have no difficulty in arriving at the conclusion that the policy is one dictated by a desire partly to see European domination predominant and partly to hold students in check, and that efficiency consists in keeping out all but a few, comparatively speaking, out of the gates of the Universities. It is monstrous that any such irresponsible and disastrous notions should be allowed to dictate State-craft; and it is to be hoped, as much in the interests of good Government as in those of justice and equality, that the authorities will, in any decision that may ultimately be taken, show that they have been guided by no such short-sighted considerations. The Commission have opined that the present number of Europeans in the service is not excessive. This is a staggering statement utterly opposed to the views to which we have already referred. Indian education has suffered and is suffering under the tyranny of the experts and the sooner the tension of the situation is relieved the better. That is why evidently the Commission have suggested, in flagrant defiance of principles of commonsense and equity, that where a European and an Indian of the same abilities are available, preference should be given to the former. After such a barefaced recommendation, the Commission proceed to state that the proportion they have fixed 'will suffice to secure for Indians a fair start in the department, and we would go further in the direction of stereotyping racial proportion. These are always best avoided and particularly in a body of officers entrusted with the work of education'. This is clearly adding insult to injury. Of the so-called fairness of their scheme, the authors are not the proper judges and it is mischievous to say that they would not go further in fixing racial proportions after doing it in a manner greatly prejudicial to Indian interests and in gross violation of Queen Victoria's Proclamation and well-known Statutes of Parliament. Again the professed reason that such laying down of proportions in the case of officers engaged in educational work should be avoided comes with bad grace from a body which has, without any ceremony, torn that wise rule to pieces in practice. We do not intend to refer to other features of the Commission's recommendations at present,

The Educational Services.

Hindu, Madras, Aug. 7th, 1917.

but the principles on which they have proceeded to perform their task are vicious in their nature and utterly out of date, if they had validity at any time. The only proper solution to the menace which is threatening the future of Indian education is the manning of the Service by Indians, a few special appointments being reserved, as recommended by Mr. Abdur Rahim, for recruitment from among the best persons available, either in India or in England."

(k) General.

South Indian Mail, Madura, July 30th, 1917.

The Government and the non-Brahmans.

2. In commenting on the speech delivered by Sir Alexander Cardew at the stone-laying ceremony of the Sowrashtra High School, Madura, the *South Indian Mail*, for the week ending 30th July, * observes:—"Sir Alexander Cardew is reported to have said, 'It was in order to testify to all of them and to the world generally the sympathy with which the Government regarded that important section of the non-Brahman community that he was glad to be there.' If that is so, the statement contains an important pronouncement as to the line of policy which the Government are resolved to carry out with regard to a question whose introduction into the current day politics of this Presidency has been largely if not solely instrumental in bringing about a cleavage which, if allowed to continue, is sure to affect the healthy growth of the public life in this Presidency if not in India. The word 'non-Brahman' has now been officially used and that, too at a public function such as the laying of the foundation-stone of an important educational institution. . . It is not within our purview to know exactly what Sir Alexander Cardew wanted to convey by that expression, which is of late used with such frequency and which is the source of much irritation and bitterness among the people in this Presidency. . . It has now become the fashion with the Governors of Provinces and responsible officials of Government to make pronouncements on the burning topics of the hour. In a way they are welcome as they enable the people to understand the line which the official policy is taking with regard to questions which are viewed in a different light by a majority of the non-officials or for the matter of that, by even a minority. What should be strongly condemned in such pronouncements is the use of certain sentiments or certain expressions which tend to create ill-feeling between the several classes of His Majesty's subjects. The expressions 'Brahman' and 'non-Brahman' come under that category at any rate at present, and we press on the attention of the authorities the desirability of expunging such objectionable expressions from the political vocabulary of the country. And the person, whoever he may be, must be held responsible not only morally but legally for the use of such expressions. . . We feel the country has a right to ask the distinguished knight for an explanation as to why he found it necessary to use that expression the evil consequences of which he could not be unaware."

West Coast Spectator, Calicut, Aug. 2nd, 1917.

A Home Rule League resolution.

3. The following appears in the *West Coast Spectator* of the 2nd August:—"A certain branch of the Home Rule League has passed a resolution *calling upon* the Madras Government to direct 'the immediate release' of the three interned. The resolution, we may assure our readers, is peremptorily worded, and passed, we have no doubt, in all seriousness. We sympathise with the feeling of our friends, but cannot help recalling to our mind the famous ultimatum sent up to the Eagle by the Jays—

Now yield up thine eyrie
Unto the carrion Kite;
Or else come valiantly and face
The Jays in deadly fight."

Non-Brahman, Madras, Aug. 2nd, 1917.

Mrs Besant.

4. The *Non-Brahman*, for the week ending 2nd August, writes:—"We get some idea of the madness that has taken possession of the country when serious articles are written on the prohibition of the waving of the Besant flag in Ootacamund. Mrs. Besant is irrepressible and even when she is interned, she wants to make some noise. She

* Received on the 6th August 1917.

invents a flag and centres agitation round it. She writes a letter to the Government of Madras and wants to create an agitation round it. The theosophists gather round her alleged remarks about theosophy and politics and howl like jackals. This is public life and this is our preparation for Home Rule. One gets disgusted. Let it be plainly understood that the Government is not at all willing to give Mrs. Besant any free advertisement. She is interned, and interned she shall be unless, of course, public agitation in India has any effect and she is let free. The latest howl is that her health is giving way because of the climate. Well, she chose Ootacamund. She could have chosen another climate. We are manufacturing sensations on a larger scale than munitions."

5. In a leader on this subject, *Justice*, of the 4th August, says:—"These fire-eaters (i.e., 'The Besantine Home Rulers') themselves are apparently climbing down, for we see that the proposal to start passive resistance, both as regards its principle and the method of its working, has been referred by the All-India Congress Committee to the various Provincial Congress Committees for opinion before coming to a final decision. This is one method of climbing down, but the fire-eaters are using plenty of bluff to cover their retreat. . . The significance of the fact that passive resistance was discussed by the Congress and Moslem League Committees is that these bodies are trying to bluff the Government. Our contemporary the *Hindu* is becoming an unconscious humourist, for it seriously points out in its leading article yesterday that the proposal of passive resistance has been engaging the attention of some Indians and, in support of this, quotes from its London correspondent the statement that a resolution was to be moved and discussed in London by Mr. R. K. Mallik on behalf of the Oxford Society that 'in the opinion of this House passive resistance is the only proper and efficient weapon that should be used in the struggle for the liberation of India.' If resolutions discussed at the London Indian Society or other Indian societies in England such as that of Edinburgh, Oxford or Cambridge are to be taken as evidence of the trend of Indian opinion we are afraid that Indians will be committed to many unpleasant opinions. . . Passive resistance embraces a good many things. Any opposition to Government short of an armed rebellion will come under passive resistance. In its mildest form we have seen it already adopted by some gentlemen in this Presidency. The writer once met an advanced politician in Southern India who was growing a beard, and asked him why he had taken to growing a beard. He replied that he had taken a vow never to shave or to get himself shaved till his country had attained *swaraj*. That is a kind of passive resistance which nobody will object to except perhaps the barbers. . . The more intense varieties of passive resistance may not meet with such unanimous approval. But, as we observed the other day, if passive resistance is to be adopted as a weapon in the fight of the Home Rulers against Government, Natesan—Ramaswami & Co. ought to begin. We hope they will not say like the Spanish Duke—

I led my army from the rear
I found it less exciting."

Justice, Madras, Aug. 4th, 1917.

The Congress and passive resistance.

6. In concluding a leader on this subject, the *Cochin Argus*, for the week ending 4th August, observes:—"Already, as one result of the present agitation, the Government and its officials are being exposed to contempt and gross misunderstanding, and, with passive resistance, this very unsatisfactory state of affairs may become very much more unpleasant and dangerous. Altogether, the situation is one which demands the very serious attention of the Government. It is not at all good for the country that a really small political party, pledged to what is politically impossible, should be allowed to carry on in the manner it is doing. Possibly, the action of the Madras Government in interning Mrs. Besant and her colleagues under a war measure was not perfectly legal and possibly too, learned lawyers will be able to prove that the Home Rule agitation has nothing unlawful or unconstitutional in it, even when it suggests, as one of its exponents suggested the other day, that the prayers of England for victory in the world-war are not being heard because they go up from unclean hearts and hands—unclean because Home Rule is being denied to India. It is, however, not merely a question of

Cochin Argus, British Cochin, Aug. 4th, 1917.

The Government and the political situation.

legality or illegality. The peace, prosperity and progress of hundreds of millions of people are in growing jeopardy, and the responsible Government is morally bound to deal with the situation firmly and wholesomely. We fear this is not now being done."

NEW INDIA, Madras, Aug. 7th, 1917.

Writing under the heading "The Hour of Grace", *New India*, of the 7th August, states:—"It may well be that in their general ignorance of popular feeling, the bureaucracy may not realise the state of resentment now existing in the country. We were lately told by a high Indian official that he was alarmed at the terrible and growing bitterness which he found in the muffasal. A little more violence on the part of the bureaucracy, and the breach may be too wide to close. England will be forced to recognise how grossly her servants have misused their trust, and have turned a gentle and loving people into an angry and mistrustful nation. . . Now is the bureaucracy's hour of Grace, and they would do well to remember the old advice: 'Agree with thine adversary quickly, whilst thou art in the way with him.' May the High Gods grant to our Rulers 'a wise and understanding heart'."

MALABAR HERALD, British Cochin, Aug. 4th, 1917.

7. The *Malabar Herald*, for the week ending 4th August, writes:—"Another member of *New India* staff has come to grief. He is one Vishnu Ragunath Karandikar of Satara, who has been directed by the Government of Madras, under the provisions of the Defence of India Act, to leave the Madras Presidency within 48 hours. In pursuance of this order he has left for Bombay. The process of elimination is, of course, very desirable at a time when every precaution should be taken to check any aggressive propaganda."

The expulsion order on V. R. Karandikar.

NON-BRAHMAN, Madras, Aug. 5th, 1917.

8. The *Non-Brahman*, for the week ending 5th August, has the following:—"Of course *New India* is conducted with courage—'Salaam to our new captain!' is pasted all over the walls of the office. The new captain is, of course, Mr. Telang. His assistant has gone—Mr. Karandikar who is described by *New India* as a peculiar youth, with the mother's milk still reeking in his lips, a charming good boy who—well, who went about convening meetings for agitation. What a bad Government? So *New India* is boldly attacking it! By the bye, what ignorant people we are that we do not realise that theosophy has nothing to do with politics. 'Mr. Chamberlain has told a falsehood'! That is very brave indeed. 'Salaam to our new captain.'"

New India and the Government.

JUSTICE, Madras, Aug. 7th, 1917.

9. *Justice*, of the 7th August, remarks:—"On Friday last a meeting was held in Bombay in honour of the two gentlemen who are to be in Madras to serve on the staff of *New India* in the place of the gentleman who had to leave Madras. It is clear from the speeches made at the gathering that it was a meeting of passive resisters. The two gentlemen who are coming to Madras, Messrs. Deobhanker and Shivarao, have declared their intention that if they are dealt with by the Madras Government in the same way as Mr. Karandikar was treated, they would disobey the orders of the Madras Government and face the consequences. The editor of the *Bombay Chronicle*, who presided on the occasion, spoke in the same strain and wanted 'the reactionary Government in Madras to understand that for every man from Bombay that they sought to strike down in this way, they would send two more men, or a hundred if necessary from Bombay, to take his place.' . . We do not know whether there is to be any public meeting in Madras formally to welcome the dauntless three. But what about Madras Home Rulers? Could they not find two men from among themselves to take the place of the gentleman who was turned out of Madras?"

The staff of *New India*.

WEST COAST SPECTATOR, Calicut, Aug. 7th, 1917.

10. The *West Coast Spectator*, of the 7th August, remarks:—"Speaking the other day at the local Town Hall meeting, Mr. Evans is reported to have said that if everyone assembled there brought him half a dozen recruits, a Malayalee regiment would soon be formed. How true! But the fact is that the Malayalee is a sort of 'surprise packet'. He is loyal, but inert, locquacious like the Bengalee, but incapable of action, he makes resolutions, but they lie over like new year resolutions and above all, he has the Scot's liking for money.

The Indian Defence Force.

"His, and for the matter of that the Indian's, besetting sin is the 'shameless mendicancy' with which he asks the Government for help without making any effort at self-help. He expects the State to supply everything and blames it for his own faults. Were we men of action, a Malayalee regiment would have been formed long ago. The worst sinner in this respect is the aristocrat. He flourishes his 'stake in the country' theory in season and out of season, but expects others to guard these stakes. We should like to know how many aristocrats have joined the Defence Force, although many of them are keen upon getting fat berths for their sons and relations in the Public Service."

11. The following appears in *New India* of the 9th August:— NEW INDIA, Madras, Aug. 9th, 1917.

New India's call to passive resistance.

"The Rakhi-Band Bhai.

"In the old heroic days, when Rajput and Muslim battled together to the death, like gentlemen; when the Rajput put on the saffron robe and died, fighting to the last; when the Rajputni flung herself on the flaming pyre, that she might meet her husband stainless on the other side of death; in those days, when a woman was in sore need, it was the chivalrous custom that she should send to some hero a rakkhi, and on the receipt he became her Rakkhi-band brother, her knight, as he was called in the west, her chivalrous defender, and rushed to her rescue.

"Now it is no one woman, however dear, who calls for help. It is India, our mother to whom we have so often sung, our mother, at whose sacred feet we have bowed, crying 'Vande Mataram,' our mother, whom we profess to love. It is she, groaning under repression, her mouth gagged, her lovers interned, her servants menaced, her Rulers threatening her, England either deceived or indifferent. . . And so our mother calls, as Kurnavati called to Humayun, calls to Hindu and to Muslim, to Parsi and to Christian, to Buddhist, Jain and Sikh: 'Come, children of my womb, and sacrifice yourselves for my freedom, not in the old way of bodily combat, but in the even more heroic way of sacrifice; put forth your soul-force, as my son Madan Mohan bade you, as my son Gandhi will guide you; use your spiritual weapons of steadfastness, of endurance, of passive resistance, and show the western world how an eastern nation can break her chains, freeing her oppressors as well as herself, and delivering the empire from the strain of autocracy.

"So speaks our mother, and from her prison house she stretches out her hand, and in it is her old symbol of her Rakkhi, the chivalrous symbol of her elder days, worn alike by Hindu and by Muslim, the pledge of perfect devotion and of sacrifice."

12. In a leader on this subject, *New India*, of the 9th August, observes:— NEW INDIA, Madras, Aug. 9th, 1917.

Respect for law.

"Many of us think that Mrs. Annie Besant is somewhat fanatical in her respect for law; yet we have heard her say with regard to the Defence of India Act that she believes it to be illegal—as being beyond the powers of a dependent legislature—and knows it to be immoral, so that she only obeys it as a matter of expediency and *force majeure*. . . Under the conditions which prevail in India, the respect for law felt by Mrs. Besant is impossible. Even in the ordinary criminal law, racial distinctions are made; a magistrate sentences an Indian to flogging for petty offences punished by brief imprisonment for a white man. Privileges of trial may be claimed by an Englishman which are not available for an Indian. But apart from these distinctions, the whole bulk of coercive legislation fails to fulfil the primary conditions of law in a civilised community, and has undermined that respect for law which is essential for the welfare of the State.

"Most of this legislation has been passed without the consent of even a fraction of the people. The Indian Press Act and the Defence of India Act were passed after a powerless minority of representatives was elected, in the face of protests and rejected amendments, and with the help of Government assurances and pledges, which have since proved to be absolutely worthless. Both are believed to be unconstitutional as beyond the power of a dependent legislature, and the latter has been wrested from its pretended nature as a war measure to a weapon of political repression, and applied to such innocent persons as Messrs. Marathi and Karandikar.

"This legislation is vague, indeterminate, and uncertain, leaving the executive to create the offences it punishes; and since the determination of the offence depends upon the whim of the various Governors in Council, no man can know that he has offended against the Statute, until he is punished under it. In Madras city, processions are forbidden, but pass unnoticed in the muffasal. In Madras Presidency people are interned, while much more violent speeches and attacks on Government are allowed in Bombay and the United Provinces than were made by them. In Madras Presidency meetings are prohibited, while in Bombay Presidency they are permitted. In Delhi a meeting is prohibited; in the Punjab a similar meeting is allowed, but any reference to it is prohibited in the press; in Bengal a meeting to be called by the Sheriff of Calcutta on the requisition of leading citizens, to be presided over by one of the most eminent lawyers, is prohibited. Mr. Karandikar is banished from Madras Presidency, but can carry on redoubled activity in Bombay. In Madras a *swadeshi* meeting is prohibited, in Bombay an educational. In this welter of contradictions, where is law? The discretion of the Executive replaces the fiat of law; the administration of law varies with local boundaries. All legal safeguards are swept away, and liberty and property are at the mercy of the Executive. Mrs. Besant is deprived of liberty and ruined financially without charge made, evidence produced, or defence allowed; a campaign of calumny and vilification is carried on against her, and a Minister of the Crown uses the platform of the House of Commons to misrepresent her, in the face of the world, without any investigation, while she is gagged by the 'man on the spot'. How can we respect law when the example of disregard of law and justice is set by those who should be its upholders? . . . Will not the English people and the English Parliament interfere, and sweep away all this unconstitutional, discretionary, coercive legislation, and restore to the Indian nation the possibility of rebuilding respect for law?"

VERNACULAR PAPERS.

I.—Foreign Politics.

13. In commenting in almost the same strain as the *Swadesamitran* of the 16th June—abstracted in paragraph 19 of Report No. 26 of 1917—on the hardships caused to the Indians travelling between India and Ceylon by the new passport rule, the *Vaisyamitran*, of the 16th July, details the inconveniences caused especially to the Nattukkottai Chetti community by this rule, and prays that the Government will take an interest in this matter and secure the necessary facilities for travelling between India and Ceylon, by cancelling certain undesirable features of this rule.

The passport rule in Ceylon.

Vaisyamitran, Devakota, July 16th, 1917.

The *Swadesamitran*, of the 8th August, expresses its thanks to the Ceylon Government for having abolished the passport rule which was causing great hardship to travellers between India and Ceylon and remarks:—The people are bound to feel grateful to the Government of Ceylon for the trouble which they took in this matter realising the feelings of the people. The abolition of the passport rule now shows that there was no necessity for it at all even before. Thus a hasty decision of the Government of India has been the cause of unnecessary annoyance and expenditure to a large number of people. If the authorities had understood the condition of the people, they would have never introduced such a rule. We appreciate the sympathy evinced by the Government of Ceylon in this matter, as soon as they heard of the hardships suffered by the people, and the efforts made by the Indians in Ceylon to secure the sympathy of that Government. Though the agitation of the people for getting their grievances redressed causes the displeasure of the authorities here, it is a fact to be noted that such agitation evokes sympathy in Ceylon.

The passport rule in Ceylon.

Swadesamitran, Madras, Aug. 8th, 1917.

14. The *Swadesamitran*, of the 2nd August, reproduces in Tamil a communication appearing in the *Commonweal* on the problems connected with the conclusion of peace.

The prospect of peace.

Swadesamitran, Madras, Aug. 2nd, 1917.

15. The *Andhraprakasika*, of the 30th July, says in its leader:—We regret to say that the course of war last week was not favourable to the Allies. This is due to the faithlessness of the Russian forces in Galicia, who have turned their backs. If the present unfavourable situation in Galicia should continue for some days more, the prosecution of war by the Allies would to some extent suffer. The world never dreamed that the Russian revolution would be so very disastrous, and that the cunning Germans would be so very vigilant in their efforts to influence them. It must be said that Russia is now in a perilous condition. Every one wants to rule. No one appears to have come forward to bring all the Russians to adopt one course. The Russians think that if they make a separate peace with Germany they can happily enjoy self-government at home. It is this idea that has spoiled the situation in Galacia and is bringing dishonour. . . It is this idea that necessitates the Allies to change their war plans, and make them surrender the Galacian territory to the enemy. . . It is this idea that made the Russians flee into their boundaries, surrendering all the advantageous positions to the enemy. . . It is this that will keep up the war even to the end of 1919. But there is no need to fear. As the people have begun to approve of the new Russian Government's actions, military experts state that the Russians will give up their internal quarrels, their cowardice and their desire to enter into a separate treaty with the Germans, and will help the Allies as hitherto.

The war.

Andhraprakasika, Madras, July 30th, 1917.

The *Andhraprakasika*, of the 31st July, reports Mr. Ashmead Bartlet to have written:—If the help of the American forces be secured in time, the enemy can be easily driven from France and Belgium. If that cannot be secured, the terrible war that has

The war.

Andhraprakasika, Madras, July 31st, 1917.

been going on for the past two years will without doubt continue for a year more. . . It does not appear that the Germans will quit their positions during this summer, but in the winter they may surely turn back. . . The enemy will do their best to retain Belgium and Antwerp by all means which may lead to another terrible war in France. . . It is to be doubted if peace will be concluded before 1918.

ANDHRAPATRIKA, Madras, Aug. 1st, 1917.

The war.

The *Andhrapatrika*, of the 1st August, says:—Perhaps on account of the influence of the Russians, certain Russian troops and Associations in Russia are against the prosecution of the war Certain batallions kept idle, unwilling to fight with the enemy. It was at one time decided to vest all authority in Kerenski and maintain the discipine of the troops. But no good came out of this. The Russians having deliberately withdrawn from the Galician theatre, the enemy made some advance, and occupied some important positions. If the Russians had, at least at one place, steadily fought with the enemy, such reverses might have been averted. . . The strange situation in Galicia has been a source of anxiety to the Allies.

Turkey which is known as the invalid of Europe has lost much of its territory; and lies prostrate. . . Last week the loss from the submarines appears to have been somewhat great.

ANDHRAPATRIKA, Madras, Aug. 7th, 1917.

The war.

The *Andhrapatrika*, of the 7th August, says:—The events in the Russian theatre are not encouraging. It is plain that the reason for this is the treacherous conduct of the troops. . . The future of Russia is in the hands of Kerenski. It is to be regretted that Brusiloff has resigned his commandership. Recently, he wrenched some portion of Galicia from the enemy. He is a distinguished Russian Commander. On account of the withdrawal of the Russian army, his victories have proved to be of no use. . . The enemy is every day losing in material and the Allies are gaining in it day by day. Though on account of the change in the Russian theatre, the war may prolong for some time more, there are plain indications that the Allies will gain the victory.

SAMPAD ABHYUDAYA, Mysore, Aug. 8th, 1917.

The war.

The *Sampad Abhyudaya*, of the 8th August, writes:—The Austrian Emperor demanded that the culprits in the Serajevo murder should be tried and punished. Russia promised help to Servia and obviated the opportunity of punishing the offenders. Servia was laid waste. Russia, which forms nearly a half of Europe, is also approaching similar destruction. A writer asks whether this is not due to the hand of Fate. It is thought in some quarters that the Russian revolution is due to Russia's having proved false to the Allies and secretly gone over to the side of Germany, and that the whole country is about to be destroyed in consequence. Let that pass. No one can prevent his misdeeds from recoiling on his own head. The present condition of Europe makes this clearer than ever.

ANDHRAPATRIKA, Madras, July 28th, 1917.

The Irish Convention.

16. The *Andhrapatrika*, of the 28th July, in its leader on the Irish problem, observes:—. . . The Ulster leaders do not like that the powers of the Irish people should increase. Their selfishness is the only cause. They are afraid that they will lose their exalted position if Ireland gets Home Rule. They, therefore, frustrate all attempts for granting Home Rule to Ireland. Their position in Ireland may be compared to that of the Anglo-Indians in India. . . When the agitation in Ireland became intense the Government tried the nationalists on a charge of sedition. Mr. Parnel was sent to prison several times. In order to suppress agitation it became necessary to check liberty of speech and of the press. Restraints are usually imposed during the time of liberals. Even such a liberal Prime Minister as Mr. Gladstone was obliged to have recourse to repressive measures. . . Many persons grew despondent. They went to America and to the colonies and became wealthy there. But the Irish problem was ever agitating their minds. Some of the nationalists in Ireland became extremists, and taking a vow not to help the English Government, declined seats in the Parliament and took to educating the people. The rest joined Sin-feiners and, not satisfied with constitutional measures, resorted to anarchical methods, aspiring for complete autonomy for Ireland. . . Mr. Asquith undertook the work of solving the Irish problem.

And Mr. Bonar Law and Mr. Carson, the Ulster leaders, determined to frustrate the attempts of Mr. Asquith. They were ready to rebel, and, to openly attack the army of the Government, they trained the Ulster armies. And in opposition to them the nationalists trained their volunteers. While both parties were thus training their soldiers in open defiance of law, Mr. Asquith was calmly waiting for an opportune time. Observing these internal dissensions the Germans waged war with England believing that that was the opportune moment for them to bring about the dismemberment of the English Empire. The nationalists immediately manifested their loyalty by giving up agitation. The Ulster party also undertook to render help in the prosecution of the war. Factions then disappeared. The nationalists were waiting with great hopes that Home Rule will be granted to them soon. They were again disappointed. . . In Ireland the power of the Sin-feiners increased and an attempt was made for establishing a democratic form of Government. The movement was for the time being put down, but the influence of responsible leaders, like Redmond, was at an end. The indignation of the Irish people in America and in colonies increased. Ever since the Americans joined the Allies they have been sending messages to England stating that unless the Irish problem is satisfactorily solved it would not be possible to manage the affairs of the war conveniently. The English statesmen also recognised the importance of the Irish problem and established the Irish Convention. The Obrien party and the Sin-feiners refused to take part in this convention. To pacify them Irish rebels were released from the prisons, but they did not agree to an amicable settlement of the affairs. They declared that. . . the intention of the Government in convening the convention was only to show to the world that there were disputes prevailing amongst the Irish. Mr. Obrien says that the opinions of all must be obtained and a form of Government decided according to the opinion of the majority; while the Sin-feiners say that all the Irish electorate should be asked to meet and consider the question, and that, if a majority are agreed, the assembly should have power to grant complete autonomy. These are not satisfied with Home Rule; they want complete autonomy. . . Though the Government has made such convenient arrangements, why is it that the extremists amongst the Irish are not satisfied? The Government did not act in time. The popular despondency increased and the time when people can be satisfied with mere Home Rule passed away. It was only then that attempts were made to solve the Home Rule problem. Just as it is conducive to health to take medicine immediately after the disease has made its appearance, it is highly incumbent on the Government to apply the remedy before discontent spreads. Soon after the Boer War in South Africa the right of self-government was granted to the Boers who were bitter enemies. It was this far-sighted policy that induced the Boer Generals Botha and Smuts, who sided with the enemy and fought against the English, to help the British Government at this critical juncture. . . As attempts have not been made till now to manage the Irish problem with similar magnanimity it has become complicated. We, however, wish that English statesmanship will rise to the occasion, satisfy the Irish people, put down internal dissensions, and establish the banner of victory.

17. The *Ravi*, of the 2nd August, says.—The new Russian Republic is disgracing itself before the world. If it goes on doing so, the Russians will lose everything they gained by establishing the Republic. But that same Republic thinks that this is the time to flee before their enemy and allow him to enter the country unopposed. The Russian soldiers have deliberately disobeyed orders and decided not to oppose the enemy. . . Some traitors in the Russian army have thus turned a victory into a defeat.

The Russians.

Ravi, Cocanada, Aug. 2nd, 1917.

While giving a summary of war in connection with Russia, very much to the same effect as the article abstracted supra from the *Andhrapatrika*, weekly of the 1st August, the *Desamata*, of the 1st August, says:—In the Russian theatre, the enemy cannot at present be steadfastly withstood. Though the Russian rebellion has been a source of disadvantage to the Allies in some measure, the British and the French ministers do not regret it, because the Americans have joined them. They think that they can gain the victory without the help of the Russians.

The Russians.

Desamata, Rajahmundry, Aug. 1st, 1917.

Andhraprakasika, Madras, Aug. 3rd, 1917.

18. The *Andhraprakasika*, of the 3rd August, has the following in a leader under this heading:— . . . The Tsarina of Russia is said to have somehow obtained from the War Minister's office the news of Lord Kitchener's voyage to Russia, and communicated it to the Germans, who waylaid and drowned his ship. As for the Tsar, he is said to have been secretly negotiating with the Germans for a peace. Had it not been for the murder of the false Saint Rasafuttin and the revolution, it is supposed that he would have unquestionably made a separate peace with the Kaiser and seriously compromised the safety of the Allies. . . . After the war, the Tsar and his queen, it is believed, will be tried for treason. If they are found guilty, they undoubtedly deserve any punishment.

A treach of friendship.

Vrittanta Patrike, Mysore, Aug. 9th, 1917.

19. The *Vrittanta Patrike*, of the 9th August, in an optimistic survey of the past three years of war, says that it is generally believed that the war will end in a revolution in Germany similar to the one which took place in Russia, leading to the triumph of the Allies. The paper concludes with an exhortation to the people to continue to help the Allies' cause by enlisting in larger numbers and providing funds for a more vigorous prosecution of the war.

The third anniversary of the war.

Vokkaligara Patrike, Bangalore, Aug. 8th, 1917.

Writing on the same subject, the *Vokkaligara Patrike*, of the 8th August, in a similar optimistic review says that despite the Kaiser's swaggering, there are abundant signs everywhere that the enemy finds himself totally exhausted in every quarter, that neither his air-raids nor his submarine campaign has had the results he expected, and that there can be no doubt that the recent prophecy of a Japanese astrologer predicting the close of the war by the end of this year and the triumph of the Allies will come true.

Qaumi Report, Madras, July 26th, 1917.

20. The *Qaumi Report*, of the 26th July, writes:—It was generally hoped that after the exit of the Tsar the deplorable condition of Russia would all be changed, but, after the revolution rebellion broke out and put an end to all hope of security and tranquility. Unrest, recklessness and impotence have taken possession of Russia and she has deliberately severed the bonds of unity and concord.

The condition of Russia after the Tsar.

The condition of Russia is like that of a sickman whose case is not hopeless, but whose existence makes the living despair of him. In France the heroic British and French, inspired by mutual affection, are freely sacrificing their lives, while Russia is dancing at the behest of the wily war fiend!

This dance, however, is but the convulsive movements of a slaughtered beast, or the hopping and flopping of a fowl with its throat cut, and not something which it enjoys itself or affords pleasure to the spectators.

Jaridah-i-Rozgar, Madras, Aug. 2nd, 1917.

21. The *Jaridah-i-Rozgar*, of the 2nd August, writes:—Up to the present many diviners and astrologers have foretold the duration of the war. but their prognostications have not come true. Many experts in the art of war have expressed opinions on the subject, but with similar unsatisfactory results. If the late Lord Kitchener, who said at the beginning of the war that it would last three years, had lived, he would have endeavoured to terminate the war. The result of this worldwide war is that thousands of women have been made widows, countless children made orphans, hundreds of thousands of people rendered homeless, and many have been reduced to a state of starvation. In a word, every one is complaining about the war, cursing the Kaiser and his heir. All eyes are gazing at the firmament of peace and watching for the appearance of the crescent moon of reconciliation. Our Prime Minister, Mr. Lloyd George, is ready today to conclude peace, if Germany evacuates most of her captured positions. We do not know, however, how much more innocent blood Germany wishes to shed.

"When will there be peace?"

At any rate, we can say this much that the war will soon end, because the condition of Germany and her Allies has already become serious.

Jaridah-i-Rozgar, Madras, July 31st, 1917.

22. The *Jaridah-i-Rozgar*, of the 31st July, in a leader on the marginally-noted subject, writes:—One of the greatest and most memorable events of the present war occurred

"The new king of Arabia."

a year ago, when the Sharif of Mecca declared war on the Ottoman Government, threw off the Turkish yoke and assumed the title of King of Arabia.

The name of this new King is H.M. Hussain Ibn-i-Ali. When the Sharif assumed the title of King of Arabia or King of the Hijaz both Great Britain and France accorded their recognition thereto.

The area of the territory under his authority is about a million square miles parallel to the coast of the Red Sea.

The *Al-Kibla* (a newspaper published at Mecca) states that when the Grand Sharif was proclaimed King of Arabia there were present to celebrate the event thousands of Arabs among whom were Shaikhs from all the tribes and neighbouring provinces. The King on this occasion issued a proclamation. All listened to it with wrapt attention and hailed him with the greatest enthusiasm.

The same paper says that all the tribes are zealous and enthusiastic in their support of the King of Arabia, and it expresses the hope that every man will manifest his joy at the release of the Arab from the Turkish yoke and exert himself for the good of the people and the attainment of their aims.

II.—Home Administration.

(*a*) *Police.*

23. Referring to the Trichinopoly riot, the *Andhraprakasika*, of the 1st August, says that if the police had shown some dash and daring before the sepoys broke into the theatrical hall, they could not have had access to it. It regrets that the police had not shown sufficient firmness and courage.

The Trichinopoly riot.

Andhraprakasika, Madras, Aug. 1st, 1917.

Adverting to the transfer of the case against some sepoys, who created a disturbance in a theatre at Trichinopoly recently to the file of the Sub-Collector of Karūr from that of the Head-quarters Deputy Collector at Trichinopoly, the *Hindu Nesan*, of the 8th August, remarks:—It looks as if an Indian will not do to try even Indian sepoys. These sepoys do not seem to have calmed down yet. It appears three sepoys were handed over to the Military authorities for having gone to Srīrangam without passports on the 4th instant. If sepoys are let loose like this even after the recent disturbance, we do not know how the panic of the people can be allayed.

The riot in Trichinopoly.

Hindu Nesan, Madras, Aug. 8th, 1917.

The *Desamata*, of the 1st August, contains details about the Trichinopoly riot.

The Trichinopoly riot.

Desamata, Rajahmundry, Aug. 1st, 1917.

24. Referring to the decision of the Government to provide quarters to the sub-inspectors, the *Manorama*, of the 7th August, points out that the buildings proposed to be constructed in Malabar should be such as will suit the convenience of the Malayali sub-inspectors, most of whom belong to respectable families, but thinks that this scheme should be put off till the end of the war on account of the present financial difficulties and of the fact that it can be carried out at considerably less expenditure after peace is concluded, and observes that an amount, equal to half the interest on the proposed outlay, may be devoted to the granting of a "house allowance" to the sub-inspectors.

Sub-inspectors' quarters.

Manorama, Calicut, Aug. 7th, 1917.

(*b*) *Courts.*

25. The *Kerala Patrika*, of the 4th August, points out that, as there is none at present on the High Court Bench, who is well acquainted with Malabar affairs, the appointment of Mr. C. Krishnan as a temporary Judge of the High Court will be particularly pleasing to the Malayalis, and hopes that he will be given an extension at the end of the term of his present appointment.

The Madras High Court.

Kerala Patrika, Calicut, Aug. 4th, 1917.

The *Manorama*, of the 7th August, also expresses joy at the appointment of Diwan Bahadur C. Krishnan Avargal as a temporary Judge of the Madras High Court, in which, it hopes, he will soon be confirmed.

The Madras High Court.

Manorama, Calicut, Aug. 7th, 1917.

Qaumi Ikhwan, Madras, July 29th, 1917.

26. The *Qaumi Report*, of the 29th July, comparing the number of Muhammadan vakils and barristers at present enrolled with that of previous years, says that during the time of the late Justice Boddam there were only two or three Muhammadan vakils and no barrister at all, but that at present, in the time of Justice Abdur Rahim, there are many vakils and barristers. But the question is what advantage have the Muhammadans derived from their desire for legal knowledge during the period of nineteen years from 1898 to 1917.

What it has come to. (The fate of the Muhammadans of Madras.)

It appears there are at present two Muhammadan vakils and two barristers. One of these barristers is employed as an Assistant Professor in the Law College and the other holds the office of Assistant Registrar of the High Court.

In the city of Madras itself only one barrister and three vakils are practising; the others are obliged to remain in the districts. Perhaps, in consideration of the fact of one Muhammadan B.L. (Khan Bahadur Muhammad Osman) recently becoming the Collector of a district, the success of Muhammadan vakils is praiseworthy or, at any rate, interesting. But several Hindu vakils have been appointed Judges of the High Court.

The fate of Muhammadan vakils, however, seems to limit their exaltation to the lowest heaven of a Collectorship. In fact, no Muhammadan vakil has found a place in the realm of Acting Judgeships. At present there is a vacancy of an Acting Judge for which Brahmans, non-Brahmans and Indian Christians are putting forward their claims. Perhaps it is out of place for us to have referred to the High Court, while there are four benches in the City Civil Court and Small Cause Court on which no Muhammadan has ever found a seat!

(*d*) *Education.*

Dravidan, Madras, July 30th, 1917.

27. Referring to the comments of the *Madras Times* that a "Rajkumar College" should be established in Madras but that the Government should not render any financial aid to it, the *Dravidan*. of the 30th July, writes:—

The Rajkumar College, Madras.

It is doubtful whether a college established exclusively for the sons and relations of the rich people can thrive. Again, the present system of education is productive of great evil, as its object is indeed to enable students to pass examinations and enter Government service. This system greatly tells upon the health of the students and many of them do not acquire sound education in the end. However, this system of education, in spite of all its defects, has necessarily to be followed by those who expect to find a livelihood thereby, and they are obliged to pass the school final, intermediate and B.A. examinations in order. But there is no such necessity in the case of zamindars and other rich men. These may study soley for the sake of education. It is, therefore, highly necessary that a few at least, who can afford to be exempted, may be exempted from the present unsatisfactory courses of study. There is no doubt that the proposed Rajkumar College will be highly useful if it is conducted on the right lines. We wish that this college should not blindly be worked on the lines of other Rajkumar colleges in India, and we trust that our benign Government will make the necessary arrangements for the zamindars and the rich people to avail themselves of the advantages of real education. Further, as these institutions are mostly intended for zamindars, they should themselves bear their cost. This indeed is the proper arrangement. But in the present condition of the country, the Government may desire to have control over every college. If the Government similarly desire to exercise control over the proposed Rajkumar College also, they would help it with grants. However, the large sum required for that college will have to be advanced by the zamindars alone.

Dravida Patrika, Madras, Aug. 1st, 1917.

The *Dravida Patrika*, of the 1st August, echoes the sentiments of the *Hindu* of the 24th July on the question of the establishment of a college for the sons and relations of the zamindars of this Presidency.

Swadesamitran, Madras, Aug. 1st, 1917.

28. Adverting to the order of the Kolhapur State in the Bombay Presidency, directing the introduction of free and compulsory primary education in the State with effect from the

Compulsory primary education.

28th September 1917, the *Swadesamitran*, of the 1st August, observes that even after leaving out of consideration States such as Baroda and Mysore wherein free and compulsory primary education has already been introduced, if such minor States as Kolhapur also leave British India behind in this matter, it cannot be a matter of pride for any one.

Andhraprakasika, Madras, Aug. 6th, 1917.

Compulsory education.

The *Andhraprakasika*, of the 6th August, says :—Baroda takes the foremost place in the territories in India which have introduced the system of compulsory education. In Mysore also, the Maharaja is evincing keen interest in spreading elementary education. Such arrangements have not yet been made in the Madras and the Bombay Presidencies.

Lokopakari, Madras, Aug. 6th, 1917.

Students and political meetings.

29. Referring to the punishment inflicted by the authorities on certain students in Amroati in the Central Provinces for having attended a public meeting held at that place on the 10th ultimo for celebrating the birthday of Mr. Bal Gangadar Tilak, the *Lokopakari*, of the 6th August, remarks :—The unruly conduct of the present-day students will not be conducive to the welfare of the country. No moral instruction is given in our colleges, and the education imparted therein is a lifeless one. That is why students disobey their parents and elders, and becoming spoilt in various ways come to be seditionists. It is the present-day education that is responsible for all this. If the condition of education improves in our country, the condition of the country will also improve.

Andhrapatrika, Madras, Aug 1st, 1917.

Students and politics.

The *Andhrapatrika*, of the 1st August, reports the *Indian Patriot* to have written as follows on this subject :—It is impossible to remove the Indian students who are immersed in political literature, from the political affairs of their motherland. In the societies attached to colleges in England, students are trained to take part in the political life of their country. But when Anglo-Indians, especially those who form the bureaucracy, come to India, they brush aside the noble Anglo-Saxon traditions and become a separate Brahman caste. The difference between the Brahmans in India and these bureaucrat Brahmans lies only in colour. A former Secretary of State for India stated when he was a Rector that students should take an intelligent part in politics.

Hindu Nesan, Madras, Aug. 8th, 1917.

Teaching of English in Secondary schools.

30. Referring to the members invited to attend a conference to be held at Simla at the end of this month for the purpose of determining the best method of teaching English in Secondary schools, the *Hindu Nesan*, of the 8th August, observes :—While the Directors of Public Instruction in Madras, Bombay, Bengal, United Provinces and the Punjab have been invited to this conference, there is no reason why the Directors of Public Instruction in Behar, Central Provinces and Assam should not attend the conference. Our opinion is that the Director of Public Instruction of Baluchistan also should have been invited to this conference. Instead of inviting the Director of Public Instruction of every Province to this conference, it should have been better if the Principals or Vice-Principals of the Training Colleges in each Province had been invited.

Sampad Abhyudaya, Mysore, Aug. 10th, 1917.

Educational reform.

31. Referring to the educational reform proposed by Mr. Fisher in England requiring that the type of education which should be given to a child should depend on the kind of atmosphere to which it belongs, and that the rural folk should have a kind of practical education which is different from that which urban residents would require, the *Sampad Abhyudaya*, of the 10th August, remarks that it behoves the authorities in India, too, to consider that the kind of education which is imparted in village schools should not have a tendency to create a love of luxury among the simple rustic children and that steps should be taken to ensure that the spread of education among rural folk does not mar their present rustic simplicity and that the education they get should only bring them practical knowledge without destroying their frugal habits.

QAUMI REPORT, Madras, Aug. 1st, 1917.

The national devotion of a Muhammadan lady.

32. The *Qaumi Report*, of the 1st August, writes :—The Muhammadan community has always had this grievance in connection with the Government Muhammadan Hobart School, viz, that the headmistress was not a Muhammadan. The Government have, however, raised the institution to the grade of a High School and sanctioned the appointment of a Muhammadan lady, as headmistress, on a salary of Rs. 200 a month.

Apparently it has been found impossible to secure the services of an educated Muhammadan lady in Southern India, and we expected that some one from Northern India would be selected. It is a matter of great pleasure to find that our respected and learned sister, Mrs. Mazharuddin, the wife of Mr. Mazharuddin, Personal Assistant to the Postmaster-General of Madras, has accepted the post and undertaken the task of educating and training our girls. This is the first example of national devotion in Southern India on the part of a respectable and a highly cultured Muhammadan lady.

The Hobart School has really now become a Muhammadan institution, and Mrs. Mazharuddin will, by virtue of her ability and spiritual influence, infuse the religious spirit into the school. On behalf of the community, we congratulate and felicitate our talented sister on her appointment. In rendering Muslim girls this service she has done what no man in Southern India could possibly do.

We shall return to this subject on some future occasion.

(e) *Local and Municipal.*

DRAVIDA PATRIKA, Madras, Aug. 1st, 1917.

Corporation of Madras.

33. Anent the attitude of Mr. Molony, the President of the Madras Corporation, in the matter of convening a special meeting to reconsider the question of the removal of the office of the Corporation Special Engineer to the Ripon Buildings, the *Dravida Patrika*, of the 1st August, quotes the comments of the *Madras Times* criticising the action of the President, and observes that his conduct in slighting the Commissioners is a great blunder, and that the Commissioners should not hesitate to make him realise the blunders he has committed.

DRAVIDAN, Madras, Aug. 1st, 1917.

Corporation of Madras.

The *Dravidan*, of the 1st August, reproduces in Tamil the substance of the comments of *Justice* in its leader of the 31st ultimo on the observations made by the *Madras Mail* on the present state of affairs in the Corporation of Madras.

ANDHRAPRAKASIKA, Madras, July 30th, 1917.

The Madras Corporation.

The *Andhraprakasika*, of the 30th July, says :—In regard to the matter referred to Mr. Molony by the Commissioners on the 20th June, it is published in the papers that the meeting will be held on the 30th October. It is regrettable that the President not only failed up to now to convene the special meeting that the Commissioners requested him to convene to consider the question of the location of the Engineer's office, but, after a delay of one month, has passed an order directing the Engineer to enter into a rental agreement with the owner of his office building and has intimated that the meeting will be held on the 30th October.

SWADESAMITRAN, Madras, Aug. 1st, 1917.

Reform in the system of local self-government.

34. Adverting to the proceedings of the Local and Municipal Conference which was recently held at Bombay under the presidency of the Hon'ble Mr. Patel, the *Swadesamitran*, of the 1st August, writes :—On a perusal of the resolutions passed at this conference, it is apparent that the defects in the local self-governing institutions in all the provinces in India are of the same nature. These institutions were originally established to train the people in the administration of the country. It was because of a doubt on the part of the Government that the people might perhaps not understand the proper procedure in conducting administration, they thought that some officials also should be present in these institutions and framed the law accordingly. But as these officials began to conduct all affairs according to their will, the opinion of the people could not prevail in these institutions. Lord Ripon realised that this was not fair, and suggested a curtailment of the influence of the officials. In pursuance of this opinion, a Municipal Act was

framed in each Province in 1884. However, local and municipal administration has to this day been conducted only according to the opinion of the Government officials. Opinion has for some time been growing strong that this should no longer continue. The resolution of the Bombay Conference strongly urging that all the members in the local self-governing institutions should be elected, is indeed a sign of the times. Will it suffice, if all these institutions become entirely representative in their character? It is only when they have adequate funds that they can satisfactorily conduct all the duties entrusted to them. The conference, therefore, urged that these institutions should be allowed to share the income derived from a tax which yields an increasing revenue every year. The Government have realised that the income of these institutions is insufficient and are helping them with grants year after year. But the amount given by the Government is not always a fixed one. Therefore, these institutions can undertake any work only in proportion to the grant they receive every year, and cannot take any work of a long duration, relying on these grants. Some say that municipalities and local boards may levy new taxes sufficient to meet their expenditure. Though it is necessary that the representatives of the people should have power to levy small taxes, the existing taxes are by themselves more than what the people can bear and a new tax will be felt irksome indeed. As these institutions have to look after part of the duties of the Government such as education, improvement of sanitation, etc., the Government should either allow these institutions to have a share of the revenue derived from a tax or contribute towards a portion of their expenditure. In an order on the subject of local self-government, issued during the time of Lord Hardinge by the Government of India, it was stated that their object was to impove local self-government, that their ideal was indeed to keep aloof from interfering with the work of such institutions, relying greatly on the non-official nembers thereof and that there should be no fear of mistakes occurring. Now that the laws connected with the local self-government are about to be amended in every Province, no mistakes whatever could occur, if the Governments would only follow the above principles in making the amendments, so as to rely upon the popular representatives and entrust them boldly with powers. If the suggestions made by the Bombay Conference, that there should be a Central Board to supervise the work of the local self-governing institutions, that the Government member should be the President thereof and that representatives from these institutions should have seats on it, are incorporated by the Government in the draft Bill under contemplation, the objects of the Government of India noted above will be fulfilled.

35. The *Swadesamitran*, of the 8th August, expresses its satisfaction at the appointment of Mr. T. Vijayaragava Achariyar as the President of the Corporation, and adds:—Till now it is only Civilians, and that only European Civilians, that used to be appointed to this post. So it is a matter of gratification that the Government have appointed an Indian now, judging him on his merits alone without caring for the excessive cry raised by some and without deeming his being a Brahman and a Deputy Collector to be disqualifications for his occupying this position. We anxiously wait to see whether our Governor will act upon the same principle in making other executive appointments.

SWADESAMITRAN, Madras, Aug. 8th, 1917.

The President of the Corporation of Madras.

36. A correspondent to the *Andhrapatrika*, of the 1st August, says with reference to plague breaking out at *Bezwada*:—If plague takes a firm root at Bezwada, the whole Presidency will be ruined. The Government should appoint some more Sanitary Inspectors and take due precaution. I hope the people also will co-operate with the Government.

ANDHRAPATRIKA, Madras, Aug. 1st, 1917.

Plague at Bezwada.

The same paper says in a leaderette:—The Government and the Municipality should take due precaution that the plague at Bezwada does not spread. If the rains set in, it will be difficult to stamp it out. Unless doctors examine those coming from Hyderabad, they should not be allowed to enter the town. We hope the disease will soon be stamped out.

37. A correspondent to the *Kistnapatrika*, of the 4th August, comically writing about the Masulipatam Municipality, answers the question "Why is it that all big-wigs so much long

KISTNAPATRIKA, Masulipatam, Aug. 4th, 1917.

Municipal councillorship.

to secure municipal councillorship ?", as follows :—Because their names are published in the gazette, and if at any time the Governor visits the place they may shake hands with His Excellency. . . Generally most of the councillors own considerable property within the municipal limits and they have taxes, etc., to pay. Understand what I mean. . . Licenses for rice mills may be granted to our people. . . If appeals against the levy of professional tax is received we may have it cancelled. . . If a culvert is required we may get it sanctioned. . We may get lamp-posts fixed close to our houses. . . We may get our relatives appointed to posts. These are some of the numerous advantages one may gain by being appointed as a Municipal Councillor.

SWADESHABHIMANI, Mangalore, Aug. 4th, 1917.

Local self-government.

38. In continuation of an article in a previous issue complaining of the action of the President of the Madras Corporation regarding the question of removing the office of the Corporation Engineer to the municipal buildings, the *Swadeshabhimani*, of the 4th August, dwelling on the subject at greater length, proceeds to observe that almost everywhere in the administration of the municipalities and local boards, the non-official members, both elected and nominated, are no better than either puppets or figure heads, and urges that the Municipal and Local Boards Acts should be revised so as to make the privilege of self-government more real than it is at present.

(*j*) *Salt and Abkāri.*

DESABHIMANI, Cuddalore, July 28th, 1917.

The rise in the price of salt.

39. The *Desabhimani*, of the 28th July, reproduces the comments of the *Swadesamitran*, of the 26th idem on the rise in the price of salt, abstracted on page 2098 of Report No. 31 of 1917.

SWADESAMITRAN, Madras, July 31st, 1917.

The rise in the price of salt.

Adverting to the recent rise in the price of salt and the interview which the South Indian Chamber of Commerce had with the Hon'ble Mr. Todhunter, the *Swadesamitran*, of the 31st July, writes:—It is the duty of the Government to see that salt is available at a low price. As it can be manufactured only by them or by others with their permission, they are in a position to make it sell at a fixed rate. It is, therefore, strange that the price should have risen to As. 4 per measure. As stated by the Hon'ble Mr. Todhunter, this increase in price was due to a compact among the merchants. It is said that, as the outturn of salt was low during the last few years, it was not possible to sell the salt manufactured in the Government salt-pans at a fixed rate. The Government thought that the merchants would stock both the salt manufactured by them and that manufactured by the licensed manufacturers and raise its price, and began therefore to sell it in auction instead of selling it at a fixed rate. Excluding the tax, it will indeed suffice, if it were sold at 3 annas per maund. But on the first day of auction the price per maund rose to Re. 1-1-0 and on the second day to Rs. 2-8-0. On the third day a large quantity was therefore offered for sale, but there was a fall in the price. Those who had bought the salt on the first two days by raising its price had consequently to sell it in retail at a lower rate. When they found out that they could not realise even half the cost price paid by them, they submitted a petition to the Board of Revenue requesting to be exempted from the conditions of sale. The Hon'ble Mr. Todhunter says that he is not going to grant their prayer, as they have by a compact raised the price in auction with the intention of causing hardship to the people by enhancing the price. It is true that the merchants have caused hardship to the people. But as salt was not available for them for about two months prior to the date of auction, it might have been their intention to stock the quantity adequate to meet the demands of the retail dealers, who used to purchase from them. We expect that the Hon'ble Mr. Todhunter would consider this and also the difficulty in securing the required number of railway waggons, and see that the merchants are not put to great loss.

It appears from what the Hon'ble Mr. Todhunter has said that this condition has arisen merely because the Government had not sufficient stock of salt on hand. But why had they not a sufficient stock ? The Hon'ble Mr. Todhunter says that

the outturn was low. This is wrong. Sufficient salt is manufactured here to meet the demands of this Presidency. But it was only when the Madras salt began to be sold in other provinces such as Bengal and Burma, the outturn became insufficient for the demands of this Presidency.

It is indeed wrong that the Board of Revenue made a contract to supply 12 lakhs of maunds to Mr. Somesundaram Chettiyar without considering as to what should be done, if the balance left was found to be insufficient to meet the demands of this Presidency. The Government are now considering about the means of increasing the yield of salt. It would have been wise, if they had entered into the contract after increasing the yield. Let bygones be bygones. But what is to be done hereafter? There should be no auctioning, as it will cause the price to rise by itself. It is understood that a larger number of persons have now taken to salt trade than before. Salt should, therefore, be sold to them at a fixed rate only. A compact will not be possible among many merchants as it will be among a few. If it is said that the merchants might raise the price by purchasing the salt of the licensees also, they should be made to realise that, on such a contingency, the Government would surely open retail shops themselves. Another point to be noted is that the price of salt is raised also by the delay caused in its transmission to other places on account of the inadequacy of the railway waggons for transport purposes. The Government have made a rule that the transport of food-stuffs should be treated by the railway authorities as being more urgent than that of other articles. They should be compelled to observe this rule and see that salt is transported then and there.

The price of salt.

The *Andhraprakasika*, of the 28th July, says that if the price of salt should go on increasing as it does, the whole country would clamour against it, and remarks that it is not proper on the part of the Government to be indifferent in this matter.

ANDHRAPRAKASIKA, Madras, July 28th, 1917.

The rise in the price of salt.

The *Andhraprakasika*, of the 1st August, writes with reference to the present high price of salt:—Do the Government derive any great profit by the contract system in salt? Cannot they derive such profit by disposing of salt departmentally? When in the opinion of the people, even the imposition of tax on salt is unjust on the part of the Government, it is not right that that article of food should be placed in the hands of contractors and its price raised. We pray that the Government will see that the price of salt is not raised.

ANDHRAPRAKASIKA, Madras, Aug. 1st, 1917.

Supplies to inspecting officers.

40. The *Andhrapatrika*, of the 7th August, says:—With the batta that inspecting officers are paid when going out on inspection, they meet all their expenses, and their salaries are saved by them. The Board has passed a confidential order that these officers should get what they want through the village munsifs or karnams and that they should not ask their subordinates to provide them with supplies. In spite of this order, the inspecting officer sends beforehand a peon to the Sub-Inspector of the range that is to be inspected, to keep ready the required supplies. God only knows what troubles the Sub-Inspector has to undergo in this connection. There are many ranges where milk cannot be had. In such cases, the inspecting officers bear a grudge against the Sub-Inspectors, make too much of small faults and punish the Sub-Inspectors. If the subordinate officers provide the inspecting officers with supplies, and send bills for the full value, the latter get angry, so much so that some avoid sending bills in order to avoid the trouble. What power have the inspecting officers to get supplies from their subordinate officers in violation of the Board's order referred to above? Should not the Government see how far their orders are being obeyed?

ANDHRAPATRIKA, Madras, Aug. 7th, 1917.

(*k*) *General.*

Brahmans and non-Brahmans.

41. Dwelling at length on the possibility of a non-Brahman Conference being held in Coimbatore, and suggesting certain subjects for consideration at that Conference, the *Dravidan*, of the 28th July, writes:—The words of the non-Brahman merchants and mirasidars of Coimbatore are more worthy of the consideration of the Government than

DRAVIDAN, Madras, July 28th, 1917.

those of the Brahman vakils who are available in any corner of the street for a very small price. These non-Brahmans command considerable influence in the country. If these gentlemen begin to take an active part in the matter and check the vain boast of the Brahmans, the petty tricks of the latter would then be ineffective like a bubble on the water.

In an article contributed to the same paper by a correspondent on "avocation as the basis of caste distinction," the following observations occur:—If we just read the vedas, we will find it stated therein that those who study and recite the vedas are Brahmans, that those who perform military duties are Kshatriyas, that those who take to agriculture are Vaisyas and that those who perform other services are Sudras. Vyasa, the compiler of the vedas, who was born of a woman belonging to the fisherman class; Sage Vasishta who married Arundathi, a prostitute; Visvamitra born of a woman of low and degraded caste, and several other *rishis* became Brahmans only by their avocation. Should not then, the Brahmans who now serve as cooks for Sudras and the Brahmans, who sell toddy, become *Sudras?*

Dravidan, Madras, July 31st, 1917.

Brahmans and non-Brahmans.

The *Dravidan*, of the 31st July, has the following observations on the subject:—Why should words such as "the public strongly protest against," "they are very much dissatisfied" and "they condemn" be published in the newspapers in bold type and the ordinary people terrified thereby? The internment orders have not caused any dissatisfaction among the people. But it is only after hearing the loud cry raised by these Brahman vakils and on reading the matter printed in bold type in newspapers under the headings "protest meeting", "internment order", "Home Rule celebration", that the other people have begun to enquire what the matter is. Thus the expression "the public" as used by the Home Rulers represents only Brahman vakils and Brahman pensioners. Of the total population of the Madras Presidency, "the public" as spoken of by the Home Rulers may consist of 100 persons at the rate of four persons for each district. To the Home Rulers only do these appear to be "the public" of this Presidency.

The following observations occur again on the same subject in the course of a communication from a correspondent published in the same paper:—Many go out for wool and come home shorn. Similarly some persons build choultries and appoint as managers thereof many Brahmans, who have blooming faces like the lotus and cruel hearts like a pair of scissors. They do not give even a morsel of food to others who are not of their community. Is this indeed charity! Is this indeed virtue! . . . .

Would you go to heaven soon after you die, by offering food daily to these Brahmans considering them to be very great men? Or, have you been allured by the wretched words of the Brahmans to the effect, "If you give us food so that our stomachs may be full and we roll like the mountain snake unable to move, the celestial car will come to take you after your death"?

Dravidan, Madras, July 28th, 1917.

Brahmans and non-Brahmans.

The *Dravidan*, of the 28th July, has the following couplets, from the pen of a correspondent, under the heading "the word of *Ammai* is full of peril while the word of *Avvai* is full of wisdom", and these couplets are stated to refer only to the Brahmans who throw obstacles in the way of the progress of the Dravidans and whose habits are questionable:—

The word of *Ammai* is perilous—O! Brahmans!

* * * * * *

Ambition has no limit—O! Brahmans!
Let the English alone rule over us—O! Brahmans!

You, who speak low of the English—O! Brahmans!
Your profession is only begging—O! Brahmans!

You, who obstruct the giving of alms—O! Brahmans!
You, who honour not your parents—O! Brahmans!

You, who never speak the truth—O! Brahmans!
Even the little you have will be lost—O! Brahmans!

You, who wander from town to town—O! Brahmans!
Disgrace unto you—O! Brahmans!

You, who take all that we have—O! Brahmans!
You, who would not give even a little to us—O! Brahmans!

* * * * * *

You, who eat without giving alms—O! Brahmans!
Indeed suspicion is on you—O! Brahmans!

Why not you conduct yourselves consistently—O! Brahmans!
We will not join the enemy—O! Brahmans!

You, who speak with partiality—O Brahmans!
Why have you given up reciting the Vedas?—O! Brahmans!

You, who speak enviously—O! Brahmans!
The word of *Avvai* is full of wisdom—O! Brahmans!

To explain the words *Ammai* and *Avvai* used in these verses, the correspondent gives certain foot-notes which contain the following:—

Ammai.—Not *Māri Ammai* (small-pox) or plague *Ammai* (plague), but *Malai Ammai*, the woman on the mount (Mrs. Besant). Let our readers understand this.

Avvai.—*Avvai*, though a woman, has clearly said, "Hear not the words of a woman". Ponder over this and understand that Home Rule is a downright lie and that it is a matter of self-interest. The greater the ambition the heavier the loss! The British Government that has granted us peace to live in freedom is indeed powerful. Will not the waving of a Home Rule flag on the mountain, without being content with what we have, result in endless affliction?

Mr. V. R. Karandikar.

42. Adverting to the order of the Government of Madras directing Mr. V. R. Karandikar to quit the Madras Presidency within 48 hours from the date of its receipt, the *Dravida Patrika*, of the 1st August, observes that it is strange that the authorities should say that he has acted and is likely to act in a manner prejudicial to the public safety, when it is not known that he has committed any offence, and adds that God alone knows what offence he has committed.

DRAVIDA PATRIKA, Madras, Aug. 1st, 1917.

Mr. V. R. Karandikar.

Adverting to a public meeting held in Bombay last Friday to give a send-off to Messrs. Deobhunker and Shiva Rao who are coming over to Madras to accept service as sub-editors of *New India*, and to Miss Sivakamu Ammal who is coming here to work in the cause of Home Rule, the *Swadesamitran*, of the 6th August, observes:—We do not know what for Mr. Karindikar was sent away from this Province. However this may be, we will not be wrong in saying that the work he was doing here will not stop on account of his having gone. If one goes, there are three coming. Will the Government note the lesson that follows from this?

SWADESAMITRAN, Madras, Aug. 6th, 1917.

Mr. Karandikar.

The *Hitakarini*, of the 29th July, regrets the action of the Government of Madras in ordering that Mr. Karandikar should leave the Madras Presidency in 48 hours.

HITAKARINI, Ellore, July 29th, 1917.

Mr. Karandikar.

The *Desamata*, of the 1st August, refers to the order passed by the Madras Government against Mr. Karandikar and remarks:—The Government enforced the Defence of India Act against him too. This Act is a great weapon in the hands of the rulers and does not miss its mark. . . As the Government have not specified the reasons for their order, the people are not in a position to say how far he endangered public safety. So far as the knowledge of the people goes, he was only serving the country, and so they will doubt if he has deserved such punishment. Without taking the people into their confidence, the Rulers are still passing severe orders. We think it is not right on the part of the Government to believe in the efficacy of such a policy, and discourage the people during these war times.

DESAMATA, Rajahmundry, Aug. 1st, 1917.

The orders against Mr. Karandikar.

Referring to the notice of externment served on Mr. Karandikar, the *Swadeshabhimani*, of the 4th August, says:—The Madras Government does not seem to have abandoned its policy of needlessly stifling public opinion. The reason assigned in the notice on Mr. Karandikar is that his conduct is prejudicial to public safety. This is indeed surprising. Nobody has ever known Mr. Karandikar to have been engaged in such activities. It is a wonder how the

SWADESHABHIMANI, Mangalore, Aug. 4th, 1917.

Government alone could know about it. The Defence of India Act is an excellent weapon in the hands of the Government. They can issue almost any order in its name. No body has power to ask why it is so. Even if the people should ask, the Government are under no obligation to answer them, as their action is in accordance with the law. This is indeed most deplorable.

The same paper in another article says that the provincial heads have carried repression to such a pitch of late that the popular leaders had to organise a joint conference of the All-India Congress Committee and the Moslem League. The paper then gives a summary of the proceedings of this Conference and alludes to the acceptance at the conference, of what it calls Mr. Gandhi's doctrine of passive resistance, and concludes as follows:—It has been arranged to submit a memorial to Parliament on the lines of the scheme of reform approved at the last session of the Congress. Pandit Malaviya, Sir Chandavarkar and Mr. Samarth have been asked to draft the memorial. As these persons are not only great political leaders but are also looked upon with great regard by the Government, there can be no doubt that the memorial submitted by them will produce excellent results. The address which is proposed to be presente l to the Viceroy makes responsible public opinion on the present methods of the authorities abundantly clear.

Hindu Nesan, Madras, Aug. 1st, 1917.

The internment of Mrs. Besant and her two colleagues.

43. The *Hindu Nesan*, of the 1st August, also publishes in Tamil the proceedings of the public meeting held in Bombay on the 30th July, under the presidency of the Hon'ble Mr. Jinnah, to protest against these internment orders.

Swadesamitran, Madras, Aug. 7th, 1917.

The internment of Mrs. Besant and her colleagues.

The *Swadesamitran*, of the 7th August, reproduces in Tamil the substance of a letter written by Mr. D. N. Bannerjea to the *Christian Commonwealth* condemning the action of the Madras Government in interning Mrs. Besant and her colleagues, which he is reported to have characterised as being both illegal and inexpedient, with the remark that an attempt to suppress lawful efforts will be an insult to the heroes, who have sacrificed their lives in view of the liberation of the world.

Hindu Nesan, Madras, Aug. 1st, 1917.

Closure of the District Presses.

44. Anent the order of the Government to amalgamate the District Presses with the Government Press, Madras, and, in particular, to the hardship caused by this order to the compositors of the District Presses, who have been directed to join the Government Press here, a correspondent to the *Hindu Nesan*, of the 1st August, suggests that before enforcing the order, it would be desirable for the Government to find out the number of compositors coming from the districts to take up work in the Madras Press, and ascertain the cause for the other compositors not going over to Madras as directed, and also adds that the Members of the Legislative Council will do well to take interest in this matter.

Hindu Nesan, Madras, Aug. 1st, 1917.

Reforms in India.

45. Adverting to the terms of the memorandum decided to be presented to the Secretary of State for India by the All-India Congress Committee and the Muslim League condemning the attempt made to belittle the reform proposals submitted by them and the adoption of repressive measures, the *Hindu Nesan*, of the 1st August, observes:—We need not say that there is anything novel about the desire for Home Rule on the part of the Indians and the reforms which they demand. Those who criticise these proposals of reform seem to think that the Indians are suddenly making a demand for the introduction of certain reforms at a juncture when the whole attention of the British Government is engrossed on the war, and that they have never made any demand like this till now. It is highly regrettable that those, who deny the prayer of the Indians, should hold this wrong view. It only shows that they do not in the least sympathise with the aspirations of the Indians. The demand for reforms in the Indian administration has been made by the Indians for nearly nine years before the present war began. So it will be futile to regard the new spirit that has arisen among the Indians as having originated after the war and to try to prevent its taking root in the minds of the Indians. A scheme of reforms was drafted by the congress at its session

last year. The memorandum proposing reforms in the Indian administration presented by the elected members of the Imperial Legislative Council was based only on this scheme. Even this memorandum does not demand complete Home Rule for India after the end of the war. It prays only for the introduction of certain reforms in the present system of administration, which will serve to be a stepping stone for the acquisition of Home Rule for India. Statesmen like Lord Sydenham were terrified by even this demand and found fault with the suggestions made in the memorandum. The Secretary of State allowed the matter to lie over pending the receipt of the proposals from the Government of India, and the Government of India again failed to submit their own proposals to the Secretary of State, when forwarding the memorandum of the Members of the Imperial Council. If, instead of having remained silent over the matter, the Government of India and the Secretary of State had published the aims and policy of the Government regarding Indian reforms, the very discussion of these reforms would have taken a different turn. Apart from the Government of India having kept quiet over the matter, the Provincial Governments began to discourage the aspirations of the Indians for reforms, saying that it would take a long time for them to have Home Rule, that there was no use in their indulging in unnecessary agitation in the interim and that the activities of such agitators will be put an end to by repressive measures, and had recourse to such measures in the case of certain persons. This has given rise to a great deal of agitation in the country. The more the Government try persistently to suppress this agitation, the greater will be the determination of the Indian public to persist in this agitation subject to laws and regulations. We, therefore, wish sincerely that, before the present political condition becomes more complicated, the suggestions, made in the memorandum drafted at the joint session of the Muslim League and the Congress Committee, are given effect to. It may take some time for carrying out these suggestions. But as a declaration that India will be granted Home Rule soon can well be made at any time, it will be very necessary to make such a declaration immediately in the present political condition of this country. If such a declaration is made, the present agitation will cease of its own accord.

Administrative reforms after the war.

The *Sampad Abhyudaya*, of the 10th August, writes:—At present the administration of India is under the control of the India Office of which the Secretary of State is the President. It is under his guidance that the British Government is governing this country. But if Home Rule is granted, the administration will be wholly in the hands of the prospective Indian Parliament. This country, which has a population of thirty crores of people, will have to be divided into at least thirty divisions, each with a local parliament, subordinate to a central Imperial Parliament consisting of representatives from each of those smaller parliaments. The Viceroy will have to represent the Imperial Parliament The rulers of the Native States will constitute the House of Lords. All civil matters will be subject to the control of this parliament. All military matters will be controlled by the Viceroy. Some years ago some British statesmen, such as Lethbridge, had written that this kind of arrangement would be equally advantageous to England and India. This view had been supported by a large section of the British. It seems to us that this reform will have to be introduced immediately on the close of the war.

Sampad Abhyudaya, Mysore, Aug. 10th, 1917.

Administrative reform.

Referring to a recent speech by Sir Ponnambalam of Ceylon, urging the employment of Indians in larger numbers in the public services, the *Swadeshabhimani*, of the 4th August, says:—Sir Ponnambalam rightly urged that Mr. Montagu must begin where Lord Morley left. The latter's reforms are the a, b, c, as it were, of democratic rule and all that Sir Ponnambalam urges is that Mr. Montagu must proceed with that alphabet and teach the Indians the whole of it. But the authorities here seem to be inclined differently. All their actiona go to show that, in their opinion, the Indians have already too many privileges The recent prohibition of the meeting of the Calcutta Town Hall to protest against the famous internments at Madras is an instance in point. The well-known leader of the

Swadeshabhimani, Mangalore, Aug. 4th, 1917.

moderates Dr. Rash Behari Ghose was to be the president of the meeting. But the authorities in Bengal did not think it necessary to permit this meeting, though protest meetings have been held elsewhere in every part of India, and in Bengal itself various bodies have met some time ago and protested against the very internments. In the present case, however, the Bengal Government thought the meeting unconstitutional, and won the glory of prohibiting it. The tone of the notice of prohibition and the reasons adduced therefor leaves us to wonder what one can possibly mean by saying that our Government is progressive or that our administrators are progressive. What a Government does cannot, in a sense, be anything but lawful or constitutional. If its acts are not to be criticised, how can there possibly be any freedom of speech or freedom of the press? Again, the same notice states that the Government have no objection to the holding of meetings for suggesting constitutional changes in sober language. It is difficult to see how these words can be consistent with what has been said above. Not a single officer has stated expressly what movement of the Indians it is that is considered unconstitutional. God knows what they mean by the term "constitutional methods".

SWADESAMITRAN, Madras, Aug. 2nd, 1917.

The elected Members in the Legislative Councils.

46. The *Swadesamitran*, of the 2nd August, writes:—Lord Morley reconstituted the Legislative Councils to enable the Government to "take the people with them in the daily duties of administration." The reformed councils have been in existence now for eight years, and we have had sufficient experience to judge whether Lord Morley's object is being fulfilled. The right of putting questions to Government was not enjoyed by the members of the Legislative Councils before the time of Lord Morley, and it was given by him with a purpose. If, in exercise of this right, a member seeks information from the Government on any subject, very often the reply of the Government is that they have no information upon the point. Cannot they get the information and place it before the council, or, if there is no time for it, cannot they say that they would get the information and present it at the next meeting? If such replies are given, what is the use then of the privilege of interpellation? So this privilege does not help the Government to "take the people with them in the daily duties of administration." That the right of moving resolutions in these councils has become an equally useless one has been proved by the fate of the resolutions brought forward in the United Provinces Legislative Council last month. A doubt arises in our mind, at this juncture, as to whether, in the face of the statement of Lord Ronaldshay that an order of the Madras Government should not be discussed in Bengal, we can write about an action of the Government of the United Provinces. But precedent and right are on our side, and so we shall write about it. In replying to a resolution about the lecture delivered by Mr. Wood, the Principal of the Engineering College at Roorki, in which he was reported to have made certain disparaging remarks about the Indians, Sir James Meston observed that Mr. Wood was a very respectable man. But the question was not about his respectability, but whether he acted in a particular manner on a particular occasion. As the member who was to move this resolution was absent from that meeting, Mr. Chintamani began to speak on it. But Sir James Meston objected to his doing so, on the ground that he had not given notice of this resolution. Would not the Government have called for an explanation from Mr. Wood on the resolution of which notice was given by another member? What if they communicated to the Council the explanation of Mr. Wood? With regard to another resolution condemning the action of Mr. Stubbs, the Collector of Bijnor, in having written a letter to some Vaisya gentlemen, which tended to wound their feelings, the Government member replied that his feelings would have been sufficiently wounded by the criticism of the press and that therefore the Government need not condemn his action. This is a novel opinion. This seems to be a period of novel opinions. If the Government go on giving such replies, how can the object of Lord Morley, which was that the Government should "take the people with them in the daily duties of administration," be fulfilled? His object has not been fulfilled. The experience of eight years is sufficient to prove this. Therefore the time has come for the

power of the people being increased in such a manner as to subject the officials, in the exercise of their authority, to the control of the people, so as to fulfil the object of Lord Morley.

The Madras Government and the non-Brahmans.

47. Referring to the statement made by Sir Alexander Cardew when he laid the foundation stone of the Sourashtra High School at Madura, that in going to Madura he was endeavouring to show to the Sourashtras the sympathy of the Government of Madras for that community, the *Dravidan*, of the 2nd August, observes:—The one thing that every non-Brahman community now requires is education. Some of these communities have slightly progressed in it, while others are still very backward. None of those have yet received the full support of the Government. No one can improve without the help of the Government. It is a known fact that it is only the non-Brahmans that have been producing everything in this Presidency till now. It has now attained its present position only as a result of their agriculture and other industries. It is a little hard indeed for these, who have for many centuries been following particular avocations, to compete successfully with communities, which have always been devoting their attention to education. The time has, therefore, come for us to believe that the Government will realise their responsibility and the benefit of the public, and enable our country to advance by giving sufficient help to the non-Brahmans in this Presidency. It would not do for the Government any longer to have only a step-motherly affection for the non-Brahmans. If the Government want to improve the condition of lakhs of truly loyal Dravidans, it is necessary that they should slightly change their existing system of administration. So, we hope that Lord Pentland and his colleagues will evince their sympathy for non-Brahmans impartially and boldly.

DRAVIDAN, Madras, Aug. 2nd, 1917.

Sir Dinshaw Wacha's resignation.

48. Adverting to Sir Dinshaw Wacha's resignation of the offices held by him in the All-India Congress Committee, the Bombay Provincial Congress Committee and the Bombay Presidency Association, the *Hindu Nesan*, of the 2nd August, writes:—We said yesterday that Mr. D. Wacha might have dissociated himself from the Congress Committees on account of his disapproval of the resolution brought forward suggesting the adoption of the method of passive resistance. We now learn that he left the meeting of the joint session of the Congress Committee and the Muslim League as soon as this resolution was moved. As already observed by us, the method of passive resistance was the means adopted by the Indians in South Africa for the redress of their grievances. It is now clear, without any doubt, that the above method is, in the opinion of Mr. D. Wacha, not a constitutional method of agitation. The movement for boycotting foreign goods was adopted in Bengal in view to get the partition of that Province annulled, and yet the annulment of the partition was not brought about by this movement. It only widened the gulf between the people and the Government. Sir D. Wacha, who has always been a moderate in his views, seems to have left the Congress Committee now with the conviction that the adoption of the method of passive resistance would be productive of more harm than that of boycotting foreign goods. Those interested in the Congress should, without ignoring his resignation, bestow some thought on his objections to the method of passive resistance and do the needful. The separation of Sir D. Wacha cannot in the least be ignored.

HINDU NESAN, Madras, Aug. 2nd, 1917.

The bureaucracy and the people in India.

49. The *Swadesamitran*, of the 4th August, echoes the opinions said to have been expressed by Commander Wedgwood in the separate minute appended by him to the Mesopotamia Commission Report, that the Indians should no longer be denied the full liberties enjoyed by the British subjects and that they should be allowed to have a good share in the work of administering their own country and controlling the bureaucracy, and observes:—This is what we ask for. We want that the number of popular representatives in the Legislative Councils should be increased, and that the executive Government should be subject to the control of these Legislative Councils. It is this that Lord Pentland declared to be impossible in May last. But we believe that this is possible and we will continue our efforts in this direction.

SWADESAMITRAN, Madras, Aug. 4th, 1917.

Swadesamitran, Madras, Aug. 4th, 1917.

The health of Mrs. Besant.

50. Adverting to a letter written by Mr. Jinarajadasa to the editor of the *Hindu* that the internment has told much upon the health of Mrs. Besant, the *Swadesamitran*, of the 4th August, observes:—Our readers would be pained to hear this news. We need not say what amount of responsibility the Government have undertaken in continuing the internment of Mrs. Besant for a long time, in her present condition of health. The whole of India is proclaiming that the action taken by them in this matter cannot in the least be upheld. We expect that, on hearing this news at least, they would cancel the order issued by them against her.

Dravidan, Madras, Aug. 2nd, 1917.

No Home Rule necessary for India.

51. A correspondent of the *Dravidan*, of the 2nd August, adduces arguments to prove that, considering the numerous benefits the people of India have derived after the advent of the British rule, there is no necessity whatever for the grant of Home Rule and adds:—Our British Government should keep quiet so that those who demand Home Rule may continue their vain cry and give it up. If, on the other hand, Home Rule is granted woe unto the country.

Swadesamitran, Madras, Aug. 6th, 1917.

A lesson from the Mesopotamia Commission Report.

52. Referring to a statement said to have been made in the Mesopotamia Commission Report that a refusal on the part of officials in high position to accept defects in their administration, when such are pointed out, is a grave mistake which may have a mischievous effect, the *Swadesamitran*, of the 6th August, says:—This statement shows that the Commissioners are well aware of the nature of the officials in India. They will never tolerate their action being found fault with. They have secured their position by means of several laws such as the Press Act and the Seditious Meetings Act. If their administration is criticised, he who criticises may be accused of attempting to create hatred against the legally constituted Government. The public are not able to control the action of the officials in India. In England, if the Secretary of State for India happens to be one of Mr. Chamberlain's type, he supports the action of these officials saying that he has full confidence in their discretion. At times, he makes it impossible even for the Parliament to go into the matter. The Parliament too does not always evince an interest in Indian affairs. So this report of the Mesopotamia Commission has proved the necessity of the Government of India being responsible to the local people.

Swadesamitran, Madras, Aug. 6th, 1917.

A method of improving the *swadeshi* industries.

53. The *Swadesamitran*, of the 6th August, refers to the report of the *swadeshi* industries committee in Bombay that there are great facilities for starting the manufacture of card-board in India, and suggests the desirability of the officials of the Department of Industries in this province, capitalists and others interested in the matter bestowing some attention on this subject, especially at this juncture when there is a loud cry for the industrial improvement of India, and coming forward to start this industry.

Lokopakari, Madras, Aug. 6th, 1917.

The method of passive resistance.

54. The *Lokopakari*, of the 6th August, writes:—The adoption of the method of passive resistance means transgressing the controlling authority of the officials, which can never be a wise principle. It will lead to agitation in the country and cause anxiety to the Government. When there is already a good deal of anxiety on account of the war, it is not wise on our part to increase it. It is also a wrong notion on the part of the popular leaders that, if this opportunity is lost, they cannot have another to press their claims. Our idea is that India should become a self-governing country subject to the British Government. There is an everlasting link between us and our Government. So we can carry out our object after the war comes to an end. If we make the necessary efforts then our Government will listen calmly to our representations and do what we want. Meanwhile, we can stick to the *swadeshi* principle and, if this develops, it will by itself be the means for accomplishing our object. So we should keep quiet till the war comes to an end. We have earned a name for our loyalty and obedience to law. If we adopt the principle of passive resistance, it will lead to a change in the good opinion the British have of us. That means only harm and not good to us.

Method of passive resistance.

In condemning the method of passive resistance advocated now by all the Home Rulers, the *Dravidan*, of the 6th August, remarks:—"Passive resistance" indicates every other thing than actually waging war with the Government. The meaning of this expression is nothing less than that Indians should render no help whatever in administrative matters. It will be clear to all thoughtful people how far this principle can be worked effectively. *Swadeshism*, *swaraj*, "Home Rule," "passive resistance"—all these expressions indicate only movements which cannot succeed in practice.

DRAVIDAN, Madras, Aug. 6th, 1917.

The judicial and executive functions.

55. The *Swadesamitran*, of the 6th August, writes:—Every one knows that in India executive and judicial functions are in the hands of the same individual. There is also the complaint that some officials interfere with the administration of justice. Our readers are aware also of some executive officials going beyond bounds in criticising the action of Judges. But in England, it was plainly stated during a recent discussion in the Parliament that the Government had no right to exercise any authority over Judges. This is a special feature of the British constitution. How is it in India?

SWADESAMITRAN, Madras, Aug. 6th, 1917.

Manufacture of buttons.

56. A correspondent to the *Swadesamitran*, of the 7th August, writes as follows:—It would have surprised all the readers of our *Mitran* to know that a conservancy *maistri* of the Karachi Municipality was compelled by his superior officer to resign his appointment for unwittingly wearing a button with a likeness of Mr. Tilak embossed on it. It appears, therefore, to be necessary that, hereafter, the button manufacturers in this country should, as far as possible, produce and offer for sale only buttons stamped with the likeness of Indian patriots and that our brethren should buy and use only such buttons.

SWADESAMITRAN, Madras, Aug. 7th, 1917.

Workmen's strikes and the Government.

57. Adverting to the strike of the workmen on the G.I.P. Railway and their obstinate refusal to resume work, unless their pay is increased by 10 per cent and certain other minor grievances are redressed, the *Swadesamitran*, of the 7th August, observes:—Neither the Railway authorities nor the Government seem to have made any proper effort to put an end to this strike. Information was received yesterday that a railway official promised to make an enquiry and give increase of pay to those who deserved it, if all the workmen would return to duty. Neither this official nor the Agent of the company seems to have realised the real situation. It is a general complaint on the part of all workmen that the old rates of pay are insufficient now. If it is reasonable that the pay should be in proportion to the scale of price in the market, no one, including the Railway Company, can deny that, considering the present rise in prices, the salaries of all workmen should be increased. Under these circumstances, they should either increase the salaries of all or say that the existing scale is an adequate one. It is pitiable that the Railway authorities have not realised that there is no connection whatever between the strike and the increase of pay of some employees on account of their special qualifications or peculiar grievances. The object of the strike was the redress of the general grievances of all workmen, and the remedy applied should be beneficial to all. If special treatment is given to some workmen, the union among them will disappear and faction will be created. The refusal of the workmen, with or without realising this, to resume work shows the union among them. Under the circumstances, it will be wise on the part of the authorities to act with forethought. They need not be perplexed as to what should be done. The British Government have set an example in the matter of what should be done on such occasions. Strikes often occurred even in England on account of the grievances caused by the disparity between the salary and the scale of prices. Immediately, Lloyd George appointed several committees to make an enquiry at different places. These not only reported that the salaries were insufficient but also recommended that steps should be taken even now, if industries are to thrive well after the war, to make the employers and the workmen co-operate. The latter statement applies as much to India as to England. After the war the British Empire will arrange for manufacturing all the articles required by it. Then many industries will have to be

SWADESAMITRAN, Madras, Aug. 7th, 1917.

carried on in India. These industries cannot thrive well, unless there is co-operation between the workmen and the employers. Thus it is the duty of the Government to keep up the cheerful spirits of the workmen, in the interests of both the present and the prospective needs, and yet we do not know why the Government have been keeping quiet all these days. In England, the workmen's leagues are strong enough to seek the means of getting their grievances redressed. But there are no such associations in India. Here the workmen have to rely only on the Government. So it was indeed a right step on the part of the workmen to have asked the Governor of Bombay to intercede on their behalf. But information is received today that he has declined to do so. We do not know if the conduct of petty workmen in having unanimously struck work has provoked the authorities. The Private Secretary to His Excellency has informed the workmen that "the Governor cannot interfere in this matter." Why can he not do so? Why can he not, instead of keeping aloof, bring the railway officials and the employees together and make them come to a settlement by each yielding a bit? Is the sanction of the Government of India necessary for such an action? If necessary, why can they not obtain it? Who can say now in what manner and at what time the stoppage of work for so many days will tell? It is only a few days since the Mesopotamia Commisson report was published, and it does not indicate a realisation by the officials of the responsibility that rests on them to allow the manufacture of the articles required in Mesopotamia to be delayed. We expect that the Government of Bombay, the Railway Board or the Government of India would take such steps as would be taken in England at a similar juncture.

Swadesamitran, Madras, Aug. 8th, 1917.

The exodus to the hills.

58. The *Swadesamitran*, of the 8th August, writes:—A resolution moved by a member of the Legislative Council in Bengal that the exodus to the hills should be stopped, as, while on the hills, the authorities are not able to ascertain public opinion, elicited the curious reply that, as there were the post and the telegraph, there could be no trouble in the matter and that public opinion could be ascertained by means of newspapers and public meetings. There is no doubt that the post and the telegraph help people even in London or America to ascertain the opinion of the people here. It is really strange that the authorities here should deem the same facility to be sufficient for them too. What for do the local officials exist in this country? Is it not for their having a personal knowledge of what is taking place in their stations? Is not personal knowledge better than heresay information? The authorities in Bengal say that the expenditure on the exodus to the hills is becoming reduced every year. It should be noted that, apart from the expenditure directly incurred for the exodus, many items of expenditure have to be incurred indirectly by the Government and the people. According to the opinion of the officials going to the hills, the exodus is necessary! But how stands the opinion of the people?

Swadesamitran, Madras, Aug. 8th, 1917.

Lottery chits in Kumbakōnam.

59. A correspondent to the *Swadesamitran*, of the 8th August, invites the attention of the Government to the starting of a number of lottery chit offices in Kumbakōnam, each chit consisting of 500 members, running for 50 months and each member having a prize each month, and referring to the danger of the chitholder not being able to distribute tens of thousands of rupees to 450 members on the 51st month and the fact that the members may not find it possible to collect the amount in a court of law after the 36th month on account of the bar of limitation, suggests that the Government should insist, in the interests of the poor people that subscribe for these chits, upon their being registered and security being paid by the chitholders for the due performance of their duty.

Andhrapatrika, Madras, Aug. 1st, 1917.

Some suggestions.

60. The *Andhrapatrika*, of the 1st August, reports the editor of the *Bharata Sevak* of Nasik to have written:—When the speeches and acts of Local Governments are examined, it will appear that the Government of India have made up their minds to suppress the agitation of the Home Rule Leagues and the Muslim League regarding post-war reforms. The Government kept silent till the Congress and the Muslim League laid down some definite plan to follow, and have begun to act according to their own opinion about the agitation. . . . From the words of Mr. Chamberlain, it is plain that the Government will effect some small reforms

in the administration of the country after the war, and that they intend to persuade the people to accept them. The leaders of the people should betake themselves to work with courage and farsightedness, and should not look helplessly on the actions of the bureaucracy. They should realise that the future of the teeming millions of India is in their hands. If they fail to do so, India will meet with disaster. While the rights of the people are asserted all over the world and liberal ideas are sown broadcast by the war, it is audacious that might should be opposed to world's forces. . . We cannot be satisfied till our aspirations are granted. . . We cannot accept the reforms conceded to us by the Government, so long as the power of administration is in the hands of the executive. The executive should gradually become responsible to the Legislative Councils. In the refashioning of the Empire after the war, India should be placed on the same footing as the Colonies. The following are the means by which we can gain our aspirations :—(1) The representatives of the Congress and the Moslem League should at once go to England ; (2) the *India* in England should work for post-war reforms with more zeal or a new paper should be started for this purpose ; (3) all should unanimously disapprove of the action of the Government in interning Mrs. Besant and others ; (4) they should not mind the enforcement of repressive laws by the Government, but should spread their propaganda according to the methods accepted by the Provincial Committees of the Congress, and spread knowledge among the people ; (5) the congress should decide whether the matter of reforms should be decided by the Parliamentary Committee or by the Government and the people's representatives unitedly ; (6) if the Government do not grant us the reforms contained in the scheme drawn up by the congress and the Moslem League, the people should let the Government know that they would grow discontended and start a constitutional agitation.

61. The Calcutta correspondent to the *Andhrapatrika*, of the 1st August, says:— Andhrapatrika, Madras, August 1st, 1917.

Home Rule.

Mr. Surendranath Banerji said to the Secretary, Gaya Home Rule League, that the aims of the Home Rule Leagues are the same as those of the Congress. This news fell on the *Pioneer* like a thunderbolt. . . It is an untruth that the Bengal leaders are opposed to the Home Rule movement. I dare say that the heart of Bengal is with the Home Rule movement.

The *Hitakarini*, of the 29th July, says:—All Congress leaders should join the Home Rule Leagues by way of protest against the actions of the executive. That will testify to the aims of the Congress and the Home Rule Leagues being identical. . . We regret that Mr. Surendranath Banerji does not take part in the work that the Congress leaders in the other provinces are courageously engaged in. We do not blame him. Our friends Pandit Madan Mohan Malaviya and Mr. Srinivasa Sastri have not joined the Home Rule movement. Though some of the Bombay leaders have not joined the movement, they are not silent and indifferent. The Bombay Presidency Association has stated that the Madras internments are an attack not only on the Home Rule movement but also on the Congress which has asked for responsible self-government. Hitakarini, Ellore, July 29th, 1917.

Home Rule.

In continuation of an article in a previous issue remarking that the aloofness of Indian Christians from politics is due to the pressure exerted on them by the clergy, the *Swadeshabhimani*, of the 4th August, proceeds to criticise a recent article by the Bishop of Bombay on the present situation in India, and thereupon remarks:— Swadeshabhimani, Mangalore, Aug. 4th, 1917.

Home Rule for India.

To meet the arguments which harp on fitness and capacity as the pre-requisites to self-government is to reiterate the remarks that we have often made in these columns already. We wonder why the Bishop of Bombay should feel anxious that the present political demands of India might embarrass the statesmen at home. The Bishop's criticisms are nothing but indiscreet meddlesomeness. It is ludicrous to speak of the inefficient condition of local self-government and caste differences as circumstances disproving the fitness of Indians for self-government. For, following the same line of argument, we might ask whether, in the face of the present Titanic struggle in Europe, the European States can be said to have real administrative capacity. Let that pass. The scheme of reforms which the

Congress and the Muslim League jointly drew up last year has already been published. The nineteen members of the Imperial Legislative Council have already given their views on the subject. Various other responsible leaders also have given their individual views. But not one has been known to have demanded complete self-government immediately after the war. This fact is rendered clearer still at the joint conference of the All-India Congress Committee and Muslim League which took place at Bombay the other day. They are all agreed in demanding the privilege of self-government, but they have asked for it only in instalments. There is no gainsaying this. The Bishop, however, thinks that the Indians say they should have self-government tomorrow. Even if they do so, it would not be wrong; for, when the Government urge one extreme, the people would naturally urge the other.

DESABHIMANI, Guntur, July 22nd, 1917.

The Home Rule propaganda, a separate association.

62. The *Desabhimani*, of the 22nd July, contains in Telugu the *New India's* article on this subject, already abstracted from the *Desamata*, of the 11th July, on page 2017 of the weekly report.

ANDHRAPATRIKA, Madras, Aug. 2nd, 1917.

Home Rule and the Government of India.

63. The *Andhrapatrika*, of the 2nd August, says:—To a question in the Legislative Council of the United Provinces, whether any instructions regarding Home Rule had been received by the Local Government, the Government replied saying that such a question should not be put. If no instructions had been received, would it not have been easier to say so? Why should the Government loathe any mention of Home Rule? Do they think that it is not desirable or do they consider it an impossibility? The chief reason why the Indians ask for Home Rule is that the people should have authority in their hands if India should take its rank with civilised countries. Under the rule of the bureaucracy, India cannot soon make any progress. Ten years ago while Japan expended £50 lakhs on education, India, which is six times as large as Japan, spent only half that sum five years ago. The average expenditure per head of population in 1910–11 in Europe, the Philippine Islands and India is 1·235, ·475 and ·02 dollars, respectively. From this it is clear what a small amount is expended on education in India. The people require that the right to expend the taxes which they pay should be vested in their hands so that the country may soon advance. This is the chief factor of Home Rule, and we do not see anything absurd in the request.

ANDHRAPATRIKA, Madras, Aug. 4th, 1917.

Home Rule to Scotland.

64. The *Andhrapatrika*, of the 4th August, refers to the fact that Scotland wants separate Home Rule and a separate Parliament, and remarks:—Scotland which has no grievances, and which has been united for many centuries with England clamours for Home Rule. The desire on the part of India, which is backward in education and modern civilisation and which lies thousands of miles away from the country of the rulers, appears absurd to some. What could be the reason for it?

ANDHRAPATRIKA, Madras, Aug. 4th, 1917.

Home Rule to Goa.

65. The *Andhrapatrika*, of the 4th August, says:—When the Indians are yearning for Home Rule, it appears that the Portuguese Government have given Home Rule to Goa and other Portuguese territories. It is said that the people of Goa are now freed from many hardships, and that the Christians and the Hindus enjoy equal privileges.

SWADESAMITRAN, Madras, Aug. 8th, 1917.

Home Rule for Indians in the Portuguese India.

Referring to the information received that the Indians in the Portuguese India have been granted complete powers of self-government, the *Swadesamitran*, of the 8th August, observes:—Can the Indians in Portuguese India be said by any one to be suprior to the Indians in British India either in progress or in education? We do not know what our bureaucrats will say when they see that the Indians in Portuguese India have been granted Home Rule.

ANDHRAPATRIKA, Madras, August 1st, 1917.

Mr. Stubbe.

66. The *Andhrapatrika*, of the 1st August, says:—The Vyasa leaders of Vajranore wrote to papers condemning the action of Mr. Stubbe in indulging in vituperative language against them. He did not make an apology for fear that official prestige might suffer, and

he thus maintained official traditions. A resolution was moved in the Legislative Council of the United Provinces requesting the Government to let Mr. Stubbs know the impropriety of his language. The resolution was thrown out, and the Vysias of Vajranore have learnt that they should not gainsay the words of the authorities. The criticism in the columns of newspapers of the insulting language of Mr. Stubbs pained his mind, and now he has attained mental peace and maintained his prestige. Mr. Stubbs has gained the victory and we congratulate him.

ANDHRAPATRIKA, Madras, August 1st, 1917.

67. The *Andhrapatrika*, of the 1st August, says with reference to the Indian Defence Force:—The *Andhras* should follow the example of the Bengalees and join the force. We submit that the Government should put a stop to repression and encourage the people to join the force, without suspecting them. They should allay unrest in the country and promote friendly relations between the rulers and the ruled. We exhort the educated classes to serve the country by readily joining the force, no matter what the restrictions may be.

The Indian Defence Force.

SANPAD ABHYUDAYA, Mysore, Aug. 9th, 1917.

In an article under this heading, the *Sampad Abhyudaya*, of the 9th August, writes:—The Indians are enlisting themselves in the Defence Force and are trying their utmost to ensure the success of the Empie. Though the Indians are thus showing their great love and loyalty towards the British, some of the British merchant class and others have failed to reciprocate these feelings. They do not seem inclined to the grant of Home Rule to India even under the British suzerainty. Many of them hold that the students ought not even to attend political meetings. This is scarcely fair. India cannot be expected to be loving and loyal to her rulers unless the latter reciprocate the love and show an equal measure of confidence in her. It is scarcely consistent with British traditions to say that India should love England but remain in her servitude for all time; nor is it ever possible. An Indian Commissioned officer was talking to a British official, when, the latter said that the British do not like to work under Indians, to which the Indian replied that those who do not like to do so need not, in that case, come to India. There should be no room for notions of this kind either among Indians or Englishmen. Englishmen should remain true to their traditions. If any of them should see to be democratic in their own country and autocratic in India, they no longer deserve to be called Englishmen. To ensure the stability of the Empire, it is imperative that Indians and Englishmen should be on most cordial terms towards each other. Lords Ripon, Hardinge and Carmichael had done much to promote this mutual cordiality. It is desirable that those who have the reins of the administration in their hands in the present criticial times ought to follow their example. Happily, we have now Mr. Montagu as our Secretary of State. He is a staunch advocate of democratic methods. We trust that his influence will serve to promote cordiality between Indians and Englishmen.

The Indian Defence Force.

ANDHRAPATRIKA, Madras, August 1st, 1917.

68. The *Andhrapatrika*, of the 1st August, reports a correspondent to *New India* to have stated that prayers have been made at several temples for the release of Mrs. Besant and others and to have exhorted men of all creeds to pray to God for the same end.

Internment and prayers.

ANDHRAPRAKASIKA, Madras, July 28th, 1917.

69. The *Andhraprakasika*, of the 28th July, says:—*New India* is exhorting the people to start a commotion in the matter of *swadeshi*, boycott and politics. As German conspiracies exist, the Government are looking upon this commotion with suspicion. This is not the time for such commotion, and it does not tend to the welfare of the country to excite the people unnecessarily. We suggest that the advocates of Home Rule will consider these things and not spoil matters.

Commotion.

ANDHRAPATRIKA, Madras, July 28th, 1917.

70. The *Andhrapatrika*, of the 28th July, writes under this heading:—The world is undergoing a change, and so must India. While in Europe, the change of ideas keeps pace with times, and the rulers are favourably inclined to it, here in India, they are hostile to it, and employ repressive measures to stop it. This has created an abnormal situation. The co-operation of zamindars with the authority-loving rulers has helped on this work. . . There is now a change of ideas going on

The people and the zamindars.

both among the Indians who are devoted to enlightening the people and are the well-wishers of the world, and the bureaucracy who are reluctant to surrender their power. . . . The attempts made to shut out the dawn of new ideas from one section of the people have failed. The Hindus and Muhammadans have been knit together. India is now engaged in deeply contemplating about the well-being of her countless children. Who can disturb her calm? . . .

The Hindu and the Muhammadan problem and other kindred problems do not exist in India which is solely engaged with the *Indian* problems. This is the underlying principle of last year's message. By God's ordinance the time has come when this principle can shine in its true glory.

The advocates of authority cannot bear to see the manifestation of that truth. The Brahman and the non-Brahman problem which should make its appearance only in social matters appeared also in the field of politics. . . The disinterested exertions of patriots were unwelcome to those who disliked the prosperity of India. . . All possible attempts were made to turn away some people from their work for the progress of the country. The suspicion of the people will be confirmed more and more instead of being removed on account of this.

Things have come to such a pass that the zamindars of the south, who have ever kept themselves aloof from politics, have now entered the field of politics, to condemn the movement for self-government. It has turned out to be a crime to discuss the subject of *swaraj* with enthusiasm and to ask the people to join the *swaraj* leagues. . . No loss will be incurred by the zamindars abandoning the people since they have never been known to take the side of the people. But this only serves to shake the trust which the people reposed in the zamindars. . . The fault will be theirs and not of the people. . . Though the zamindars have forsaken the people, God's plans will not suffer thereby. The opposition of the zamindars to the people only enables the repressive policy of the Government to gather strength. Sympathetic feelings amongst the people may decline and discontent may grow. . .

ANDHRAPATRIKA, Madras, July 28th, 1917.

Letter of Mr. Trilokaker, Principal of the Madanapalle College.

71. The *Andhrapatrika*, of the 28th July, gives under this heading a Telugu version of the letter of Mr. Trilokaker, which contains the following:—". . . I am sorry to hear that several petty inconveniences are caused to the interned. It is more regrettable that obstacles should be wilfully thrown in the way of their refuting the charges brought against them. It is surprising that Mrs. Besant should be prevented from communicating the irregularities of the subordinate officers to the Prime Minister. A friend of mine who has been living in Ootacamund for sometime past told me about this. . . Mrs. Besant, Mr. Arundale and Mr. Wadia are in a helpless condition. Their condition is becoming unbearable day by day.'

ANDHRAPATRIKA, Madras, July 28th, 1917.

A helpless woman and War Fund.

72. The *Andhrapatrika*, of the 28th July, refers a note in the *Chronicle* about the helpless condition of a woman whose three sons went to the war. The paper says:—"A year ago she applied to the District Collector for help, but he wrote back to say that he cannot help her. The *Chronicle* asks if the Government cannot help her with money from the Government treasury, why should she not be helped with money from the War Funds?"

ANDHRAPATRIKA, Madras, July 28th, 1917.

Bifurcation of the Kistna district.

73. A letter from a correspondent to the *Andhrapatrika* of the 28th July on the bifurcation of the Kistna district, contains the following remark:—We hear that the Government are prepared to divide the district into two. . . Was the partition of Bengal given up, however much the people cried against it? When the constitution of Behar into a separate Province was desired, what huge attempts were made by the people! When the people wanted the Madras Presidency to be divided into two. did the Government consent to the proposal? No. If the rulers acted in accordance with the opinion of the ruled they would lose their prestige. Their statesmanship would be stained thereby. The qualities of the Civil Service would lose their eternal character and become earthly. Therefore O! Andhras! These indications show that the Madras Presidency cannot

but be divided. There existed only eleven districts in the Andhra country. Hereafter there will be twelve. This is how the Government realises the responsibility of administration.

74. In an imaginary dialogue between the Kaiser and India continued in the *Andhraprakasika*, of the 1st August, from the past issues of the same paper, in which the Kaiser is represented to dissuade India from sending her sons to the war front, occurs the following:—The Kaiser. India! How were you duped by the English? Knowing that you possess a soft heart, they conquered your kingdom and left you in this position. Do not you know that they came to your country as traders and gradually occupied towns? Have you forgotten that in order to ruin your unsurpassed trade, they broke the fingers of weavers and subjected them to great cruelties? Do not you know that when some Rajas in your country had no issue, their territories were unjustly annexed? Are these people the followers of righteousness and truth, and they deserving of help? Take my advice and stop sending the army you have determined to send. Maintain your country's fame.

India and Kaiser.

ANDHRAPRAKASIKA, Madras, Aug. 1st, 1917.

India.—(In anger). I had enough of your lecture. What more can you, who, as the enemy of the English, came to deceive me, say? . .

* * * * * * *

The Kaiser.—The historians wrote that Aurangazeb destroyed your country. That is false. But see what disgrace you are going to meet with at the hands of Turkey ere long!

India.—(Smiling) Fool! I am not afraid of your threats. Do not I know the power of Turkey which is weak and sick. Have you not heard of your own decline?

75. The *Andhraprakasika*, of the 3rd August, writes that the Kaiser despatched a message, through some Indian anarchists, to the Amir of Kabul, asking him to participate in the German plot set up in India, to upset the British rule, but that the farsighted Amir stoutly refused to comply with his message.

The Kaiser's plot.

ANDHRAPRAKASIKA, Madras, Aug. 3rd, 1917.

76. The *Desabhimani*, of the 22nd July, refers to the present dullness in trade on account of a scarcity of ships at ports, especially now when train service has been reduced and remarks:—Agitation cannot but be set on foot unless this grievance is redressed by the Government. The Government are indifferent and disregard their duty. It is the people that should wake them up from this lethargy. The Naval Insurance Companies do not insure ordinary vessels. Under such circumstances, there should be National Insurance Companies or some company started by the Government.

Ships.

DESABHIMANI, Guntur, July 22nd, 1917.

77. The *Andhraprakasika*, of the 2nd August, says in its leader:—Many Government officials are members of the Theosophical Societies in our country. It has now been decided that this Society concerns itself with politics. It remains to be seen whether the Government will direct those officials who are members of the society to sever their connection with it or whether those officials themselves will do so.

The Theosophical Society.

ANDHRAPRAKASIKA, Madras, Aug. 2nd, 1917.

78. A correspondent to the *Andhrapatrika*, of the 2nd August, says:—When, in 1700, Indian piecegoods were imported into England to the detriment of their trade in woollen goods, a law was passed in England prohibiting the import of Indian cotton goods and providing for the imposition of a fine of £5 on anyone wearing Indian cloth and a fine of £20 on anyone selling such cloth. . . In spite of such a law in England, the English people continued the use of Indian cloth, and the authorities then imposed a tax of 10 per cent on cotton goods and twenty per cent on silk goods imported from India.

Import of Indian goods in England.

ANDHRAPATRIKA, Madras, Aug. 2nd, 1917.

79. The *Dharmasadhani*, of the 1st August, says:—Sir Rabindranath has seen in person what shape nationalism has taken in the western countries. Everyone in these countries exclusively loves his own nation ordinarily and wishes to raise his nation by all means. That love for one's own nation leads to a desire to devour weak nations

Sir Rabindranath.

DHARMASADHANI, Cocanada, Aug. 1st, 1917.

like a demon. Each nation tries always to control another nation. The present European war is the result of this incessant antagonism. The circumscribed love referred to above accentuates differences and foments mutual antagonism and quarrels. Sir Rabindranath says that nationalism should be based upon love for the whole mankind, should promote affection between nation and nation and help to uplift all mankind. We hope that those who advocate true nationalism which conduces to the well-being of the world, will not fail to respect the message of Sir Rabindranath.

HITAKARINI, Ellore, July 29th, 1917.

80. The *Hitakarini*, of the 29th July, reports the *Amrita Bazaar Patrika* to have stated thus:—If Mr. Naoroji and Mr. Gokhale accepted the titles that were offered to them, it would have lowered them in the estimation of the people. . . Gratitude to those who gave the titles to you will trouble you. You will have to give up your independence to some extent. There are a few exceptions no doubt. In India Sir S. Subramanya Ayyar is the only exception. The plain "Rabi babu" (Rabindranath) was more independent than Sir Rabindranath. Though in his heart of hearts he is an advocate of Home Rule, he has not yet joined any Home Rule League.

Titles.

DESABHIMANI, Guntur, Aug. 8th, 1917.

81. The *Desabhimani*, of the 5th August, reproduces from the *Andhrapatrika*, of the 31st July, the proceedings of the Joint Conference of the All-India Congress Committee and the Council of the Moslem League already noticed in article 91 on page 2116 of the weekly report.

The Joint conference.

DESAMATA, Rajahmundry, Aug. 1st, 1917.

The *Desamata*, of the 1st August, contains in Telugu a gist of the resolutions passed at the Joint Conference of the All-India Congress Committee and the Council of the Moslem League.

The Joint Conference.

ANDHRAPRAKASIKA, Madras, July 31st, 1917.

82. A correspondent to the *Andhraprakasika*, of the 31st July, makes the following remarks in the course of an article on the reforms asked for by the advocates of *swaraj*:—We cannot place confidence in the words of the present-day Brahmans who want to promote the *sanatana* creed which made the lower classes slaves under the self-seeking and corpse-like Brahmans, who cut the tongues of those who do not say "The Brahman is my God" and "The Brahman is the god of the earth." Why should they crowd, like crows upon the refuse of food, to receive quarter anna doles? . . . How can the reforms which the Home Rulers ask for be acceptable to all? They are advantageous to Brahmans only and not to non-Brahmans. The number of non-Brahmans in the country is a hundred times that of Brahmans and the Government will not unjustly place the former under the control of the latter and allow the Brahmans to cut the throats of the non-Brahmans. This is thrice certain.

The Home Rule agitation.

ANDHRAPATRIKA, Madras, Aug. 4th, 1917.

83. The *Andhrapatrika*, of the 4th August, says in its leader:—The very reason for which England plunged herself in the war, instigated the Indians to wish for self-government. India is asking England if it is not just on the part of England, which is sacrificing life and wealth in the fight for the freedom of the other States, to grant self-government to India. We hope England will soon give a satisfactory answer to this question.

Self-government.

ANDHRAPATRIKA, Madras, Aug. 4th, 1917.

84. Writing on this subject, the *Andhrapatrika*, of the 4th August, says:—It is an illusion to suppose that, at a time when the very existence of the Indian Council has been decided to be harmful, the mere fact that an Indian has been appointed a member of that Council will give any solace to Indians. The time is gone when the people could rest satisfied with petty reforms. Nothing short of real authority in the hands of the people will satisfy India.

Mr. Basu's appointment.

ANDHRAPRAKASIKA, Madras, Aug. 6th, 1917.

85. A correspondent to the *Andhraprakasika*, of the 6th August, says:—When the Government wish to suppress the agitation made by the vakils, they confer on them the posts Sub-Judge or District Judge or High Court Judge. The vakils then consider that their object in life has been fulfilled and give up the Congress. . . The

Self-government and vakils.

so-called leaders of the people accumulate wealth as lawyers, and deliver lectures on the Congress platform and at other meetings. It does not appear that they have done any good to the public. The village people know nothing about the Home Rule agitation. There is none to free the villagers from the troubles they suffer at the hands of the Police, the Revenue and the Forest officers. When the educated get Government appointments, they trouble the people in various ways. It is more the Indian than the European officials in the Police, the Revenue and the Forest Departments that trouble the people.

86. The *Andhrapatrika*, of the 4th August, reports the *Times of India* to have said:—It should be our first duty to make an authoritative declaration to the Indians that the grant of self-government to India within the Empire is our goal. To draw up a graduated scheme for the attainment of that goal, a committee should be formed containing some talented men in India and some members of the Parliament. If the present Indian problem is left to itself, the authorities will be exasperating the extremists and soon make the problem a difficult one, although it may not become impossible of solution.

ANDHRAPATRIKA, Madras, Aug. 4th, 1917.

The goal of British Rule in India.

87. The *Andhraprakasika*, of the 6th August, refers to an incident in which a European in the Transvaal made two Indian labourers work continuously for twenty-four hours in the mines without letting them to go and eat their food, and was fined for it by the Magistrate, and remarks:—We have of course been hearing that this disease of authority affects the Europeans in that country whenever they see an Asiatic . . . To treat labourers worse than slaves is very much to be deprecated.

ANDHRAPRAKASIKA, Madras, Aug. 6th, 1917.

A very cruel act.

88. The *Andhraprakasika*, of the 6th August, says:—The relation between the Indians and the merciless Boers is very regrettable. The pains taken by Mr. Gandhi have been all in vain. The troubles to whichthe Boers put our countrymen are not a few. The Boers treat the Indians with utter contempt, as if they are unfit for anything, but servitude. It is said that they cannot possess lands unless they are servants and that the Asiatics are liable to be driven away. . . It is a matter for regret that the Boers shoul manifest such cruelty during these war times. We pray that the authorities will kindly put an end to such treatment and give the Indians equal treatment with the others.

ANDHRAPRAKASIKA, Madras, Aug. 6th, 1917.

The condition of the Indians in the Transvaal.

89. The *Andhrapatrika*, of the 7th August, contains in English and Telugu a telegram containing the gist of the proceedings of the Home Rule meeting in Bombay in which the Bombay public bade farewell to certain persons who were leaving Bombay to join the staff of the *New India* in Madras.

ANDHRAPATRIKA, Madras, Aug. 7th, 1917.

A farewell meeting in Bombay.

90. Referring to the lecture of the Lord Bishop of Madras delivered at Coonoor, regarding the future of the Empire, the *Andhrapatrika*, of the 7th August, remarks:—The speech of the Lord Bishop is pregnant with meaning and manifests his broadmindedness. May all follow the line indicated by him!

ANDHRAPATRIKA, Madras, Aug. 7th, 1917.

The speech of Lord Bishop of Madras.

91. A correspondent to the *Andhrapatrika*, of the 6th August, referring to the prohibition of a public meeting proposed to be held in Calcutta for condemning the internments of Mrs. Annie Besant, Mr. Arundale and Mr. Wadia, observes:— . . . This order, which was unnecessarily issued, has provoked all our readers. Mr. Pridhvis Chandra Roy has also written strongly in *the Bengali* on the subject insisting upon the meeting being held at all risks resorting to passive resistance. . . I was surprised at hearing the news of the prohibition order and asked myself "What are the Government doing? Do they know the consequences of their acts?" Having eyes the Government officers are not able to see the strength of the *swaraj* movement and having ears they are not able to hear.

ANDHRAPATRIKA, Madras, Aug. 6th, 1917.

A public meeting prohibited.

ANDHRAPATRIKA, Madras, Aug. 6th, 1917.

Parliamentary Committee.

92. The *Andhrapatrika*, of the 6th August, gives in Telugu a summary of the speech delivered by Mr. B. Pattabhiramayya, on the 4th instant, which contains:—It is said that a committee will be formed consisting of some of the members of the Parliament, for considering the questions of Indian administrative reforms. Such committees often prove to be useless and their suggestions disappointing while only their powers are unlimited. . . Whether intentionally or otherwise this administration has sown the seeds of nationality in our country. If, then, Indians cannot be considered as a nation, no other people can be regarded as such.

If Provincial Government is to be efficiently conducted, provinces have to be constituted on the linguistic basis.

The same paper, reviewing the above speech, writes:—The speaker has pointed out that Indian nationality is possible only in the form of a federation of races and not of a homogeneous race. He also observed that, unless provinces are constituted on the language basis, provincial autonomy, which is demanded as the foundation of self-government, will not appeal to the hearts of the people. This truth the *Justice* has also recognised recently.

ANDHRAPATRIKA, Madras, Aug. 6th, 1917.

The present political situation.

93. The *Andhrapatrika*, of the 6th August, gives a Telugu version of the speech recently delivered by Mr. Sayyed Vazir Hussain, the honorary Secretary of the All India Moslem League, which contains:—Mrs. Besant may be regarded as the foremost among the martyrs that have devoted themselves to the uplifting of our nation.

It is this high-souled lady that has, in her work in the political field, proclaimed that freedom is the birthright of every man and placed a new ideal before our eyes.

The methods also, by which we seek to realise our ideals, must therefore undergo a change. We must cease to beg and behave in a way befitting our self-respect. . . There is no use in the Government showing sympathy with our aspirations. It is necessary that they should first grant the reforms demanded by the National Congress and the Moslem League. . . The greater the repression employed to suppress these aspirations of the soul, the stronger will be the force with which they will manifest themselves; and the nation will be disappointed. . . It is impossible to put down a force which has filled the hearts of a nation and is growing day by day. In no country have such repressive measures been fruitful. . . Mrs. Besant is our life-ideal incarnate.

ANDHRAPATRIKA, Madras, Aug. 4th, 1917.

The present situation.

The *Andhrapatrika*, of the 4th August, says:—When the Colonies have made up their minds to have a share in the government of the Empire and the mother country is nodding assent, can India, which is the crest jewel of the Empire, be silent without wishing for self-government? When such just aspirations are publicly voiced forth, repressive laws are being enforced. The Government do not say anything about the post-war reforms. They of course speak words of discouragement. It appears that the Government of India have suggested certain reforms to the Secretary of State, but that is confidential. *Times of India* stated that to keep the proposed reforms undisclosed is disastrous. If the Government do not declare their policy, it will be difficult, says that paper, to solve the Indian political problem in the future. The Indians are seeking means to remove the present critical situation. From the fact that in the Joint Conference at Bombay, responsible leaders referred to the Provincial Committees the question whether it is advisable to resort to passive resistance, and the fact that Indians in England met to consider that same question, it is plain that the Indians are growing more and more despondent. We hope the Government will satisfy the people so that they may not be driven to adopt passive resistance, and trust that in solving the Indian problem, they will manifest the same statesmanship and farsightedness as they did in solving the Irish question.

SAMUDRA THEERAM, Trivandrum, Aug. 1st, 1917.

The present condition in India.

In a leader under the heading "The present condition in India", the *Samudra Theeram*, of the 1st August, dwells upon the impropriety of annoying the British Government at this juncture with an agitation for self-government, which will, however, be

granted to India as soon as she is found fit for it, and observes that the subjects of a Native State like Travancore have no business to carry on unnecessary and meaningless discussions on the subject.

94. The *Andhrapatrika*, of the 6th August, in its leader under this heading observes:—The first means, by which universal brotherhood can be attained, is to avail ourself of our national feeling. . . Every nation contributes to the prosperity of the world by its individual intellectual powers. . . Thus does every nation develop its individual traits of character, a blending of which adds lustre to universal brotherhood. The combination of different nations, like the combination of difierent colours in a rainbow, produces a beautiful effect. . . Every nation has its peculiar genius. We sum up the genius of the Americans in the expression "Uncle Sam" and that of the English in the expression "John Bull."

Nationality.

ANDHRAPATRIKA, Madras, Aug. 6th, 1917.

The war has arisen to develop such national characteristics and not to destroy them. It has made it clear that it is desirable that a nation should work out its own salvation. For, otherwise, the extinction of small States would be a matter for gratification. . . Thus does it become also manifest that nations bound by linguistic ties should be constituted separate States It has become an object of the war to bring together under one State the Poles distributed among three different States. England has accepted the principle that national independence is the very root of the brotherhood of man. The English cannot act against it. The salvation of the Indians is a sequel to this favourable disposition of things. It was because the English accepted the principle of the freedom of nations that it became necessary to grant freedom to the Irish nation immediately. And it was for that very reason that India has directed all her attention to the grant of self-government and is asking the rulers to vouchsafe freedom to the Indian Nation also; there is no room now for the dogmas of such Imperialists as Messrs. Joseph Chamberlain, Balfour and Lord Curzon, which are opposed to the development of national feeling. . . The words of Emile Botru, occurring in her "The war and truth", are pregnant with meaning:—"All nations, that have a separate individuality, have a right to freedom. . ."

95. The *Andhrapatrika*, of the 6th August, writes under this heading: There are no signs of colour distinction decreasing in South Africa. No practical change in the angle of vision appears to have taken place. It was reported in the *Indian Opinion* how an Indian died when he was pushed out of a tram-car on attempting to get into it.

Colour distinction.

ANDHRAPATRIKA, Madras, Aug. 6th, 1917.

The issue of the *Natal Mercury* of the 2nd July contains the following: . . . "A tram-car stopped to take in two lame seapoys of the Indian Army. . . . But they were refused admittance. . . These seapoys were considered competent to fight for the cause of liberty. When they lost their limbs in so fighting, it is but right that we should allow them such privileges as lie in our power to give them. In such matters the corporation must exercise some care but should not act in such a way as to bring disgrace on us." No comment of ours is necessary on this.

96. The *Andhraprakasika*, of the 7th August, says that the European passenger in a tramcar in South Africa, who thrust down an Indian passenger and caused his death was fined £50. It remarks—If instead of a fine, the offender were sentenced to a short term of rigorous imprisonment, that would have a deterrent effect on others, and allay the indignation of the Indians.

An inadequate punishment.

ANDHRAPRAKASIKA, Madras, Aug. 7th, 1917.

97. The *Desamata*, of the 1st August, publishes the proceedings of a meeting held to celebrate the 62nd birthday anniversary of Mr Tilak, containing summaries of the speeches delivered by Mrs. Sarojini Nayudu, Mr. Sayyad Hussain and others.

Mr. Tilak's birthday anniversary.

DESAMATA, Rajahmundry, Aug. 1st, 1917.

98. The *Desamata*, of the 1st August, says in its leader: Ever since the authorities began to enforce repressive laws against those engaged in the service of the country, the people have been pained in mind and exasperated.

A meeting of the leaders in Bombay.

DESAMATA, Rajahmundry, Aug. 1st, 1917.

Again, the internments and the prohibition of meetings of protest against the internments, in violation of freedom of speech, have been an additional source of mental agitation. The Congress Committees met in Bombay on the 28th and the 29th to determine the line of duty to be adopted. The meeting was attended by 70 Indian leaders who have not only gained the confidence of the people but also won the appreciation of the Government. It is no exaggeration to say that their resolutions will be approved of all over India. They prepared a representation to the Secretary of State and His Excellency the Viceroy on the present political situation and despatched it by wire. . . We pray that the Secretary of State and His Excellency the Viceroy will enquire into the matters mentioned in the representation, allay the agitation, and enable the people to devote their whole heart to a victorious prosecution of the present war.

Kistnapatrika, Masulipatam, Aug. 4th, 1917.

Duties of the leaders.

99. The *Kistnapatrika*, of the 4th August, writes under the heading:—"The conference held in Bombay on the 28th of July does undoubtedly hold an important place in the modern political history of India. . . A gulf of difference exists between the aspirations of the Indian leaders and the opinions of the bureaucracy. The discontent of the people and the intolerance of the rulers are becoming more and more intense. The security demanded of papers, punishments without trial, prohibition of meetings, threats of the authorities and other repressive acts are agitating the minds of the leaders. . . But they have been acting only constitutionally. They sent in a memorial to the Ministers in England also representing their grievances. But the authorities have not given a reply calculated to pacify the leaders, to strengthen the confidence of the people, and to remove the differences growing lamentably between the people of India and the bureaucracy. They are not adopting mild methods. On the other hand, they are only resorting to repressive measures that cause dishonour to such enlightened gentlemen as Sir Rash Behari Ghose. The people are questioning if this is all the return for the implicit obedience, self-sacrifice and courage shown by India in relation to the British Empire.

The British Empire is now passing through a great crisis. At such an unfortunate time the Indians have manifested their loyalty to the empire. . . This loyalty has its foundations in the confidence of the Indians in the love of liberty of the British people, in the promises made by the British statesmen and in the proclamations and messages of the British Sovereigns. It was this confidence that encouraged the declaration of the ideal of *swaraj* by such popular leaders as Messrs. Gokhale and Dadabhai Naoroji. It was this confidence that inspired the ideals of the Congress and the Moslem League. . . Though many events happened to shake this confidence, such Viceroys as Ripon and Hardinge and such friends of India as Sir Henry Cotton and Mr. Wedderburn fostered this confidence by their liberal-heartedness. . . Mrs. Besant and Mr. Arundale have been strengthening this very confidence. Blessed are they who nourish this confidence. If this confidence is shaken it will lead to endless misfortune, not only to India but also to the whole British Empire wherein the sun never sets. It is this fear that has overtaken the minds of all popular leaders. While, on one side, the speeches of British Ministers are encouraging this confidence the repressive acts of the bureaucracy here are creating disappointment on the other. . . The famous letter of the members of the conference that met recently in Bombay explains briefly, but boldly and clearly, the critical situation thus created in this country. . . They expressed in unmistakable terms the problem that is facing the rulers and the ruled today. The condition is critical. Remedy must be applied immediately. Otherwise unending misfortune will be the result. . . They emphatically assert that there are four things to be done. . . Unless they are done it is impossible to allay the unrest prevailing in the country. Anything done to the contrary will only fan the flame of popular discontent. Despondence will gather strength. The rulers are not unaware of the results of such despondence. It is dangerous that the rulers should place their faith in a policy of repression and oppose the wishes of the leaders. A policy of repression that has not the approval of the people has never been successful. . . Any one who has knowledge of history can understand how dangerous it is to suppose that such a

policy is most expedient, when the people are all united in their action. Sir Krishna Gupta who spent his whole life in Government service has declared that the Government is responsible if the youngmen of the country lose their faith in the policy of the existing Government. Even Sir Chandavarkar, who has been known to be a friend of the Government, pointed out that it is desirable that the Government should admit the popular leaders into their confidence and sympathise with their endeavours and that it is not safe to adopt repressive measures which create fear and discouragement in them. Even Anglo-Indian papers such as the *Times* of Bombay, the *Pioneer* of Allahabad and the *Madras Mail* have observed that the country is in a critical condition and that the rulers must change their ways.

The disease must be correctly diagnosed and the remedy applied. It is not merely useless to suppress the symptoms or apply superficial palliatives, but also dangerous as the disease will turn out serious and prove fatal. . . Repression cannot remove discontent. History tells us that it will get beneath the surface and prove dangerous. When the Rulers ignore this truth and infringe the birthrights of men by denying them freedom of speech, freedom of writing and freedom to live where they choose, what are the people to do? . . . If, in spite of the cry of the people against these repressive measures raised in hundreds of meetings and papers, Rulers do not change their policy, are the leaders to sit quietly drafting their resolutions? Is it not necessary that they should have recourse to passive resistance carried on constitutionally, to show that their disapproval of the policy of Government does issue from their hearts and not merely from their lips. . . Passive [resistance is not an ordinary weapon. It is a weapon that can be used only on rare occasions. As it is based on soul-power it cannot be easily carried on by all. . . The question of passive resistance will be taken up for consideration in the first week of October. Meanwhile it is necessary to create a concensus of opinion about it amongst the people. . . The comparative strength of the Rulers and the ruled can be determined only after the form is settled which such resistance is to assume in future. . .

100. The *Kistnapatrika*, of the 4th August, writes under this heading:— When the English Ambassador communicated to the German Prime Minister that the English were determined to enter on a war with Germany the feelings of surprise, indignation, disappointment and grief which the latter expressed were indescribable. The moment England offered her hand of protection to Belgium, Germany gave up all hopes of her militarism. But the destruction of German military greatness is not an ordinary affair. . . It was hoped that this fearful war will come to an end within six months, but we are forced to think that even Lord Kitchener's estimate of three years is not correct. . . The conflagration of war is enveloping all countries. The wider its extent the greater is the difficulty of bringing about peace. How are the conflicting interests of so many countries to be reconciled?

KISTNAPATRIKA, Masulipatam, Aug. 4th, 1917.

4th August.

The *Jaridah-i-Rozgar*, of the 4th August, writes:—Today is the 4th August 1917. The reason for the importance of this date is that it marks the anniversary of Great Britain's declaration of war on savage, barbaric, tyrannical, cruel and bloodthirsty Germany, which had already begun this worldwide sanguinary conflict.

JARIDAH-I-ROZGAR, Madras, Aug. 4th, 1917.

The 4th of August 1917.

The editor, in mentioning the dates on which the several belligerent kingdoms declared war on one another and on neutrals, observes:—"Today is the third anniversary of the war. We ardently hope that our gallant forces engaged against the enemy on different battlefields will achieve full and complete victory for our arms and that our King will be victorious over his enemies."

101. A correspondent to the *Kistnapatrika*, of the 4th August, proposes certain questions relating to the status, rights and duties of zamindars, which include:—". . . When we get *swaraj* we can spend the taxes that we pay to Government, according to the wishes of the people. Is there any possibility of the people gaining such rights at any time in regard to the taxes paid by them to the zamindars? How long

KISTNAPATRIKA, Masulipatam, Aug. 4th, 1917.

Zamindars.

are the people to continue to be in this unfortunate condition of collecting millions of their money and paying it all into the hands of these zamindars who give themselves up to indolence and self-indulgence, and waiting for months together at their gate, when they seek an interview? . . . When it is possible to confiscate the present zamindari estates, how much subsistence allowance have they to be paid, at what rates, and how long? . . . Is there any necessity for the people to be slavishly paying homage to these zamindars not in return for any benefit derived from them, not in consideration of any personal worth but of some traditionary rights possessed by them? What are the acts done by the zamindars for the good of the country, as a matter of duty?

Which are the zamins in our Andhra country? What are the amounts of the revenue received and spent by them? Are they published at any time? Have the people any right to interfere in these matters? Are there no great men who can prevent lacs and crores of people's money being drained into the stream of arbitrary expenditure in the name of zamindars?

When such an absolute autocrat as the Tsar of Russia who has been exercising his sway ever since the beginning of this world had to yield to the will of the people and lose his crown, why is it not easy that these zamins (estates) which came into being only yesterday should be wiped out of existence?"

Kistnapatrika, Masulipatam, Aug. 4th, 1917.

Letter of the Congress Committee.

102. The *Kistnapatrika*, of the 4th August, gives a Telugu version of the letter addressed by the Congress Committee, which met in Bombay on the 28th and 29th of July, to the Viceroy and the Secretary of State.

Swadeshabhimani, Mangalore, Aug. 4th, 1917.

India and the Colonies.

103. The *Swadeshabhimani*, of the 4th August, writes:—It is now universally recognised that the different nations which are held together by the ties of British citizenship should cultivate the most cordial feelings towards one another. General Smuts of South Africa has dwelt on this subject most eloquently at the recent Imperial Conference. But however broad General Smuts' views may be, our readers are not unaware of the fact that the attitude of the people of South Africa is neither liberal nor sympathetic, but is, on the other hand, one which is most provoking to the Indians. We have already stated the news that an Indian in Johannesburg met with his death because a European fellow passenger in a tram car pushed him out while the car was moving. Our readers will be eager to know what happened next. We therefore proudly announce that it led to a prosecution in which the European accused was found guilty. The judge did not know what to do. Still, he sentenced the offender to pay a fine of £50 or to suffer imprisonment for nine months in default. What supreme love of justice in the Judge! General Smuts would do well to carry his message of mutual cordiality to his own countrymen, particularly to authorities of the type of this judge instead of giving it at the Imperial Conference.

Samyad Abhyudaya, Mysore, Aug. 4th, 1917.

Swaraj.

104. In a leading article under this heading, the *Samyad Abhyudaya*, of the 4th August, after quoting a passage from the late Dadabhai's speech at the Calcutta session of the Congress in 1906, to the effect that the one remedy for the removal of the economic distress in the country and the political disabilities of the people is the attainment of *swaraj*, and proceeds as follows:—The British people have suffered enormously in order to obtain this great boon. Hundreds of thousands sacrificed their lives and all for establishing their constitutional rights. Thanks to the same British, we have now an opportunity of obtaining *swaraj* without any of those trials which they had to face on this account. We should not fail to seize this opportunity. We should put our faith in God and in our rulers, be *swadeshis* and work fearlessly for our advancement; and there is little doubt that God as well as our rulers will promote our cause.

Qaumi Report, Madras, July 28th, 1917.

Silence in Madras.

105. The *Qaumi Report*, of the 28th July, writes:—At present silence reigns supreme over Islamic Madras. Disappointment, despair, and faint-heartedness have taken possession of the workers. It is time to awake but people do not open their eyes. There is a journey ahead, but the caravan is not ready.

The college question has absolutely resolved itself into apathy, indifference, and callousness.

We were under the impression that the change would create great enthusiasm among Muhammadans and inspire the workers with renewed zeal, but alas! this expectation is being disappointed and the notion is spreading that there is no need of a college at all, and that primary and secondary education should take precedence. The recent results of the School Final Examination have converted many aspiring Muhammadans to this view; for, after the expenditure of much material and mental energy for a whole year, only twenty-one boys have been declared eligible for admission to a college! This has considerably cooled educational enthusiasm.

No one tells us who is responsible for this material and moral damage, or how long Muhammadans are likely to remain in this desolate, hopeless and difficult position. The failure of the Muhammadans at the Entrance Examination has inflicted a wound that will take long to heal. This means a stigma which our educational leaders cannot readily remove.

Students are getting discouraged and the dread of failure prevents them attempting to re-enter the arena of endeavour, but still neither guide nor sympathiser comes forward to condole with them. No politician interrogates the Government in the matter, nor does any community appear to desire to enquire why this defeat should be the fate of Mussalman students. The position of the Muhammadans, with reference to Government employ, is becoming increasingly precarious. No one understands what we should get or what we are getting.

People are celebrating the appointment of a Muhammadan as Collector and the elevation of another to the Board of Revenue.

They are elated and think that the demands of the community have now been met. But do such sops and casual measures merit our thanks?

Only the other day a report was spread that Khan Bahadur Muhammad Buzlullah Sahib Bahadur had been appointed Revenue officer to the Corporation.

At this people are expressing their grateful appreciation of the magnificent success the Muhammadans are achieving. Possibly many friends have congratulated him on his appointment, but we understand exactly the meaning of this office and the extent of its suitability.

It was not the demand of our community that some one should be appointed a permanent Revenue officer or made an acting Member. We did not clamour for any special consideration or favour. We consider it a disgrace to demand office notwithstanding our unfitness and then, in grateful acknowledgment, recite praise-poems.

We demand our dues. We ask for the rights pertaining to our great national and historic importance. We request the Government to appreciate the merits and recognise the claims of those against whose fitness and ability the community have nothing to say.

Even our local contemporary the *Madras Mail* felt impelled to write half a dozen appreciative lines regarding the appointment of Khan Bahadur Muhammad Bazlullah Sahib, and the journal *Justice*, which was founded for the sole purpose of advocating the cause of its party, eulogises him.

In the light of such clear evidence we may suppose that the Government conferred these appointments out of consideration of, and regard for, the Muhammadans. If it is so, it is a manifest error. His ability and capability were the means of his getting the post for which, perhaps, the Government considered him fit and suitable.

Although it is certainly a good thing for the Corporation, but in the opinion of the community it is not worth rejoicing over! for the community consider it disappointing as his nobility of character, ability and capacity qualify him for a far more exalted position. The community is somewhat disappointed to find that for the present, the Government is unable to go any further to meet our demands.

It is certain that it could not help itself, and for this reason we do not wish to further discuss the suitability or otherwise of this appointment. Possibly the Government may soon be able to grant the requests of the community. Sometimes the Government, in making new appointments, is confronted with untold

difficulties. What we wish to say is that people should not think that the community is really pleased with these appointments simply because a few people say so. We have before our eyes the striking examples of our brother community. How is it possible that we should refrain from making requests like theirs and be content to rely on chance happenings?

Qaumi Report, Madras, Aug. 2nd, 1917.

The amalgamation of the Congress and the Muslim League.

106. The *Qaumi Report*, of the 2nd August, writes:—The day before yesterday the Bombay Congress and League held a united conference and drafted a lengthy letter which will be submitted to Government for consideration. In that interesting but delicate document the question of self-government has been very seriously taken up, and the Government is advised to announce its policy at a very early date.

The question of local internments is also legally and constitutionally discussed and light thrown on the defence of Mrs. Besant and others.

Before expressing our views on this momentous document, we desire to ascertain how far the Muslim League represented the cause of the Muhammadans of India, whether this union and co-ordination had been approved by the community and whether or no the branches had been previously consulted. As far as our Presidency is concerned, acquaintance with the community apart, they know nothing about the Muslim papers of Madras! Presumably they know as much about the views of the Muslim League of this Presidency as Mr. Chamberlain, in their belief, knew about India!

We do not know how they can represent the All-India Muslim League when, in the matter of information they are on a par with Mr. Chamberlain or how they happened to know that in addition to the Muhammadans whose voices are united with theirs, all the others concur in their views.

The proof of the comprehensiveness of their information and the state of their real feelings is evidenced by the fact that in discussing the internment of Muhammadans they have only mentioned the names of Mr. Muhammad Ali and Mr. Shoukat Ali. No doubt these two brethren are the real sympathisers with the community and, consequently, the community is most anxious for their release. Can any one say that the condition of Hasrat Mohani is not deplorable? Does the Muslim League or the National Congress consider their internment and the difficulties experienced by them as usual and lawful? If not, and surely not, then why has the name of poor Hasrat Mohani been forgotten, and why was no reference made to Moulavi Abul Kalam and Mr. Zafat Ali and others? We are of opinion that such an indifference outrages the feelings of the community. Those who have forgotten the names of those two helpless and innocent men either erroneously or expediently while discussing the question of internment of Muhammadans, hurt the feelings of the community and take away from the importance of such feelings.

When our compatriots do not fail to remember the names of Mrs. Besant and her two associates, there is no reason why we should not recall the names of Mr. Muhammad Ali and Mr. Shoukat Ali who think and believe as we do. The Government has neither mentioned nor proved any offence against either of them and, unless a court holds that they are legally guilty of the offence, the community has the right to sympathise with them and to devise means to secure their lawful release.

III.—Legislation.

Swadesamitran, Madras, July 31st, 1917.

A Bill to amend the Madras Village Courts Act.

107. The *Swadesamitran*, of the 31st July, reproduces in Tamil the substance of a communication from Rao Bahadur K. S. Venkataramа Ayyar offering certain suggestions in regard to the provisions of this Bill for the consideration of the Government and of the Members of the Legislative Council, which appears in *New India* of the 23rd and 24th idem.

Kerala Patrika, Calicut, Aug. 4th, 1917.

The Village Courts Act Amendment Bill.

The *Kerala Patrika*, of the 4th August, also comments favourably on the Village Courts Act Amendment Bill, and hopes that it will be passed into law without any material alterations.

108. The *United Church Herald* for July 1917 reports Mr. W. T. Scudder to have written:—Though among the Christian converts from the low classes, the husband or wife lives a life of open prostitution, I have not come across any wishing to obtain a divorce. The reasons are that they are ashamed to make the matter public, are unable to go to court, and are not able to bear the expenses. Until the law relating to divorce among them is modified, the right to obtain it will remain a dead letter and greater evil may follow. . . If the Government amend the law making it easier to obtain divorce, I am sure open life of sin will disappear and Christian purity will be established.

Divorce among Christians.

United Church Herald, Madras, July 1917.

IV.—Native States.

109. The *Andhrapatrika*, of the 1st August, refers to an order of the Mysore Government in which they expressed the opinion that the best means to spread a knowledge of natural sciences among the people in the State of Mysore is for those who are experts in them to give lectures to the people in Canarese so as as to be easily understood by them. It then remarks that Mysore is developing in every way by leaps and bounds.

Mysore.

Andhrapatrika, Madras, August 1st, 1917.

110. The *Andhrapatrika*, of the 2nd August, writes under this heading:—It is the native states that have heroically protected and developed the literature of the Hindus. Had it not been for the greatness and expansion of the Kingdom of Vijianagram, it is doubtful if Telugu literature could have been adorned by such classical works as *Manucharitra* and *Vasucharitra*. . . Even to-day, the native states are a prop to Indian civilisation. If one wishes to see ancient institutions, he has to go to native states. The troops of native states have saved the Suez Canal, protected traffic between England and India, and arrested German advance in the French theatre. . . In many States the Arms Act, which is a canker of valours and enterprise, does not exist. Again, native states afford scope for the exercise of the talents of the Indians, for in filling up high appointments they encourage Indians only. Sir T. Madhava Rao and such other personages, who could only have been Deputy Collectors under the British Government, were ministers in native states and administered the country with success and distinction The native chiefs who maintained the traditions of the Indians and saved the ancient civilisation of India from decay, undoubtedly deserve the everlasting gratitude of the Indians.

The native chiefs are introducing modern reforms into their territories. Free elementary education has been introduced into many States. The Maharaja of Mysore and the Nizam have undertaken to encourage the vernaculars. In certain States the executive and judicial functions have been separated. Only the native chiefs are working for social advancement. . . It may be guessed that when the time comes for the grant of self-government to India, the native chiefs also will change their administration accordingly and help to advance mankind.

The Native States.

Andhrapatrika, Madras, Aug. 2nd, 1917.

111. In commenting favourably on the Travancore Budget for the year 1093 M.E., the *Malayali*, of the 4th August, also congratulates the Diwan on the sound condition of the finances of the State, and draws attention to the necessity of reorganising the Forest Department, the policy in respect of the sale of timber being taken special exception to.

The Travancore Budget.

Malayali, Quilon, Aug. 4th, 1917.

The *Dharma Poshini*, of the 5th August, also comments favourably on the Travancore Budget for 1093 M.E.

Dharma Poshini, Quilon, Aug. 5th, 1917.

Errata.

Report No. 30.

Page 2046, paragraph 56, line 3, *read* "traffic" *for* "traffice."
" 2049 " 63 (2), line 5, *read* "know nothing" *for* "no nothing."
" 2039 " 26, line 4, *insert* "the" *before* "credulous."
" 2044 " 50, " 6, *substitute* "Shia" *for* "Shiah."

Issued, 14th August 1917.]

CONFIDENTIAL. **No. 33 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 18th August 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(a) *Police.*

1. *New India*, of the 15th August, writes:—"We publish elsewhere the important and illuminating communication which the Hon'ble Mr. V. K. Ramanuja Achariyar has addressed to the press and the public and which speaks for itself as to the relentless policy of repression which the agents of the administration are determined to pursue against all those who are identified with the perfectly peaceful propaganda of Home Rule. . . . We cannot believe that the District Magistrate of Tanjore, whose approval has been obtained or the District Superintendent of Police, Tanjore, who has illegally refused a license, can ever believe that their friend and fellow-citizen, the Hon'ble Mr. Ramanuja Achariyar, could ever head a procession which is likely to cause or lead to a breach of the peace and the circumstances leave the public no possible alternative but to conclude that the authorities are determined to sweep out of sight anything that savours of Home Rule, Mrs. Besant, *swadeshi* and *mirabile dicta* of the Theosophical Society. Government have thus left Kumbakōnam Home Rulers no other alternative but to treat the order as absolutely illegal and to adopt all constitutional means they possess to render it absolutely nugatory."

The Tanjore police and Home Rule processions.

New India, Madras, Aug. 15th, 1917.

Writing on this subject [in a leader on Passive Resistance, published under (*k*) *General*], the *Hindu*, of the 15th August, observes: "The communication from the Hon'ble Rao Bahadur V. K. Ramanuja Achariyar, which we publish elsewhere, is a clear instance of Police high-handedness and obstruction. The Police Superintendent has exceeded, it seems to us, the limits of his duty and authority, and has by his arbitrary action furnished a case in which passive resistance would be perfectly justifiable. . . . It appears to us a wanton official misdemeanor that in the case of a person of the position and antecedents of the Hon'ble Rao Bahadur V. K. Ramanuja Achariyar, who is a retired Government servant after holding high office, is a Member of the Legislative Council, and is Chairman of the Municipality of Kumbakonam, one of the largest towns in Southern India, a police officer should forbid him to conduct a procession in respect of the varied purposes mentioned in his notice all of which are of an entirely innocuous character."

Hindu, Madras, Aug. 15th, 1917.

(e) *Local and Municipal.*

2. In a leader under the heading, "Poverty of Thought or Force of Habit," *Justice*, of the 13th August, observes:—"Rao Bahadur T. Vijayaraghava Achariyar, ex-Revenue Officer of the Madras Corporation, has been appointed to act as President of that body during the time that the permanent President Mr. J. C. Molony is on leave. Before the acting appointment was made, we pointed out in these columns the extreme inadvisability of appointing a Deputy Collector to act as President of the Corporation. . . . In spite of the objection we raised, the Madras Government have thought fit to appoint Mr. Vijayaraghava Achariyar as acting President. Governments in India think that they would lose prestige if they listen to outside criticism however just and modify their action in deference to such criticism. On the present occasion the prestige of the Madras Government has been maintained. That supreme object having been attained, we now want to appeal to their sweet reasonableness and point out to them that the step they have now taken is detrimental to the best interests of the Madras Corporation and the rate-payers of the city; and, in doing so, we will not take them very far back but will only take them as far as May last. . . . The Government Order No. 767 M., referred to above is dated 2nd May 1917, that is full one month after the close of the official year and the

The Acting President, Madras Corporation.

Justice, Madras, Aug. 13th, 1917.

Executive of the Corporation was not able even with a month at their disposal to correct the wrong figures supplied to Government. . . We can understand a difference of 40 or 50 thousand rupees between the Revised Estimate and the actuals, but a difference of six lakhs and odd shows either unpardonable carelessness or hopeless ignorance in the officer who prepared the revised estimate. And the officer who prepared this revised estimate was Mr. Vijayaraghava Achariyar, the present acting President. The Madras Government have made themselves ridiculous by acting on that revised estimate, and after that experience to place that very same officer as President of the Corporation is extremely thoughtless. . . In the present case can the Government conscientiously say that the author of the revised estimates for 1916-17 is really the best fitted man to occupy the position of President of the Madras Corporation? If they cannot conscientiously say that he is the best man that they can supply, then we venture to think that the Government are not discharging their duties to the Madras Corporation to the best of their powers. The municipal administration of the Madras Government has been consistently bad. We did not expect much from the civilian administrators as, generally speaking, they are out of sympathy with the development of local self-government. The Indian members of the Executive Council to whose immediate charge local self-government in the Madras Presidency is entrusted have one and all been men without practical experience of local self-government, and so nothing very much was to be expected from them either. We must confess that we did expect a good deal from Lord Pentland who as Secretary of State for Scotland—the most progressive of the four countries constituting the United Kingdom—was expected to be conversant with all that is progressive and good in local self-government. We are very much disappointed with Lord Pentland's direction of local and municipal bodies in this Presidency. The present appointment of an acting President of the Madras Corporation is the last straw that breaks the camel's back. If Lord Pentland considers that the author of the revised estimate for 1916-17 which sent the Madras Government on a wild goose chase is fit to be President of the Corporation of Madras, it is quite evident that either he has forgotten all that he has learned in Great Britain about municipal bodies, or that he does not take sufficient interest in the welfare of the Madras Corporation. . . We thoroughly disapprove of the appointment of a financial bungler as President of the Madras Corporation and must hold His Excellency Lord Pentland responsible for a good deal of the financial muddles of the Madras Corporation."

(*k*) *General.*

West Coast Spectator, Calicut, Aug. 9th, 1917.

An Indian Commonwealth.

3. In concluding a leader on this subject, the *West Coast Spectator*, of the 9th August, says:—"There is nothing wrong, indeed it is patriotic, in looking forward to the day when an Indian Commonwealth would stand with England four-square against the world, proof against traitor within and foe without. In fact, it is to this end we must work, but without the will to do this work obviously it is foolish to hug the ideal. It is for this reason we have no sympathy for the Home Rule clique who while creating the loudest noise do absolutely nothing to prepare the ground, perhaps leaving it to the Government. Our friends would put the cart before the horse; they would first get Home Rule and then work up. There is no wonder then the propaganda has not made any material progress, though its protagonists might say to the contrary. We are fearfully tired of the gibberish and vapid nonsense constantly ejected, and unless the task of national uplift is commenced in right earnest, giving berth to all wild, or empty talk, we are afraid the goal before us would recede further the greater we pursue it. This simple truth seems not yet to have been realised and unless it is realised the outlook must for ever remain gloomy. If the conditions are fulfilled, self-government will come to us of its own accord without anybody making themselves martyrs of the cause."

Non-Brahman, Madras, Aug. 12th, 1917.

Government servants and the Madras internments.

4. The *Non-Brahman*, for the week ending 12th August, has the following:—"One fails to understand a Judge of the High Court presiding and a District Munsif welcoming the delegates to the Theosophical Federation held

at Chingleput last week, and lustily cheering references made to Mrs. Besant when she is under internment as per orders of His Excellency the Governor in Council. Is not this conduct belittling the doings of the Government, if not defying it, though the conduct of those was as mad as the conduct of the Madras Provincial Congress Committee that elected the interned *trio* as Vice-Presidents of the Committee, Madras, or for the matter of that India is being converted into a Bedlam, but the consolation is that a microscopic section cannot succeed in making India or any portion a mad house and their efforts will only melt like salt in the ocean."

5 *New India*, of the 13th August, remarks:—"It is essential that we should begin to clarify and define our ideas on the subject of passive resistance. We have tried for more than half a century to turn the attention of our rulers to the deplorable conditions in our country and to make them understand the necessity for certain radical changes in our political constitution as offering the sole remedies for their removal. Our appeals and petitions have been contemptuously ignored. After the beginning of the present great war, our demands became more pressing and incessant, first through the awakening of our national consciousness and, secondly, because the seriousness of our situation necessitated an immediate choice between freedom and bondage. This seriousness has apparently been recognised by the authorities in that they have felt called upon to deliberately and consciously embark upon a campaign of repression intended to stifle our cries and thus keep secure for themselves the comfortable position of masters of our land. We then felt it necessary to protest against this policy and show them its utter incompatibility with the principles for which Great Britain has been professedly and reputedly-standing. . . Anything which tends to shake the belief of the people in the superhuman wisdom of our rulers is a dangerous and improper method of carrying on the agitation and can be described, in the words of our late Secretary of State, as a persistent attempt at bringing the Government into discredit. . . The time has become more than ripe in our opinion for resort to a more tangible and concrete form of resistance to unwarranted encroachments on our liberty. After mature deliberation, the foremost leaders of our country have arrived at the decision that the hour has struck when the country should enter into this phase of the struggle. We consider it, therefore, the duty of every patriotic citizen to come forward to take his share in this fight for the liberty of our motherland. . . . We believe that in fighting against injustice, it is the God in us who really fights and nothing can stand against His might. Appealing to His justice and secure in His strength, let us wager our all for the sake of our country's Freedom, with undaunted confidence and undisturbed serenity; for, to the righteous, 'succour is at hand and victory is nigh'."

Passive resistance.

NEW INDIA, Madras, Aug. 13th, 1917.

The *West Coast Spectator*, of the 14th August, writes:—"The Madras Home Rule League has decided to inaugurate the passive resistance movement, after a plethora of perfervid eloquence and 'braggart utterances'. Verily they are going forward with a vengeance. We hope the passive resisters will resign all honorary offices in a body. Sir S. Subrahmanya Ayyar, we hope, will set the example resigning his knighthood and pension. We will then say that the movement is not a pretentious sham. Mere tom-foolery will not bake the pie."

WEST COAST SPECTATOR, Calicut, Aug. 14th, 1917.

Writing on this subject, the *Hindu*, of the 15th August, says:—"Notwithstanding the gibes which the movement for passive resistance has elicited from Anglo-Indian quarters and from even some Indian sources which ought to know better, we have good grounds to believe that it is spreading far and wide in the country. We do not see any signs of the Government taking a calm and sober view of the situation, and withdrawing the sternly repressive policy which is afoot throughout the country, to repress constitutional political agitation. . . If the Government would turn a deaf ear to well-founded representations of the people, they must carry on the administration of the country without the willing co-operation of the bulk of the community. It is not good for either the Government or the people that the feeling of estrangement which has been created by the repressive policy should be allowed to grow and develop."

HINDU, Madras, Aug. 15th, 1917.

Indian Patriot, Madras, Aug. 15th, 1917.

The *Indian Patriot*, of the 15th August, states:—"It is thought that to prosecute passive resistance is an easy affair, because passive resistance has succeeded in South Africa; but passive resistance in India will be a far different matter from what it was in South Africa where the Indians were a comparatively small and cohesive body, united by a sense their common grievance which consisted in the denial of the elementary rights of citizenship. . . . Among the South African Indians there was no division and there was no conflict of interests in order to keep them disunited. But the position in India is quite different. . . . The first question that will put us to the test is how many of the Indian members of the Legislative Council will be prepared to resign today if passive resistance is adopted as a practical policy, and if some of them resign their seats, will there not be a large number of others to take their places? The same question may be asked in regard to other public bodies in which Indians are permitted to participate, and how many of our countrymen will be prepared to give up Government service with their emoluments and privileges? In our opinion, it is useless to talk of passive resistance as a practical measure unless we are perfectly united in our aims. . . . If the members of the Madras Legislative Council resolve in a body to resign, which we consider to be an impossibility, does anybody imagine that the Council will be left empty? . . . Viewed in that light, passive resistance has not much scope in India. The non-Brahman movement in Madras, which is emphasising a disagreeable division among our people, is the most convincing proof of the impossibility of passive resistance. Will all classes of Hindus and all classes of Muhammadans and Christians combine against Government with a common determination? What motive is there for them to so combine? If any section of Hindus as a body withdraw from all association with Government, will Muhammadans and Christians follow the same policy? If not, it is like the man who cuts his nose that will spite his face.

"Besides, passive resistance will tend to demonstrate the hopeless disunion among the people and the Congress, which has been striving for so many years to unite the people, ought to be the last to be responsible for a policy of demonstrating disunion. . . It is impossible for us to achieve union in India as Mr. Gandhi did in South Africa. He was able to lead a united body of men suffering from a common grievance, the most intolerable that any civilised community can be subjected to."

Justice, Madras, Aug. 16th, 1917.

Justice, of the 16th August, observes:—"It is some time since we heard of the impending advent of passive resistance in India. It has not yet arrived. But, according to our Home Rule friends, things are tending towards that All-India movement. Apparently the three stages of post internment procedure are protests, processions and passive resistance. We have had quite enough of the first two. The third stage is a 'pleasure deferred'. . . . One must know what passive resistance is before one decides to become a passive resister. But the Madras Committee has decided to adopt passive resistance of a certain form, and after arriving at this decision, have appointed a sub-committee to formulate and report on the practical steps by which effect may be given to the resolution. This reminds us of the story of what the comrade of a sentry who had challenged a passer by and who was explaining matters to him said 'shoot him first Jim and then talk to him'. . . Apparently the individual who is asked to obey an order is to be the authority to judge what is unconstitutional and what is not. The idea is distinctly good, that in a free State every individual should have absolute discretion to decide as to what orders passed by the executive authority in the State he or she will obey. If a citizen finds it rather inconvenient to obey an order he may forthwith declare that order unconstitutional and decline to obey the order. . . This discretionary power of the citizen we may say is more urgently called for with regard to the payment of taxes, and if Mr. Kasturiranga Ayyangar can manage to secure for the citizens of Madras this highest privilege of a free citizen he will undoubtedly deserve a statue on the Marina for which we shall gladly contribute our mite. . . We venture to predict that if passive resistance is ever carried out in Madras to the extent of bringing the passive resisters within the pale of the law, none with the possible exception of the solitary Bombay importation included in the committee of nine will be found

within the ranks of the passive resisters. That is our main objection to the passive resistance propaganda in Madras. The so-called leaders will sit in a committee room and recommend the adoption of a policy of passive resistance, and some young fools, who have more enthusiasm than discretion, will carry out the recommendations of this grand committee and go to jail. The members of the committee will write leading articles in newspapers and make speeches at public meetings, but the people who will have to go to jail will be a few misguided young enthusiasts. . . When the leaders who advocate passive resistance in Madras have first taken the consequences of that policy before anybody else suffers from it, we shall begin to believe in the sincerity of the professions of the Home Rulers. We hope that the Government will not be bluffed by the brag and bounce of the Madras Home Rulers."

Mrs. Besant's health.

6. *New India*, of the 13th August, writes:—"We understand that having come to know of the serious breakdown of her health at Ootacamund, the Government have enquired of Mrs. Besant if she would choose another place of residence for herself. We also understand that Mrs. Besant has, in consequence, expressed her willingness to change her place to Coimbatore as soon as she was able to travel and she could get a house there. . . Those who have seen Mrs. Besant in Ootacamund and noted her condition, feel however, that a mere change of residence will not make any real difference to her health. What she is suffering from is the mental agony of injustice and the forcible prevention of her own personal participation in the work that to her is as dear as life. . . The physical surrounding may make a temporary difference, but that cannot be lasting. If the period of internment is protracted for any length of time we feel sure that there will be serious consequences. We call upon the Government seriously to give consideration to these facts and take steps immediately for the cancellation of the orders of internment."

NEW INDIA, Madras, Aug. 13th, 1917.

Lord Islington on Indian reforms

7. *Justice*, of the 14th August, states:—"Lord Islington's speech at Oxford on the Indian Reforms has, as was to be expected, been sharply criticised. . . Of course our Brahman friends will consider that the extension of the electoral franchise on a communal basis 'will spell disaster and should be stoutly resisted'. It certainly will spell disaster to their cherished hopes of re-establishing Brahmanical supremacy on the Varnashrama Dharma basis. We have no doubt that they will 'stoutly resist' these proposals. But the other people in India whom the British Government have emancipated from Brahmanical rule must be very big fools indeed if they again consent to put their necks under the yoke. We guess that they can offer a little bit of stout resistance too. We will have to wait and see as to which will be the stouter. . . The people of India have been under British Government, for a hundred and fifty years; but most of that time they were not learning any system of self-government but were trying to settle down into a peaceful condition from a chaotic mess in which the British found them. They have had local self-government only since 1884, and they have had the system of Legislative Councils worth the name only from 1893, and with this short experience when they make a bold proposal that the whole administration of India should be handed over to them it is only political wisdom to suggest that they should first take over a part of the vast machinery and try their hands at working that part. When details of this proposal are worked out, it will be quite possible to pick out certain services which may safely be entrusted to the management of the Legislative Councils, of course out of assigned revenues, otherwise our enthusiastic Home Rulers would swallow up all the available revenue for the services under their management and leave the others to starve. That is the only possible way in which the reforms can be conceded. So far as the Presidency of Madras is concerned, we should say that a good beginning can be made by handing over to popular control such departments as for instance, education, local self-government, sanitation, co-operative credit and so on. We do not for one moment say that these wise reforms will satisfy the howling Home Rulers; but then does any practical politician dream of satisfying the aspirations of Home Rulers? They want Home Rule immediately after the war is over, and if that demand is conceded it will only be inviting a fresh outbreak of hostilities,

JUSTICE, Madras, Aug. 14th, 1917.

for we are sure that the men who have fought for the British Empire and shed their blood in the battlefields of three continents are not going tamely to submit themselves to be put under the heels of the armchair politicians in India who worship Mrs. Besant and dream of the re-establishment of the old post-Vedic days. We are glad to see the statement of the *Amrita Bazaar Patrika* that the reforms as outlined by Lord Islington will excite no enthusiasm in India. That is a blessing. For, if our contemporary the *Amrita Bazaar Patrika* gets enthusiastic over anything, we may be pretty sure that 'that way madness lies'."

Hindu, Madras, Aug. 16th, 1917.

New India security forfeited.

8. The *Hindu*, of the 16th August, states:—"The Madras Government have added another to the list of repressive measures in the order of forfeiture of the security amount of Rs. 2,000 which has been served against Mr. P. K. Telang, the keeper of the *New India* Press, for having published the articles in *New India* which are specified in the order. . . As we remarked yesterday there is no sign whatever of the Madras Government endeavouring to take a calm and sober situation of the present political condition in India. On the other hand, coercive measures tending to curtail the liberties of the people and showing want of confidence in their accredited leaders are of frequent occurrence. The internments of Mrs. Besant and her co-workers have already caused deep resentment and indignation in the public mind, and it is two months today since the ill-advised and unjust measure was taken, and it is singularly inopportune that this day, when public meetings of protest in respect of it are held in all parts of this city and the presidency, the feelings of the people should be further inflamed by the announcement of the forfeiture of the security of *New India*. . . While we must greatly deplore the lack of wisdom which characterises the action of the authorities in such matters, we perceive gratifying signs that the leaders of the people are everywhere proving themselves equal to the situation, and the national cause will not be allowed to languish and suffer."

Indian Patriot, Madras, Aug. 16th, 1917.

Indians in South Africa.

9. The *Indian Patriot*, of the 16th August, remarks:—"While Indian soldiers wounded in the war are not allowed the European portion of tram-cars in South Africa—a sad but sure sign that there is no change in the angle of vision yet—the same old hatred of the Indian trader continues. The talk of high ideals and disgust at Prussian aggrandisement evidently are no characteristics of the Boer who is going on merrily with his domestic campaign against the Indian trader. The story is a sickening demonstration of human selfishness."

Indian Patriot, Madras, Aug. 16th, 1917.

The Ceylon passport and quarantine system.

10. Writing under the heading "The Ceylon Scandal," the *Indian Patriot*, of the 16th August, observes:—"To ask poor people to fill up forms, to provide themselves with photographs and wait at the door of high officials before they can get a passport to cross the channel was certainly harsh; it was, we do not hesitate to describe it, meaningless oppression. We are glad that it has been abolished; we look forward with hope to hear that the quarantine restrictions are abolished too. Mr. Theagaraja has pointed out how the Government of Ceylon has been systematically ignoring serious complaints against its officers of corruption; and yet because a doctor in Madras granted a questionable certificate the Ceylon Government was overpowered with righteous moral indignation which resulted in a concession—medical certificate—being withdrawn. What about these exposures of the Ceylon Government? What about this doctor refusing to grant medical certificates to second-class passengers unless they purchased first-class tickets? What about the compulsion about servants being forced to travel second class? Does travelling first and second class act against contagious diseases? The revelations about corruption must make even a Turkish official blush. And yet the Government of Ceylon could pass for a sage, shocked because a doctor gave a worthless certificate and, therefore, insisting that the very systems of granting medical certificates shall cease. We wish the Government would do something to protect its prestige against such queer handling by the Government of Ceylon."

VERNACULAR PAPERS.

I.—Foreign Politics.

11. In summarising the events of the war during the year 1916–17 and in briefly describing the present situation, the *Dravida Patrika*, of the 8th August, observes:—When we consider these events, none of our expectations at the beginning of the last year have been realised. There have of course been several successes and reverses in the course of the year, but the strength of the army, the financial condition and the storage of provisions, which are the essentials for a war, continue to be the same. Though we may not be justified in saying that we fought for a year in vain, yet there is not sufficient reason for us to state that the war has resulted in any appreciable gain either to the Allies or to the enemies last year.

The war.

Dravida Patrika, Madras, Aug. 8th, 1917.

The *Mahavikatadutan*, of the 11th August, writes:—It is now three years since the war began and yet there is no way to see its end. Even if Germany should come forward with proposals of peace, there is no use in concluding the peace hastily. She may, in consideration of her present difficulties and loss, now offer peace, but retrieving her position after some time begin the war again.

The war.

Mahavikatadutan, Madras, Aug. 11th, 1917.

The *Hindu Nesan*, of the 11th August, makes the following observations on this subject:—When we consider the course of events and the mighty efforts put forth by the countries concerned in the war and the peculiar troubles that occur at the several fronts, we are lead to think that this war will not come to an end unless one of the parties take a decisive action. The telegrams received every day give us only an idea of the situation at the various fronts, but give us no insight into the real course of the war.

Mr. Churchil has often said that the English Navy should not only be on the defensive, but also take the offensive, and that only then the war would come to a decisive end. There is considerable difference between taking the offensive by land and taking the offensive by sea. It is easy to transport huge guns by land and it is also possible to mount them on strong masonry platforms thereon, while it is difficult to take them to the ships and construct strong platforms therein for mounting these guns. And even if we should mount them with great difficulty and proceed against the enemies, it will not be possible for us to know the nature of the guns used by them in defence. Further, it will be necessary also to observe that the season is the proper one and is free from mist or rain. If the enemies are to be routed in the naval warfare, their battleships have to be dragged partly from their hiding places, and partly from the naval base where they are properly guarded, and it is not an easy thing to do so. It is, therefore, essential that the ministers should deeply consider this matter before they adopt the suggestion of Mr. Churchil. The British Admiralty estimate that the German navy will come out after she has met with defeat on the land. Therefore, if the army is strengthened and the enemies are routed, their navy will be forced to come out and it will not then be possible for it to be in concealment.

Hindu Nesan, Madras, Aug. 11th, 1917.

The *Desabhimani*, of the 12th August, says:—Austria is fighting for prestige. Without being involved in internal quarrels, if Russia should fight as hitherto, Austria would have been by this time reduced to a miserable condition. Our Allies are recovering their lost positions, but the German submarine outrage passes all bounds. The Allies are of course endeavouring to put an end to it, and they may soon succeed.

The war.

Desabhimani, Guntur, Aug. 12th, 1917.

The *Andhraprakasika*, of the 13th August, says:—We regret to say that the war situation still gives anxiety, which is due to Russian revolution. . . In the western theatre, the Allies, and in the eastern, the enemy, are gaining successes. The situation in Russia is a source of trouble to the Allies, while that

Andhraprakasika, Madras, Aug. 13th, 1917.

in Germany is a source of trouble to the enemy. The Russian retreat in the eastern theatre is a source of fear, while the endeavours of the people of Germany to put an end to the rule of the Kaiser, at the instigation of the Crown Prince of Germany, are a source of encouragement. . . The new Russian Government are trying under the able guidance of Kerensky, to quell anarchy, dispel cowardice, rout the enemy and maintain the honour of the Allies.

ANDHRAPATRIKA, Madras, Aug. 14th, 1917.

The *Andhrapatrika*, of the 14th August, says in its leader on the subject of war:—It is the object of the enemy to march forth from Czarnowitz and separate the armies of Russia and Roumania. The Germans wish to appropriate for themselves the grain lying between the Sireth and Odyssa. . . Although the situation in the eastern theatre is not very encouraging, the force of the enemy's offensive has reduced, owing to the fact that the Russian armies are in a proper condition, and to the fact that the Germans are being killed in large numbers . . In the western theatre the English and the French armies are meeting with successes. . . In that (western) theatre, the prowess of the Germans has been curbed. In the eastern theatre the Russian armies can again show their power. From all this, the signs of the victory of the Allies are evident. . . . When the whole world has plunged into war against Germany, there is no doubt about the defeat of the enemy.

DESAMATA, Rajahmundry, Aug. 8th, 1917.

The war.

While giving a passing review of the course of the past three years' war, the *Desamata*, of the 8th August, observes:—The operations of the third year of the war have been so far favourable to the Allies only. But we have to turn our attention first to the great confusion in Russia. If the endeavours of the Russian minister prove successful, Russia will manifest her prowess ere long. If not, the treachery of the Russians will not only be a source of great anxiety to the Allies, but will also postpone victory for some time longer. If the Russians had behaved treacherously at a previous stage of the war, we must have doubted the victory of the Allies. As America, which is prosperous in every way, has now joined the Allies, there is no fear even if the Russians prove unfaithful. Victory may be slow but it will certainly come. At present, the prowess of the Germans has not yet been curbed. The new German minister says that if peace cannot be concluded on the terms he proposes, war must be continued. The Germans are still hanging about France. . . . They did some harm to the Allies by their submarines and were the cause of the rise in the prices of foodstuffs in England. When the Germans found that that was of little consequence, they began to raid England with their æroplanes with a view to threaten them and cause confusion. But these acts, instead of threatening England, have helped to move the English to greater indignation and created greater warmth about the war. . . On the whole, there are indications that if the Allies go on fighting with zeal, they will gain the victory in a year.

KISTNAPATRIKA, Masulipatam, Aug. 11th, 1917.

The war.

The *Kistnapatrika*, of the 11th August, writes:—The Russian revolution is more and more assuming the form of a tumult. . . Mr. Kerensky has now chosen ministers who are favourable to him. The unrest in the country may hereafter subside. But the advance of the enemy does not appear to stop. On account of the pressure of the Germans, the Russians are obliged to evacuate Bukovina and Galicia. It may be surmised that the Germans are trying to break the Russian line and proceed to Odessa which is an important port on the Black Sea. Unless new army is trained properly in Russia, she cannot be of help to the Allies. A Russian warrior declared that if the new Russian army had to be trained, officers should go to Russia from France and England for giving the recruits the necessary training.

SWADESHABHIMANI, Mangalore, Aug. 11th, 1917.

The war.

Referring to the prayers in all parts of the empire for the success of the Allies in connection with the third anniversary of the war, the *Swadeshabhimani*, of the 11th August, gives a summary of the message of His Majesty the King-Emperor on this occasion and thereupon remarks that though the Kaiser's address to his subjects on this same occasion is full of swaggering, all military experts are agreed that the German socialists who are against the continuance of the war are becoming more and more powerful and that the Kaiser's hopes of success are, therefore, bound to be shattered.

12. The *Andhraprakasika*, of the 10th August, writes as follows:—Most people may not know that four German submarines had entered the Atlantic Ocean and one the Indian Ocean and caused disturbance. As it was the order of the Government that no one should speak about them, only news about their mischief was now and then heard of. Even this mischief was not known to have been caused by them. We may judge, from Dr. Macnamara's speech made in the House of Commons, that these submarines were completely destroyed. We are glad to announce that our shipping merchants who were anxious, day and night, on account of the enemy's submarines may in future carry on their trade without any anxiety.

ANDHRAPRAKASIKA, Madras, Aug. 10th, 1917.

The submarine outrage.

13. The *Andhraprakasika*, of the 10th August, writes:—The Food Control Committee in England have ruled that in future bread should be sold at 9 *d.* a loaf. Merchants who infringe this order and sell bread at a higher rate are punished. . . The price of bread has doubled. People cannot but put up with some such disadvantages during war time.

ANDHRAPRAKASIKA, Madras, Aug. 10th, 1917.

Bread famine at an end.

14. In an article commenting on a book by Doctor Shrein (?) on Christianity, the *Sampad Abhyudaya*, of the 13th August, remarks:—We were all under the delusion hitherto that the civilization of Europe was an ideal type of civilization. The astounding iniquities which we see committed in the course of the present war have served to destroy the belief that the western nations were superior to us in point of morality.

SAMPAD ABHYUDAYA, Mysore, Aug. 13th, 1917.

Christianity and the war.

15. The *Sampad Abhyudaya*, of the 13th August, writes:—Russia forms more than half of Europe. Its population is nearly a third of the population of Europe. It is sad to see that, despite these advantages, the Russians are retreating from the eastern theatre in panic. We are told that they have retreated to the extent of 60 miles in the course of ten days, that the Germans are forcing them back and that everywhere they dread the approach of the Germans. In point of strength and build the Russian soldiers are in no way inferior to the German. It is regrettable that they should nevertheless find themselves panic striken and weak. We trust that the efforts of the British and the French to instil fresh strength and energy into them will prove successful.

SAMPAD ABHYUDAYA, Mysore, Aug. 13th, 1917.

The condition of Russia.

16. The *Mukhbir-i-Dakhan*, of the 8th August, referring in a lengthy leader to the completion of the third year of the war writes:—"When we look back over the past three years, we see clearly that Britain has not failed in her object, but is gradually succeeding in those aims for the attainment of which she undertook to expend her blood and treasure. We hope before the end of this year she will compel Germany to make peace. Great Britain's persistence in the pursuit of her lofty aims and her fortitude and the countless losses and hardships, she has suffered during these three years, have added to her greatness and power."

MUKHBIR-I-DAKHAN, Madras, Aug. 8th, 1917.

The fourth anniversary of the war.

II.—HOME ADMINISTRATION.

(*a*) *Police.*

17. The *Andhraprakasika*, of the 10th August, writes that Mr. Green, a Sergeant of the Calicut police, was fined Rs. 5 for assaulting a clerk of Messrs. Best & Co. of that place and remarks that, since a police officer should not behave so, a severe punishment would have been better to serve as a deterrant.

ANDHRAPRAKASIKA, Madras, Aug. 10th, 1917.

A Police Sergeant punished.

(*b*) *Courts.*

18. Referring to question raised by a vakil of the Madras High Court on the 8th August, in connection with a case before their Lordships the Chief Justice and Mr. Justice Kumaraswami Sastriyar, about the power of the Governor-General to appoint a temporary Judge of the Madras High Court for a period exceeding two years and the discussion that then ensued, the *Hindu Nesan*, of the 10th idem, observes that it is clear from this that there are some defects even in the regulations relating to the appointment of temporary additional Judges.

HINDU NESAN, Madras, Aug. 10th, 1917.

Power of appointment of temporary Judges.

ANDHRAPATRIKA, Madras, Aug. 10th, 1917.

The Trichinopoly riot.

19. The *Andhrapatrika*, of the 10th August, has a Telugu version of the letter of a Trichinopoly correspondent, published in *New India*, of the 7th August, regarding the transfer of the sepoy riot case to the file of the Sub-Collector of Karur. The paper is at a loss to know the grounds on which the transfer was made from the court of an Indian Magistrate to that of a European Magistrate.

KERALA PATRIKA, Calicut, Aug. 11th, 1917.

The Additional Sub-Court of Calicut.

20. Referring to the difference of opinion in Malabar as to the location of the Additional Sub-Court of Calicut, the *Kerala Patrika*, of the 11th August, points out that to suit the convenience of the litigant public it would be better, if the court in question be located at Tirur, and hopes that this matter will receive the attention of the authorities concerned.

(*d*) *Education.*

KALIYUGA-VARTAMANI, Madras, July 14th, 1917.

Free and compulsory primary education.

21. The *Kaliyugavartamani*, of the 14th July, reproduces the comments of the *Swadesamitran*, of the 30th idem on this subject which are abstracted in paragraph 31 of Report No. 31 of 1917.

VAISYAMITRAN, Devakotai, July 30th, 1917.

The Rajkumar College, Madras.

22. Referring to the proposal to establish a College for the sons and relations of the zamindars in this Presidency, the *Vaisya-mitran*, of the 30th July, makes almost the same observations as the *Hindu Nesan* and the *Swadesamitran* of Madras of the 25th idem on this subject abstracted in paragraph 26 of report No. 31 of 1917, and concludes with the remark that the Government and the zamindars will consider well before taking any further action in the matter.

DRAVIDAN, Madras, Aug. 8th, 1917.

A special meeting of the Senate.

23. The *Dravidan*, of the 8th August, publishes in Tamil an abstract of the views expressed by the *Justice* in its leader of the 6th idem on "Indian Universities under Home Rule."

DRAVIDA PATRIKA, Madras, Aug. 8th, 1917.

The study of history.

24. The *Dravida Patrika*, of the 8th August, writes:—Indeed 99 per cent of our people do not know the history of our country. Even the few that have learnt English are reading the histories of this country written by foreigners, which contain many mistakes. This study too has now gone down. The authorities of the Educational Department consider that a knowledge of the history of our country is not very essential to our youngsters. Many of our students have studied well the histories of England, Greece and Rome, and they know much about Napolean, Wellington and Alexander but very little of the heroes of our country like Arjuna, Sivaji and Ranjit Singh. Many of our people are of opinion that our ancestors were far inferior to us in intellect and that they were timid persons. All this is due to their ignorance of the history of our country and the absence of interest in this matter on the part of the Government. We have several grievances in connection with this subject. Firstly, we have no proper history at present. Those written by foreigners contain several additions and omissions, and this is indeed natural when the history of the country is written by a foreigner. Therefore, professors amongst us who have attainments in history should, on the basis of the ancient histories, write anew the history of our country. Further, we must urge the Government to introduce the study of history as a compulsory subject in our colleges and schools. The patriots of our country should, in several ways, endeavour to create in our people a great desire for the study of history. The more our people take to this study, the more patriotic will they grow and the greater will be the progress of our country.

The same paper publishes, from the pen of a correspondent, an article on patriotism, in which the writer remarks in almost the same strain about the histories of this country, which are written by foreigners, and insists upon the necessity for a correct history being written anew by true Indians and for the introduction of the study of this history as a compulsory subject in schools.

DRAVIDAN, Madras, Aug. 9th, 1917.

The Educational Conference at Simla.

25. Adverting to the nomination of four persons to represent this Presidency in the Educational Conference, to be held at Simla on the 20th and 21st August 1917, and referring to the statement said to have been made by

Rao Bahadur K. Seshu Ayyar at a public meeting held two years ago in the Māyavaram High School, that great harm would result by making the study of vernaculars compulsory in this Presidency, the *Dravidan*, of the 9th idem, makes the following observations:—The four delegates that proceed from this Presidency to Simla represent all the courses of instruction that have been prescribed in the various schools here. Two of these are Brahmans. Perhaps, in the opinion of the Government it is not possible to find even one from among the non-Brahmans. . . . Such a lover of the vernaculars as Mr. K. Seshu Ayyar is proceeding to Simla as the representative of the Educational authorities! If the Brahmans can have relations and others who can plead in their behalf in different places, what is it that is not possible for them?

Considering the present position of the non-Brahmans, we have often, through the medium of this paper, requested the Madras Government to further their interests, whenever the opportunity occurred. as these are the only persons that can truly serve the Government. The action of the Government in still having confidence in the Brahmans, who are indeed working with the idea that the English rulers should quit India, and thus subjecting themselves to various troubles, is like setting the fox to keep the geese.

Could not the Government find out any persons possessing the required qualifications to go to Simla among the Christians, Muhammadans and others in this Presidency? Why not they select one from among the Brahmans, if necessary, and nominate the other from among the other classes? We are not in the least satisfied with the Brahman delegates who are to proceed to Simla to discuss matters relating to education. The action of the Government in selecting them is indeed a foolish one.

Students and politics.

26. The *Swadesamitran*, of the 9th August, reproduces in Tamil the gist of a lecture delivered by Lord Stafford Northcote, an ex-Secretary of State for India, before the students of the St. Andrew's University as its Rector, and referring to certain observations then made by him, that it was not his intention to abate the true interest that students have in political matters but that he should commend such a spirit in them, that this spirit, even though liable to errors, would maintain the true aspect of a free Government and that, if the youths of the country did not take an active part in political life, it was like the seasons of the year divested of the spring, writes as follows:—All are aware of the orders issued by the several Provincial Governments of this country that students should not breathe in the political atmosphere. It is but necessary to refer at this juncture to the above statement made by an ex-Secretary of State for India. In the light of this statement, we are at a loss to know what the reply would be of those who contend that students should not take part in politics.

SWADESAMITRAN, Madras, Aug. 9th, 1917.

English in Secondary schools.

27. The *Dravidan*, of the 10th August, reproduces in Tamil an abstract of the leader on the same subject appearing in *Justice* of the 9th idem.

DRAVIDAN, Madras, Aug. 10th, 1917.

The Calcutta University.

28. The Calcutta correspondent to the *Andhrapatrika*, of the 10th August, hears that the B.Sc. students under the Calcutta University will be compelled to study English literature, which they had not to study hitherto. He compares this subject to a demon thrust upon the students and remarks that the Calcutta University appears to be taking a retrograde step.

ANDHRAPATRIKA, Madras, Aug. 10th, 1917.

(e) *Local and Municipal.*

The Corporation of Madras.

29. A correspondent of the *Dravidan*, of the 4th August, dwells at length upon the hardships caused to the people, especially the poorer classes, on account of the removal of a number of public taps and the admixture of filtered and unfiltered water now supplied to the city and prays that the Corporation should take steps to supply only filtered water to the people as before and to re-open the public taps and allow a free flow of water in those that are now closed. He invites the special attention of the Corporation to the fact that there are no house-connections

DRAVIDAN, Madras, Aug. 4th, 1917.

whatever in Nagamani Sarang street, Komaliswaranpet, and even the one public tap recently opened in that street has been closed for the last three or four months which has resulted in no little inconvenience to the people in that street and suggests that the Corporation should see that the public tap is kept open always.

Hindu Nesan, Madras, Aug. 9th, 1917.

Elected Presidents of District Boards.

30. The *Hindu Nesan*, of the 9th August, writes:—The Presidents of all the District Boards in the Madras Presidency are indeed officials. It is the Collector of the district concerned that holds this office. It has throughout been the opinion of the Government that non-officials would not be fit for it. We are at a loss to know as to how the duties of the President of a District Board could not be managed by a non-official. No other special qualifications are necessary for this office than the physical capacity to tour round the district and the desire to learn things personally. The Government, however, are obstinate in thinking that these qualifications could be possessed by District Collectors alone and not by others. While this is the state of affairs in this Presidency, it is quite different in Bengal. We do not understand how a system that suits Bengal cannot suit this Presidency. Why not the experiment tried in Bengal of placing the District Boards under the management of elected Presidents, be tried here also? Have the non-officials who have been tried in this Presidency as Vice-Presidents of District Boards, proved themselves to be incomepetent to hold that office? No. They have, on the other hand, established beyond doubt their capacity to discharge the duties of that office creditably While this is the case, we do not see why the Government should be afraid to try non-officials as Presidents of District Boards. We cannot attribute the tardiness of the Government in this matter to any other reason than their fear that the influence of the District Collectors, who are Civilians, would thereby be affected to a small extent. It is, indeed, strange to think that when persons, who have had no touch whatever with official matters, can hold the office of a Member of the Executive Council satisfactorily with the Civilian members thereof, they cannot conduct themselves successfully as Presidents of District Boards.

Andhraprakasika, Madras, Aug. 11th, 1917.

Rao Bahadur P. Thiaygaraya Chetti.

31. Referring to the election of Rao Bahadur P. Thiyagaraya Chetti as Municipal Commissioner after a long interval, the *Andhraprakasika*, of the 11th August, says:—The very mention of the name of Mr. Chetti is annoying to some people. There is room to suspect that this may be the reason for the delay in the publication of his election. We pray that the Hon'ble the Diwan Bahadur P. Rajagopala Achariyar will not give room for any such misapprehension.

Manorama, Calicut, Aug. 10th, 1917.

Presidents of local boards.

32. The *Manorama*, of the 10th August, rejoices at the decision of the Bengal Government to permit the appointment by election of a non-official as President of a District Board, as an experimental measure, which the Madras Government will do well to follow, though, according to a previous statement of the Hon'ble Diwan Bahadur Rajagopala Achariyar's, it would seem that the Madras Government considered it derogatory to copy the Acts of other Provincial Governments, points out that there can be no loss of prestige in doing so, when the Acts to be followed are good in themselves, and that, if they cannot intimate the Bengal Government in this respect, there can be no objection to their taking action under the Local Boards Act of 1881, which all local governments should have done long ago, and observes that it is to be hoped that the Government will even now realise the necessity of introducing this small reform, which is the first step in self-government in all parts of the country.

Qaumi Report, Madras, Aug. 9th, 1917.

A Muhammadan Revenue officer, Khan Bahadur Muhammad Bazlulla Sahib Bahadur, B.A.

33. *Qaumi Report*, of the 9th August, writes:—The appointment of Khan Bahadur Muhammad Bazlulla Sahib Bahadur, B.A., as Revenue officer to the Corporation was published in yesterday's Gazette. This is really a very happy choice.

We have often drawn attention to his ability, efficiency, and influence. The community thinks so much of his position among

his co-religionists that only recently there was a demonstration which had for its object the obtaining of a permanent place for him in view of the great advantage the community and the Government would derive from his retention in Madras. It affords us much pleasure to find that the desire expressed by public demonstration and through the medium of these columns has been fulfilled.

We consider the appointment an absolutely ordinary one in view of his ability and fitness and at the same time we deplore the fact that revenue figures will compel him to reject the learned writing and forensic logic of which he is so skilful an exponent. Nevertheless it is regarded as a stepping stone to future advancement and we are sure he will soon be placed where he can find a suitable scope for his great intellectual gifts.

In conclusion the Editor hopes that after Mr. Bazlullah has rendered the services immediately required of him by the Corporation or when the first opportunity occurs, the Government will give him an appointment consistent with his claims and the demands of the community.

34. The *Jaridah-i-Rozgar*, of the 10th August, writes :—At present the health of the city of Madras seems to be anything but good. It, therefore, behoves the public to exercise the utmost care and caution in order to safeguard their health. Cholera is prevalent in certain quarters of the city, and from the Corporation report it appears that fifteen persons died of this disease last week.

Public health in Madras

Jaridah-i-Rozgar, Madras, Aug. 10th, 1917.

On referring to the mortality report we find the death-rate for the last two months exceeded that for the corresponding period for the last twelve years! The only reason, that can be assigned for this, is that the public do not pay the slightest attention to the laws of health; while their indifference to the need for domestic cleanliness is phenomental! The amazing part of it is, if a case of cholera occur, no one is informed of the fact with the inevitable result that the whole family gets it. There is, however, something still more amazing. Should the officers of the Health Department obtain information on the subject and proceed to the house to destroy the cholera germs and to disinfect the place they are hoodwinked and told that death was due to other causes.

We consider that this rise in death-rate is due to the very injurious effect of filtered mixed with unfiltered water. It is true that warning was given by the Health Department that water should be boiled before being used, but what can be expected from a public that care little about their health ?

Now that certain new appointments and transfers have been made in the Corporation, it is hoped that new measures, having for their object the improvement of public health, will be taken up, and that steps will be taken to ameliorate the distressing condition of the people.

(*j*) *Salt and Abkāri.*

35. The *Liva-ul-Islam*, of the 2nd August, echoes the sentiments of the *Swadesamitran*, of the 26th ultimo on this subject, which are abstracted in paragraph 43 of Report No. 31 of 1917.

Rise in the price of salt.

Liva-ul-Islam, Madras, Aug. 2nd, 1917.

The *Vannikulamitran*, for August, reproduces the comments of the *Lokopakari*, of the 30th ultimo, on the same subject abstracted in the same paragraph of the above report.

Vannikulamitran, Madras, August, 1917.

(*k*) *General.*

36. The *Vannikulamitran*, for August, reproduces an article on this subject published by the *Swadesamitran* of the 28th ultimo and abstracted in paragraph 61 of Report No. 31 of 1917.

The Johannesburg tram-car tragedy.

Vannikulamitran, Madras, August 1917.

37. The *Dravidabhimani*, of the 3rd August, reproduces an article on this subject from the *Lokopakari* of Madras, of the 30th ultimo, which is abstracted in paragraph 66 of Report No. 31 of 1917.

The Home Rule flag.

Dravidabhimani, Salem, Aug. 3rd, 1917.

VAISYAMITRAN, Devakottai, July 23rd, 1917.

The new Secretary of State for India.

38. In reproducing some of the comments of the *Swadesamitran* and the *Hindu Nesan*, of the 19th July, abstracted in paragraph 65 of Report No. 30 of 1917, the *Vaisyamitran*, of the 23rd July, welcomes the appointment of Mr. Montagu as the Secretary of State for India, observing that he has indeed accepted this office in the best interests of this country.

VAISYAMITRAN, Devakottai, July 23rd, 1917.

Reforms in the Indian constitution.

39. The *Vaisyamitran*, of the 23rd July, writes:—The Government of India are saying that they are going to introduce certain reforms. When we consider the manner in which the bureaucracy act at present and their want of confidence in the people, it cannot be said that the object of the people would be realised. At the present juncture when the whole world is striving hard for liberty, it does not appear why the authorities have not changed their views in the case of India alone. The bureaucracy are fully aware of the help rendered by our brethren and sisters, in co-operation with the westerns, in this great war, and yet they do not show even the least sympathy towards them, but are finding fault with them. It is stated that the Indians should not grow excited. The Indian leaders are indeed conducting themselves with great patience. When we consider the statement made in the House of Commons by Mr. Montagu from his experience of the Indians which he has gained during his short tour round this country, that the Government of India should conduct themselves in such a way that they will be responsible to the Indians, his liberal views about Indian reforms and other matters relating to India become clear. It is also stated that certain schemes of reforms are being prepared in the office of the Secretary of State for India and that they would be published shortly. We should with perseverance endeavour, by peaceful means, to obtain the necessary privileges from the Government themselves.

UNITED CHURCH HERALD, Nagercoil, August, 1917.

The internment of Mrs. Besant and her two colleagues.

40. The *United Church Herald*, for August, writes on this subject as follows:—Mrs. Besant was causing an agitation in this country, especially among the students for the acquisition of Home Rule and was advocating the adoption of any policy whatever in this matter. There is no doubt that the Indians will be granted Home Rule when they become fit for it. Mrs. Besant has by the eloquence of her speeches drawn the college students to her side and made them even neglect their studies. So, her internment, which precludes her from continuing her mischievous acts, has given satisfaction to all disinterested patriots who have always the interest of India at heart.

DRAVIDA PATRIKA, Madras, Aug. 8th, 1917.

Indian aspirations.

41. The *Dravida Patrika*, of the 8th August, writes:—This great Indian country is gaining novel features and there are many reasons for the same. The Minto-Morley reforms of 1909 were the first to give the Indians some responsibility in the administration of the country, and this was considered by them as the first step for the attainment of self-government. The war having then broken out, the loyalty and the administrative responsibility of the Indians and their co-operation with the Government became apparent, and these manifested the progress and patriotism of the Indians and their enthusiasm in matters of public interest. They are grateful to the Government for the grant of several rights intended for their advancement under the British rule, and a deep feeling has now gained ground in their hearts that they should acquire Home Rule under the benign British Government. This feeling is indeed the outcome of the English administration. This good feeling has now manifested itself in various ways. The ideals urged by the Congress, the administrative rights sought by the members of the Imperial Legislative Council, the organizations that are formed and the public meetings that are held in this country with the object of acquiring Home Rule—all these are signs indicative of this feeling. It is indeed an indiscreet act to try to suppress this feeling, and it betokens sound administration to see that the aspirations of the people are fulfilled. Some may forget this and consider that they can, by the adoption of repressive measures, suppress this popular feeling. We have not as yet heard of anything being achieved in the history of the world, as the result of

repressive measures. Hence the people of this country grew excited, and the excitement caused in the Presidencies of Bengal and Bombay and in the Punjab illustrates the truth of this statement. It is indeed necessary that the authorities should realise this truth. The prestige of the English in this country is greatly valued and the people here will not see to its being affected in the least. Those who, by their acts or by persuasion attempt to do anything to the contrary, be they Indians or Englishmen, should indeed be deemed to be seditionists.

It will not be in keeping with the facts recorded in the history of the world to say that Indians should be given administrative rights only after all of them have been reformed. Have countries which are now in an eminent position advanced only after the people therein were reformed? What was the condition of the Russians some time back? Have they become fit for freedom only after all of them were reformed? Has not Japan, which was in a very low condition 40 years ago, become within a short time one of the great powers of the world? One important lesson has to be learnt from this. That is, the grant of self-government subject to the British supremacy as, in Canada, Australia, etc., is the best means for training countries like India in the methods of Home Rule. Such a grant would increase the administrative responsibility of the Indians and make them more united and energetic than before.

42. The *Liva-ul-Islam*, of the 9th August, reproduces an article on caste differences contributed by a correspondent to the *Dravidan*, of the 30th ultimo, which is abstracted in the fifth paragraph on page 2102 of Report No. 31 of 1917.

LIVA-UL-ISLAM, Madras, Aug. 9th, 1917.

The Brahmans and Non-Brahmans.

The *Dravidan*, of the 9th August, says:—Even now the officials say that nothing can be done without the help of Brahmans. They appoint only Brahmans to responsible offices. The administrators of this country have thus failed to maintain impartiality in distributing offices among Brahmans and non-Brahmans in proportion to their respective population. The condition of our people in offices continue without any improvement. The Government, subject to the influence of Brahmans, treat our people with a stepmotherly affection. We must invite their attention to this. When the English came here and established their rule in this country, it was indeed our people that joined them and rendered them the necessary help. Even now it will be clear that it is our people that rally to the support of the Government and oppose the Home Rule propagandists who are reviling the Government and are trying to shake its foundation and wrest it from the rulers. If the Government would only consider these things well and come forward to treat our people with kindness, some of the differences between the Brahmans and ourselves will cease to be in the course of a few days.

DRAVIDAN, Madras, Aug. 9th, 1917.

The Brahmans and Non-Brahmans.

A correspondent of the *Tamilian*, of the 8th August dwells at length upon the way in which the *Tamilian* has been week after week taking the cudgels against the Aryans (Brahmans) for their having trodden down and teased, in very many ways, the Dravidians (Non-Brahmans) and hailing the starting of the *Dravidan* as another advocate of the Non-Brahman cause, describes it as searching for the Brahmans wherever they are and delivering severe attacks on them in the following strain: Where are the Aryans who cheated the Dravidians and made them their slaves? Where are the lazy people who claimed everything for themselves and quietly consumed it? Where are the *Mléchás* who fraudulently deceived the Dravidians into believing that they (the Brahmans) were of a higher caste having emanated from the face of Brahma? Where are the low caste people who, under the guise of sacrifices, roasted and ate cattle, horses and snakes? Where are those people who declared that the sin of cohabiting with the wife of a preceptor could be expiated by presenting cows to the Brahmans? Where are the different classes of people who have written many unnatural stories called *Puranas*? Where are the Brahmans who have deceived the Dravidians and, converting temples into choultries, have been quietly eating of them? Where are the base ones who presented hot

TAMILIAN, Madras, Aug. 8th, 1917.

bricks, covering them by a wet cloth, as oblations to the diety? Where are the traitors who have fraudulently sold a very small quantity of saffron and sacred ashes for a rupee?

SWADESAMITRAN AND HINDU NESAN, Madras, Aug. 10th, 1917.

A meeting of the Home Rule League in Madras.

43. The *Swadesamitran* and the *Hindu Nesan*, of the 10th August, publish in Tamil the proceedings of a public meeting held in the Gokhale Hall under the auspices of the Madras Home Rule League on the 9th idem to welcome Mrs. Sivakamu Ammal and Messrs. Deobhanker and Shiva Rao who have come to Madras to work for Home Rule. The proceedings appear in extenso in the *Hindu* of the same date.

SWADESAMITRAN, Madras, Aug. 10th, 1917.

A meeting of the Madras Home Rule League.

Adverting to the proceedings of the public meeting held on the 9th August under the auspices of the Home Rule League, Madras, to welcome Mrs. Sivakamu Ammal and Messrs. Deobhanker and Shiva Rao, who have come from Bombay to work for Home Rule, the *Swadesamitran*, of the 10th idem, writes as follows:—All should ponder over the views given out by Dr. S. Subrahmanya Ayyar in his introductory speech. The time has come nigh for the authorities to realise how the feelings of the people change with the times, to consider their responsibility deeply and to act with great foresight. As the two great organisations, viz., the Congress and the Muslim League, are going to meet at Allahabad in October next to decide the expediency of adopting the method of passive resistance, the authorities will do well to realise the trend of the times and rectify in the meanwhile the blunder they have committed. If really they have a mind to do so, Sir Subrahmanya Ayyar has suggested the procedure to be adopted by them. It is not possible to describe the excitement caused in the minds of those present at the meeting when they heard Sir Subrahmanya Ayyar read the letter written to him by the mother of Muhammad Ali and Shaukat Ali who have been under internment for the last 27 months. That letter is indeed a sufficient proof of the new feeling that has arisen in India. We firmly believe that the bureaucracy too will be profited by a perusal of the letter. The British were at no time of pressure found wanting in statesmanship. Will it therefore be wrong on the part of those who have known the excellence of the British rule to expect that such policy as is compatible with the present condition of India will be adopted at this juncture?

ANDHRAPATRIKA, Madras, Aug. 10th, 1917.

A meeting of the Madras Home Rule League.

The *Andhrapatrika*, of the 10th August, while reporting the proceedings of the meeting, reports Sir S. Subrahmanya Ayyar to have said as follows:—We must adopt passive resistance to show that the people will not be terrified merely because the authorities resort to greater and greater repressive measures. What is the use of such unwise orders as the one prohibiting students attending political meetings, when there was no objection to publish in this country papers like the judgment of Lord Shaw? There is no other means of allaying the present indignation of the people than to cancel the annulments. If Mrs. Besant is not released, it is doubtful if she will regain her health. So if we are negligent in any the slightest degree in getting her released, we will be committing a great sin. . . The paper reports Khan Bahadur Safdar Hussain Sahib to have said that if the actions of Mrs. Besant were unlawful, the internments were non-religious.

VAISYAMITRAN, Devakota, July 30th, 1917.

Swadeshism.

44. The *Vaisyamitran*, of the 30th July, writes:—The word *swadeshism* had its origin from the Indian National Congress. This elegant word first impressed itself on the minds of the true sons of mother Bharata and began to spread throughout the country at the time of the partition of Bengal during the Viceroyalty of Lord Curzon. This doctrine of *swadeshism* was approved even by the Indian National Congress during its session of 1906 under the presidency of the late Mr. Dadabhai Naoroji. From that day it is clear that the *swadeshi* spirit has found favour with the people of India. The agitation was indeed somewhat strong in the beginning. An Indian Industrial Exhibition was also held in conjunction with the Indian National Congress. The bureaucrats, who wanted to suppress this feeling, obstructed its growth by stating that sedition was to be found in *swadeshism*. Eminent Judges

were of opinion that the propagation of *swadeshi* feeling could not be considered to be seditious. Yet, as there are neither industrial colleges nor facilities for the improvement of mechanical industries, the Indian industries have not progressed. Though the bureaucrats are fully aware that the spread of the *swadeshi* feeling is no sedition, yet, on account of the love of their country, they make themselves bold to characterise it as seditious. Since the internment of Mrs. Besant and her colleagues, the *swadeshi* spirit has grown somewhat strong in Southern India; and in the protest meetings held in different places in connection with these internments lectures are delivered on *swadeshism*, and *swadeshi* stores are opened. The bureaucrats are prohibiting lectures on *swadeshism* at certain places considering them to be seditious. This is not in the least desirable. How can it be seditious to say, or to take a vow, that the articles produced by Indian industries should be purchased? In olden days all the necessaries of life could be had without going in for foreign articles, while at present machine-made yarns, dyes and lace required for weaving fine cloths should be had only from foreign countries. It cannot be said that there is no admixture of foreign articles in those that are now said to be *swadeshi* ones. Pure *swadeshism* will be possible only when we attain *swaraj*. It is indeed a noble thing to expect that even the Indians, who are under the same ruler, should advance and acquire equal rights like the colonists without thinking that there is an admixture of sedition in the words *Vande Mataram*— which means I bow to mother *Bharata*—*swadeshism* and Home Rule Leagues, in the demand for Home Rule and in the lectures which are delivered to the people in connection with these.

"The Bombay Trio."

45. Adverting to the assurance said to have been given by Messrs. Deobhanker and Shiva Rao at the meeting held in Bombay before they left for Madras to serve on the staff of *New India*, that they would conduct that paper more vigorously and adopt the method of passive resistance and thereby resist the orders of the Madras Government in case the latter should come forward to punish them for their fortitude in the conduct of that paper, and to the statement made by Mr. Horniman on the same occasion that, if the Madras Government should punish the Indians from Bombay working in Madras, two men or even a hundred, if necessary, for every such individual would be sent to Madras and made to adopt the method of passive resistance, the *Dravidan*, of the 8th August, writes:—The method of passive resistance is least suited to this country. It has just now raised its head. It may be compared to a dire contagious disease and, unless rooted out in the very beginning, it will spread rapidly and is certain to create great trouble. The adoption of this policy was found to be indispensable in the days of Mr. Gandhi in South Africa. We are not indentured coolies like the Indians therein Who has prevented us from travelling freely in tram-cars, railway carriages and steamers? Has any poll-tax been levied on the Indians under the British rule? Are we living outside the city with our wives and children? The Home Rulers first spoke of Home Rule. A few days hence they raised a cry for *swadeshism* and gathered together in different places and spoke of it. Some of them then hid themselves in a corner, some were turned out of this Presidency and the others are now trying to introduce the adoption of passive resistance in this province and threatening us and the Government thereby. The vain boast of those Home Rulers should therefore be immediately checked by the Government. We do not know what action Lord Pentland proposes to take in this matter from Ootacamund. We consider that it would be highly desirable to prevent the "Bombay Trio" and others of their stamp from entering this Presidency.

DRAVIDAN, Madras, Aug. 8th, 1917.

"The Bombay Trio."

Adverting to the proceedings of the public meeting held in Madras to welcome Mrs. Sivakamu Ammal and Messrs. Deobanker and Shiva Rao who have come from Bombay to work for Home Rule, and describing the same as a new scene of the Home Rule Drama, the *Dravidan*, of the 11th August, makes the following observations:—These three were accorded welcome, and many made eloquent speeches on the occasion. The cymbal was sounded so that the Drama might begin! The Madras Brahmans will be behind the scenes and push only others to risk the danger! If these *lose*, they will run! If these succeed, the profit is only theirs! "Be first at the feast and last at the fight" is indeed true of these Brahmans.

DRAVIDAN, Madras, Aug. 11th, 1917.

SWADESAMITRAN, Madras, Aug. 9th, 1917.

Grant of titles.

46. Referring to the statement made by Lord Selborne in the House of Lords to the effect that titles are sometimes unjustifiably conferred and that the reasons for the grant of these titles should be made known, the *Swadesamitran*, of the 9th August, observes :—We trust that the authorities and the people here would ponder over the suggestion made by Lord Selborne that the Prime Minister should assure the King-Emperor that the recommendations for the grant of titles are not made in consideration of any financial help rendered by or expected from any person. No one will take exception to the grant of titles to the persons who deserve them. But it is only when something transpires contrary to expectations, that the people begin to entertain suspicions.

SWADESAMITRAN, Madras, Aug. 9th, 1917.

Traffic at the Madras Harbour.

47. The *Swadesamitran*, of the 9th August, observes :—A new source of income has been introduced by the Harbour authorities in Madras, and this has gained the approval of the Government in April last. That source will indeed cause hardship and disgust to the ordinary people. The friends or others who desire to receive or send off third-class passengers alighting from or embarking on the steamers in the port have to pay a fee of 4 annas per head to secure admission into the harbour. Some aspects of this new tax have to be noticed. Though this tax has been levied on the score of inadequacy of revenue, why should it be imposed only in the case of those who desire to receive or send off third-class passengers ? Why has it not been imposed in the case of the first- and second- class passengers also ? Proper reasons should be adduced for this. Many are aware that the third-class passengers are treated differently whether in the railway or steamer journey. It should be noted in this connection that mostly the third-class passengers are poor Indians and that the first- and second- class passengers are non-Indians. It is essential to see that, before introducing a new source of income, unnecessary complaints and troubles are not caused thereby.

HINDU NESAN, Madras, Aug. 8th, 1917.

The present political situation.

48. In the course of an article on this subject contributed by a correspondent to the *Hindu Nesan* of the 9th August, the following observations occur :—We cannot definitely understand with what intention and for what reasons the Government have interned Mrs. Besant. There are grounds for believing that the Secretary of State for India would have now at least realised whether it was possible to suppress the Home Rule agitation although it was possible to gag Mrs. Besant. I firmly believe that at least Mr. Montagu will carefully consider the present agitation in India, and the unanimous complaint of the great Indian leaders, and do the needful in the matter so as not to allow any further development of the present unrest. If the Government will only consider a little as to the reason why, when condemning the externment order issued against Mr. K. R. Karandikar, Mr. Horniman stated that, in case an internment order was unjustifiably issued against him, he was not prepared to obey the same, there is not the slightest doubt that they would cancel the orders issued and the proceedings taken by them. The absence in England of proper means to truly represent the events that take place here, is not in keeping with the present time. Therefore, if, as proposed by the Congress, several representatives are elected and sent to England as quickly as possible, they will be able to impress the real state of affairs on the minds of the English statesmen who are known for their democratic views. Such an action would induce them to have these orders cancelled at once. There is no use in vainly representing our grievances through the press and in holding protest meetings for the purpose in various places. We trust, therefore, that the Congress leaders will meet together and decide the course of action to be adopted at the present juncture.

Again as regards the selection of the President of the Congress for this year, Sir S. Subrahmanya Ayyar has, in every letter written by him, stated that no useful purpose would be gained by electing any other than Mrs. Besant. The more the Government dislike her acts, the greater is our duty to praise the same.

ANDHRAPATRIKA, Madras, Aug. 11th, 1917.

Political situation reviewed : Ideals must win.

The *Andhrapatrika*, of the 11th August, contains in English under this heading a telegraphic summary of a speech delivered in Bengali by Sir Rabindranath Tagore, in which occurs the following :—The people of this

country must comprehend before they could be free that they were absolutely their own masters and as such they would attain the desired end The Government officials in India could never succeed in stifling a just cause by the weapon of internment and repression. It was absurd for them to say after 150 years' rule in this country that Bengal would not feel for Madras just when British people were laying down their lives for Belgium and France. There was no truth in the argument advanced on behalf of the Government that the people of this country must go through all stages of political education in order to be a self-governing nation. The Parliament of Britain at the present day was the revolution of a system which had run its course through numberless blunders. The procedure for preserving prestige at the cost of sense of justice inherent in British people would be fatal to the British administration in India.

DESAMATA, Rajahmundry, Aug. 8th, 1917.

The present political situation.

The *Desamata*, of the 8th August, says in its leader:—Ever since Lord Sydenham wrote his article under the heading "Danger in India," the rulers have been following a repressive policy. They obstructed all constitutional agitation of the Indians to obtain their birthright of self-government. Considering the struggle for independence going on in other countries, Mrs. Besant availed herself of the opportunity and started an agitation for Home Rule for India. Her speeches and her writings inspired in the minds of the Indians a profound desire for Home Rule. The Indians had already been aware of the way in which the Government regarded the desires of the people. They also knew that Lord Morley's administrative reforms were not of any advantage to India. The seed of the desire for self-government had thus already sprouted in the Indian heart, and an ivdividual was wanted who could help its growth, and make that desire known to the outside world. Such an individual was found in Mrs. Besant, who read the Indian heart and accordingly started the Home Rule movement. This movement is not for complete Home Rule. Even moderates have expressed their approval of, and sympathy with, the movement and have set about to work in connection with it. But the Government have not only expressed themselves against the movement, but also put repressive measures into force by interning Mrs. Besant, Mr. Wadia and Mr. Arundale. . . The Madras Government have driven Mr. Karandikar out of the Madras Presidency. . . The authorities have stopped the proposed Calcutta protest meeting. . . These are examples of the repressive policy pursued by the Government. We consider it unjust that the Government should violate the natural rights of man and show a hostile attitude to the Home Rule movement, and pray that they will reconsider the matter and do justice.

KISTNAPATRIKA, Masulipatam, Aug. 11th, 1917.

Political agitation.

A correspondent to the *Kistnapatrika*, of the 11th August, making observations on the past work of the Congress, writes:—. . . The congressmen, instead of attempting to do anything practical for the benefit of the people with self-help, have been satisfied with adopting resolutions containing prayers and returning to their own duties. For doing this work they sent lacks of rupees to England. They laboured under the misapprehension that merely with this, England would give up her own gain and give us rights and liberties.

For the reason that the Government did not grant their prayers in the matter annulling the partition of Bengal, the Bengalis led political agitation into new paths, and commenced the four movements: the *swaraj* movement, the *swadeshi* movement, the boycotting of foreign goods, and national education. Since 1905, they began to make earnest attempts for achieving their end. . . In order to damp the enthusiasm of our youths the Government then secured the co-operation of some of the Congress leaders and deported some others. The people of Bengal and their leaders were gratified with the annulment of the partition of Bengal and they grew indifferent to the said movements. From the year 1908 to 1915 the Congress was managed by those who were called moderates and prolonged a lifeless existence. . . The prospect of post-war reforms in the empire has awakened us also, and Mrs. Annie Besant employed her wonderful capacity for practical work and her unparallelled powers of speech and, in 1916, had the All-India National Congress convened at Lucknow, by bringing together all the Hindu and the Muhammadan leaders. In that meeting all our leaders

proposed such reforms in the present system of political administration as are conducive to the securing of popular liberties. . . . Mrs. Besant strongly urged in her *New India* that the same reforms must be introduced soon into the system of political administration and for doing so the Government subjected her and her coworkers to the punishment of internment. But this agitation has spread throughout the country and is growing amongst the people by the agency of Home Rule Leagues and newspapers. And our Government not being able to stop this by means of trials in courts and punishments under the existing laws are interning our leaders one after another on the plea of the safety of the country. Though our agitation is constitutional, the bureaucracy in India condemn it for fear that it may succeed and convince the people of England, and that thereby the power of the Indian bureaucracy may go down. According to laws, there is nothing wrong in the agitation. The executive departments in all the provinces are making these efforts in order to induce us to receive whatever the Government gives after the war and keep quiet. . . From these facts it is clear that the resolutions made in the form of prayers all these thirty years were useless and that unless we employ a weapon which is not opposed to law, our complaints cannot be heard by the British democracy. This weapon is called passive resistance. There are many ways by which we may resist the Government. How it should begin and how it should be adapted to changing conditions will be considered by our leaders who will all meet in September. If we all unanimously act up to their advice, there is no doubt that we will get real rights in the administration of the country. Until then, we cannot help adopting passive resistance. Methods of passive resistance must change gradually. They must begin with preventing the buying of foreign goods, particularly articles manufactured in England, and refraining from going to English shops; then must follow the resigning of honorary offices, and boycotting persons who seek them, i.e., dissuading people from seeking membership in Legislative Councils, Municipal Councils and Local Boards, and places of Honorary Magistrates, Deputy Collectors and Bench Magistrates. Such means we may adopt only for expressing our disapproval of the action of Government.

If passive resistance is to work successfully, we must make a political institution, complete in itself, spread throughout the country. Our leaders must tour through the whole country, collect money and establish a permanent fund, appoint agents for each taluk on a salary of Rs. 50 per mensem, and send them to every village not only to form political leagues there but also to watch how they discharge their duties. Members of such leagues must explain to the villagers all the causes of their troubles. They must enlighten them on such matters as the large salaries paid to foreigners in offices, our industrial, financial, political, and social condition compared with that of the people in other countries, and the results of the movement carried on till now. By doing so we will be able to make it known to the Government, without breaking the law, that political affairs cannot be managed without the co-operation of the people. . . If the said leaders are able to collect a thousandth part of the amount contributed by people to the war in the shape of gifts or loans why would not the Parliament, which may be said to be the mother of all democratic institutions, treat us as her equals. So long as our leaders do not gird up their loins and go to work, our wishes cannot be realised.

Swadesamitran, Madras, Aug. 10th, 1917.

Indians and the promises made by British statesmen.

49. Anent the statement made by the *Amrita Bazar Patrika*, while writing on the present political situation and the repressive measures adopted by the bureaucrats, that the assurances given by the British Government to the people of India in the Charter Act of 1833, the Queen's Proclamation of 1858 and the Minto-Morley reforms, have indeed all ended in a great disappointment, the *Swadesamitran*, of the 10th August, writes :—We have had any number of promises and declarations from responsible statesmen from the very beginning regarding the progress of India. The Indians, too, have given expression to their aspirations many a time. But when we consider whether these promises and declarations have been given effect to, or whether our aspirations have been fulfilled, we would only grow dispirited without having any cause for satisfaction. It will not suffice

for the British people to merely proclaim that their object is indeed to grant Home Rule to India. It may take several centuries nay—even several *yugas*—to carry out that object. The British people should declare that they would grant Home Rule to the Indians within a specified time, that, as a first step in this direction, they would introduce extensive reforms in the administration of the country, and that they would thereby accept the responsibility of training the Indians in self-government, and act accordingly. As far as we see, this is the only course whereby satisfaction can be given to the Indians.

The Lord Bishop of Calcutta on Home Rule.

50. Adverting to the statement made by the Lord Bishop of Calcutta that the aim of the British rule in India should be such as to give the Indians opportunities of self-development according to their natural bent that with this object in view the aim of the rulers must be to train the Indians in self-government, and that to turn away from this and pray for the success of liberty would be hypocrisy before God, the *Hindu Nesan*, of the 10th August, writes.—While speaking recently on the subject of the acquisition of Home Rule by the Indians, the Lord Bishop of Bombay expressed his opinion that the Indians were making an unnecessary agitation in the matter. But the views given out by the Lord Bishop of Calcutta on the same subject are highly encouraging to those that desire to have Home Rule. Indeed there are a few here and there who speak in support of the Home Rule ideal of the Indians.

HINDU NESAN, Madras, Aug. 10th, 1917.

The Lord Bishop of Calcutta.

The *Andhrapatrika*, of the 10th August, observes with disappointment in a leaderette that the Anglo-Indian papers are reproving the Lord Bishop of Calcutta for saying that it would be well to grant self-government to India.

ANDHRAPATRIKA, Madras, Aug. 10th, 1917.

The Registration department.

51. Adverting to the report on the working of the Registration department in this Presidency for the three years ending with 1916, the *Swadesamitran*, of the 10th August, writes:—Every one knows that the documents presented for registration, if registered, are mostly returned only a week after the date of presentation. We need not say, however, that several documents are returned even on the very day of registration. We have to notice here that the number of documents so returned are found to be on the increase during the period. It would give relief to the people to hear that proper attention is paid in the matter of prompt delivery of documents after registration.

SWADESAMITRAN, Madras, Aug. 10th, 1917.

Our readers are aware that there is a loud cry that the pay of the clerks in the Registration department is very low and that the Secretary of State for India has issued orders for increasing the scale of pay of these clerks Full effect has not, however, been given to the proposals for increasing this scale of pay. The minimum pay of the clerks was raised from Rs. 14 to Rs. 20, but much improvement has not been made in the scale of salaries over Rs. 20. This is due to the financial pressure caused by the war. Need we, therefore, say that there will be several clerks who will be grievously feeling the disappointment caused by the delay in introducing the revised scale of pay?

The report on the administration of the Registration department.

In commenting upon the recent triennial report on the administration of the Registration department, the *Kerala Sanchari*, of the 15th August, remarks:—As it is found from the report that there is a large saving for Government from this department, it would be inadvisable on their part to cause any delay in opening new Sub-Registry offices in such numbers as are necessary to meet the convenience of the people. It would also be a great relief to the hard-worked clerks of this department, if in these days when the prices of foodstuffs have gone up, their salary is enhanced as speedily as possible.

KERALA SANCHARI, Calicut, Aug. 15th, 1917.

The German trade after the war.

52. The *Hindu Nesan*, of the 10th August, has the following:—It may be in the memory of our readers that the Allied Powers met together and passed certain resolutions to curtail the trade of Germany after the war. Perhaps these have failed to think that the enemies also will consider similar measures. It is understood that a big bank has

HINDU NESAN, Madras, Aug. 10th, 1917.

been opened in Germany in order to afford additional facilities for her commerce. America has declined to be a party to the trade agreement entered into by the allies, as in her opinion all the countries have to depend upon Germany for certain important articles. Further, the Germans have even during the period of the war, manufactured and stored many articles of commercial value and are also constructing steamers to enable them to send their goods to foreign countries for sale. It is indeed a doubt whether England and other countries can carry on their trade similarly. England has, besides, many responsibilities to discharge. On the cessation of war, she has to see to the return of the armies to their respective countries. She cannot, therefore, be in a position to send her articles to India immediately after the war. But the condition of Germany is different. There is no necessity for her to send the troops to other countries.

What arrangements have the Government made in India for the improvement of industries after the war? None. There is no doubt that, immediately after the close of the war, England, Germany, America, Japan and other countries would flood our country with their goods and spoil even the present industries of this country. The Government of India should make the necessary arrangements to avert such a disaster.

HINDU NESAN, Madras, Aug. 10th, 1917.

The Indian trade.

53. The *Hindu Nesan*, of the 10th August, reproduces an article under this head appearing in the *Swadesa Paripalini* of Rangoon commenting on the appointment of Mr. Chadwick as the Indian Trade Commissioner, and in the course of this article the following observations occur:—A Commissioner like the one appointed in London for providing facilities for commerce between India and other countries such as France, Russia and Italy, and to look after matters relating to Indian industries and trade, can do good work. But it is essential that the whole attention of this Commissioner should be devoted to devise means for the improvement of the Indian trade. We firmly believe that arrangements will not be made to curtail the trade of India so that the other parts of the Empire may profit thereby, as such a procedure would only end in a loss to the Empire itself. We, therefore, hope that, as a result of this appointment, the trade of India would flourish.

SWADESAMITRAN, Madras, Aug. 10th, 1917.

Mr. K. R. Karandikar.

54. The *Swadesamitran*, of the 10th August, publishes from the pen of a correspondent the proceedings of a public meeting held on the 8th idem in Madura, under the auspices of the Local Home Rule League, the District Peoples' Association and the District Congress Committeee, in which resolutions were passed expressing satisfaction at the appointment of Mr. Montagu as the Secretary of State for India and the hope of acquiring Home Rule during his administration, and condemning the action of the Government in directing Mr. K. R. Karandikar to quit this Presidency.

SWADESAMITRAN, Madras, Aug. 11th, 1917.

Sir Rabindranath Tagore on Home Rule.

55. The *Swadesamitran*, of the 11th August, publishes in Tamil a telegraphic summary of the lecture on Home Rule delivered in Bengali by Sir Rabindranath Tagore at a public meeting held in Calcutta on the 10th idem, which appears in the *Hindu* of the 11th idem.

In publishing an abstract of the above lecture, the *Hindu Nesan*, of the 13th August, observes that it is essential that the Government should pay some attention to the views expressed by Sir Rabindranath.

ANDHRAPATRIKA, Madras, Aug. 11th, 1917.

Sir Rabindranath Tagore.

The *Andhrapatrika*, of the 11th August, contains a Telugu version of an article in the *Amrita Bazaar Patrika* criticising the remarks of the *Statesman* on an article contributed by Sir Rabindranath Tagore on the subject of "Nationalism in the west," which appears in the *Hindu* of the 10th August.

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Mrs. Besant's reply.

56. Adverting to the communiqué issued by the Government publishing therein the letters received from Mrs. Besant and her two colleagues declining the offer of the Government permitting the publication and sale of their religious works under certain conditions, the *Swadesamitran*, of the 11th August, observes:—Mrs. Besant does not accept that liberty is one thing in the case of religion and another in the case of other matters. Liberty of speech is an indispensable factor for every propagandist work. Who can distinguish between the liberty exercised in a religious

movement and that exercised in political movements. The contention of Mrs. Besant, therefore, is that, so far as the endeavours for the maintenance of the liberty of speech are concerned, the Theosophical Society and the political organizations are agitating for the same purpose, and it is not therefore possible for one only of these to acquire freedom separately. Had Mr. Chamberlain begun to condemn others after learning the true state of things, he could have avoided causing unnecessary distress and disgust to the thousands of members of the Theosophical Society.

Dravidian, Madras, Aug. 11th, 1917.

Brahmans and Home Rule.

57. In the course of a long article on the cry for Home Rule contributed by a correspondent to the *Dravidan*, of the 11th August, the following observations occur:—Our Dravidian people are a hundred times larger in number than the Brahmans, and yet why should they not work hard to put an end to the arrogance of these Brahmans so that these may not utter the expression Home Rule? Indeed, how great must be the fortitude of these Brahmans that, with the mad idea of getting His Excellency Lord Pentland removed from his office, they should go on delivering speeches directed against His Excellency, merely because he spoke against their aspirations for Home Rule. What accounts for this courage in them? It is indeed due to want of union, education and civilization amongst us. The uncivilized Dravadians around us, on account of ignorance and want of union on their part, make a mountain of a mole hill, create quarrels among themselves, give thousands of rupees to these wretched Brahman vakils, and thus help them, who are in a very low state, to come to an eminent position in life. Are not these Brahmans to earn a living by begging, by conducting funeral rites and wandering in search of marriage houses? Such are the qualifications of these Brahmans; and instead of realising the present condition of our country and the difficulties and sufferings experienced by our Emperor and by the people, and instead of daily praying to God that our Emperor may be blessed with peace of mind and complete victory in the present war, these Brahmans are, like the frogs croaking in winter, raising, in every corner of the country, a loud cry for Home Rule. Can there be such seditionists as these Brahmans? Indeed they seem to have raised the cry without the discrimination as to how they would administer the country if they are granted Home Rule. Have they any knowledge at all of politics? They think that political tenets are as easy to learn as the *mantras* they chant while performing funeral ceremonies. Even during the present time when the British Government have established law and order and have done every good essential for the convenience of the public, these Brahmans are playing such devil dance, and God alone knows what sufferings we will have to undergo if unfortunately the administration of this country should vest in them. Eventually they will grow jealous of each other, and causing great commotion in the country, spoil the prestige of India. It is their habit to kick when you kiss them and to kiss when you kick them. These are bringing disgrace to the very Government who have conferred on them high appointments, and placed them in a good position and are justly ruling over the people. Are there any others who are as ungrateful as these Brahmans? It is indeed our Dravidian people and the officers of the Government that are responsible for this attitude of the Brahmans.

Swadesamitran, Madras, Aug. 13th, 1917.

An appeal to the Muhammadans.

58. The *Swadesamitran*, of the 13th August, refers to the intense excitement caused at the public meeting held recently in the Gokhale Hall, when Sir Subrahmanya Ayyar read out to those assembled the letter written to him by the mother of the two brothers, Muhammad Ali and Shaukat Ali, and observes:—There is no doubt that, after reading the message of this patriotic lady, our Hindu, Muhammadan and Christian brethren will all of them take courage and come forward, without the least hesitation, to serve their country. Need we say that, if there are at least a few more mothers like this in our land to infuse a spirit of enthusiasm and determination in our people, our country will come up very soon? Though the leaders in this province have evinced their sympathy sufficiently with the two Muhammadan patriots in their distress, they should now at least devise means to remedy the defect of their not having followed the excellent work done by these two brothers. It was the efforts of Muhammad Ali that

rendered possible the spirit of unity that characterised the meetings held at Lucknow at the end of last year. We would take this opportunity of appealing to our Muhammadan brethren to give up their shortsighted efforts based on a wrong impression that they should obtain separate advantages for themselves and, realising fully that, in the interests of the country and themselves, they should co-operate with all for the purpose of acquiring Home Rule to come forward with even greater strength and zeal than the Hindus to serve the country.

SWADESAMITRAN, Madras, Aug. 13th, 1917.

Mrs. Besant's health.

59. Adverting to the permission accorded by the Government to Mrs. Besant to have a change of residence, if she desires, on account of her present health, and to her willingness to reside in Coimbatore as soon as a convenient accommodation is secured there, the *Swadesamitran*, of the 13th August, observes:—We may hope that Mrs. Besant's health will improve by a change from Ootacamund. But the sudden stoppage of her intense activity in various matters of public interest and the feeling in her that she has been unjustly interned are telling upon her health. We trust, therefore, that the Government will realise that the annulment of the order of internment is the only proper remedy for it now.

ANDHRAPATRIKA, Madras, Aug. 10th, 1917.

Mrs. Besant's health.

The *Andhrapatrika*, of the 10th August, reports the Hon'ble Mr. Mazharul Haque to have said in an interview with the representative of *New India*:—The state of Mrs. Besant is very pitiable. The change is very striking. . . She was in a weak state, and was very emaciated. I wish to inform the Government of India of this as early as possible.

SWADESAMITRAN, Madras, Aug. 13th, 1917.

Lord Islington on Indian reforms.

60. The *Swadesamitran*, of the 13th August, reproduces in Tamil the comments of the *Englishman* and the *Amrita Bazaar Patrika* on the pronouncements made by Lord Islington about the Indian reforms in a lecture delivered by him before the students of Oxford, which appears, in the *Hindu* of the same date, and makes the following observations on this subject:—It appears as if the bureaucracy are trying to ascertain the depth of the Indian feeling about certain proposals by letting out some of them through Lord Islington. Though he has given out in the beginning of his lecture that he is not speaking in his official capacity, he has, indeed, the opinion of the bureaucrats that India is not fit for Home Rule. It is also apparent that he has the inward fear that the Indians would surely acquire Home Rule in the end. From the comparison he has made of India to countries like Australia which have acquired self-government, we can say whose opinions he has come to give out. It is not strange that the officials in the office of the Secretary of State for India and elsewhere should have taken hold of Lord Islington to make the British public believe that, even at a time when stringent repressive measures are adopted in India, they are considering measures for reforms. The *London Times* writes that, if a committee is organised to consider the reforms to be introduced in the administration of India, Mr. Montagu should not be its President. This, indeed, causes displeasure to us. It may justify its statement by saying that, as he is one of the final authorities on matters relating to India, he should not be a member of such a committee. From the way it writes, it appears that there is a conspiracy even now to find fault with the acts of Mr. Montagu in case he should endeavour to fulfil the aspirations of the Indians. When we observe a sentence or two occurring in the speech of Lord Islington, we find it necessary that our people should take steps to impress on the authorities and the British public that the Indians cannot be duped by meaningless words and the artifices which may be adopted by administrative officers. They must be made to understand that the Indians persist in thinking that they should be given Home Rule and that, as a first step in this direction, nothing less than the introduction of the reforms proposed by the 19 representative members of the Imperial Legislative Council and by the Congress and the Muslim League will satisfy them. It seems that Lord Islington has said that the giving effect to these reforms would only increase the number of those who condemn the action of the Government of India, but that the true responsibility of the popular representatives could not be secured thereby. This is a very old contention. It is usual for the bureaucracy to raise this plea

whenever the Indians ask for a share in the responsibility in the administration of their country. Let us take the case of any advanced State. The Legislative Council, which is the representative institution of the people, cannot but criticise the action of the Government, and in so criticising can only offer suggestions. Which Legislative Council has taken the responsibility of administration on its shoulders? So long as the British public are not aware of the views of the Indians, it appears that Lord Islington has thought it fit to raise the same plea before them also. It is, indeed, the proper function of any Legislative Council made up of the representatives of the people to control the executive without taking the administrative responsibility on its shoulders, and the duty of the Executive Council is to carry on the administration subject to the control of the Legislative Council. The nineteen representative members ask that the Legislative Councils should have a non-official majority and that these councils should have powers of control over the Executive Councils. It is true that the present representatives do not truly represent the people. The rules framed by the Government of India in pursuance of Lord Morley's reform scheme have made them so. If they truly represent the people, it would be unnatural to say that their criticisms and suggestions should not bind the administrative authorities. Even the congress has proposed that, in case the representatives pass a resolution by a majority of votes, and the Government consider that it will be prejudicial to the interests of the Empire or the country to carry it out, the Governor-General should have powers to suspend giving effect to it; and the nineteen representative members too have said the same thing The Government should, however, use this power only sparingly. It is apparent from the fact that Lord Islington has stated this as one of the reasons for not giving the people the power of control over the administration, that he too has no confidence in the representatives of the people as the bureaucrats. It was also stated by him that the Legislative Councils should consist of members elected on the basis of class representation. With a Legislative Council thus constituted, he says that the responsibilities for the administration of certain departments may be transferred to it. This appears to be a very mischievous suggestion. It is apparent from this that the main intention of the bureaucracy is to see to the continuance of powers in their hands for all time. It is our belief that Mr. Lloyd George is indeed for the grant of Home Rule to India. We hope that he and Mr. Montagu would reject the old pleas referred to above, and see that the recommendations made by the Congress and the Muslim League after great deliberation are carried out. They should understand that nothing else can be done in the matter of the grant of Home Rule to India.

The *Hindu Nesan*, of the 13th August, has the following observations on this subject:—Lord Islington has a knowledge of Indian affairs. Yet from the retrograde recommendations made by him as the President of the Public Services Commission we can boldly say that he has only wrong impressions of these affairs. The meaning of his statement, that the British statesmen alone have the experience to guide India in her weary journey, is apparent. Thereby he seems to point out that the present juncture is not the fit occasion for the Indians to carry on agitation for Home Rule and that till that opportune moment arrives, the British statesmen should guide the Indians by means of a long rope along the road for such a realisation and that any swerving from this road would only cause the Indians to fall into the pitfalls on either side. We are not much disheartened at this, as he has prefaced his speech with the statement that he does not speak in his official capacity. Had he only spoken in his official capacity, we would be led to think that we could not have much confidence in the pronouncement on Indian reforms to be made by the Secretary of State for India. We trust that Mr. Montagu will ponder over this matter seriously, and see that his pronouncement will be such as to allay the fears at present entertained by the Indians in the matter.

HINDU NESAN, Madras, Aug. 13th, 1917.

Lord Islington.

The *Andhrapatrika*, of the 14th August, reports the *Amrita Bazaar Patrika* to have written:—The views of Lord Islington cannot be a source of encouragement at all to the

ANDHRAPATRIKA, Madras, Aug. 14th, 1917.

Indians. They may really form part of the views of the Indian bureaucracy. . . May we be saved from the reforms suggested by Lord Islington. We trust that Mr. Montagu will give us better reforms.

Hindu Nesan, Madras, Aug 13th, 1917.

Laws and Regulations in India and England.

61. In an article on this subject from a correspondent published in the *Hindu Nesan* of the 13th August, the following observations occur:—There does not seem to be any relation whatever between legislation and the public in India. We can indeed say that certain Acts like the Press Act and the Defence of India Act are means devised by the Government not in the interest of the public but with the object of controlling them. Further, the idea that some of these Acts have been passed on account of the present war has already changed. These Acts are capable of being applied in any way. They have the power to inflict punishment without any trial. They also admit of different interpretations in different Provinces. In Madras, for instance, their aid is sought to prohibit meetings, while in Bombay such meetings are permitted. In Calcutta, the Government of Bengal prohibited the holding of a meeting convened by the Sheriff at the request of the chief leaders of the place. These differences indeed signify the defects in the constitution of the Acts. Let us now turn our attention to the nature of punishment inflicted under this Act. Although the Indians and the Englishmen commit the same offence, the latter are dealt with leniently. When we consider the nature of the Judges, we find that several of them are apt to act according to the views of the Government, and if in their midst there is one person entitled to be rightly called a Judge, the Government take steps to make his judgments inoperative. It is the duty of our Government to note the differences pointed out above and to carry out the necessary improvements and it is our duty to bring these facts to their notice.

Andhrapatrika, Madras, Aug. 10th, 1917.

American women.

62. The *Andhrapatrika*, of the 10th August, gives in Telugu a character sketch of American women from the pen of Dr. Sudhindra Bose, which contains:—In India, especially in ancient times, people married, loved one another and were happy until death. In America, on the other hand many people separate from one another after marriage, by divorce. In this matter, the United States of America occupies the foremost place. . . The dress of American ladies, instead of being comfortable, is calculated to attract others. . . Half the number of those who go to Women's College are unmarried. Only a few of the rest wish to have issue. This is a great problem. . . The churches are the chief places for promoting friendship among young men and young women. . . Like other women in the world, the American women also are not free from defects, but they have many good qualities also.

Andhrapatrika, Madras, Aug. 10th, 1917.

Prof. K. Ramamurti.

63. The *Andhrapatrika*, of the 10th August, publishes a letter from the pen of Prof. K. Ramamurti, in which he says:—"I thought I would be afforded an opportunity to serve my sovereign as best I could, but a discouraging answer was given to me as will be seen from the correspondence between the Adjutant-General of the Indian army and myself. This has been a great surprise to me. It has been a source of greater surprise that certain papers doubted the loyalty and the enthusiasm of the Indians and heaped undeserved insults on their heads. Impartial people will do well to consider the matters published on page 10 of the *Illustrated Times of India*, Weekly, dated the 20th June 1917, in the light of what I have written above. . . As a result of the correspondence referred to above, I have made up my mind not to connect myself with the work of recruitment to the Indian Defence Force. The reason is that it is plain that the Government do not agree to use my services in this work. While this is the case, Indians are accused of want of enthusiasm in the service of the Empire. Papers do not hesitate to tarnish the good character of the Indians. . . To collect more recruits than the required number is the only suitable reply to the malicious writings of the paper referred to above. . . O! Sons of India! Join the army in large numbers in order to maintain the reputation of our mother country. Enlist yourselves in the army in order to put to shame those who insult us. Join it in order that you may be enabled to defend your houses and your lands.

The paper remarks that the fifth enclosure sent to it with the above letter says that Prof. K. Ramamurti cannot be engaged 'in this work.'"

64. Referring to the prohibition of the Calcutta protest meeting, the *Andhra-patrika*, of the 11th August, says:—The Calcutta Sheriff called for the meeting and Dr. Rash Bihari Ghose was to preside over it, the organisers of the meeting are distinguished Bengalis. Under such circumstances, there was no reason to suppose that anything improper would take place in the meeting. Many protest meetings took place in India before this. After the order prohibiting the Calcutta meeting was passed, a protest meeting was held at Bombay, in which people of different provinces took part. No greater harm would have ensued from the Calcutta meeting. . . In answer to a deputation that waited on His Excellency the Governor of Bengal, His Excellency said that he would cancel the prohibition order, and soon publish the reasons for passing such an order The Government issued a press communiqué cancelling the order. . . They base their orders on the reports they receive. When responsible leaders of the people represent that those orders are unnecessary and only tend to promote commotion, it is the duty of the authorities to place confidence in their words. Lord Ronaldshay placed such confidence in the leaders, and without undertaking to maintain prestige, has pursued a peaceful policy, and thereby shown his farsightedness. It is now necessary that the rulers and the ruled should place confidence in each other and promote mutual love. The leaders of the people are prompted by loyalty and patriotism. It is therefore necessary that the Government follow a peaceful policy and promote contentment in the people. Mr. Montagu, the present Secretary of State, is not very particular about maintaining prestige. . . Whatever reforms may be introduced after the war, they will be of no use until the repressive laws are cancelled. Indians should therefore request the Government to repeal these laws and promote love between the rulers and the ruled. . . There are signs that changes will take place in the present methods of administration. It is believed that repressive measures will be repealed and a liberal policy will be pursued. . . We pray that the Government will satisfy the wishes of the people, pursue a liberal policy and earn the gratitude of the people.

ANDHRAPATRIKA, Madras, Aug. 11th, 1917.

The Calcutta protest meeting.

65. The *Andhraprakasika*, of the 11th August, says:—On a perusal of the speech of the Hon'ble Mr. Ramanuja Acharyulu, which he delivered as president at the anniversary of the Home Rule League, Negapatam, it may be said that he growing younger. He said: I will not keep quiet even if the Government should stop my pension. Come what may, I am prepared to sacrifice everything. It is such spirited language that upsets young brains. The Hon'ble Mr. Acharyulu is by suggestion requesting the Government hereby to stop his pension and secure for him the reputation of a martyr. It will be well for him to know that such language will create unnecessary commotion in the country. He says he will work for Home Rule, through a series of births.

ANDHRAPRAKASIKA, Madras, Aug. 11th, 1917.

The Hon'ble Mr. Ramanuja Acharyulu.

66. In an article describing the undue influence of the Brahmans in the Vizianagram Estate, the *Andhraprakasika*, of the 10th August, writes that a dishonest overseer who collected bribes in the name of an *amin* was retained in service while the *amin*, a Christian, was unjustly dismissed from service, although witnesses deposed in favour of the latter. The paper adds, expressing astonishment at the said injustice, that the overseer who was removed as unfit for service once or twice before has been entertained again in the service by the Brahman Personal Assistant in the Revenue department of the estate.

ANDHRAPRAKASIKA, Madras, Aug. 10th, 1917.

Vizianagram estate—the Brahman rule.

67. The *Desabhimani*, of the 12th August, says:—The three things that are agitating the whole country at present are the holding of processions, the holding of meetings and the giving of lectures. The fourth is the expression of opinions in papers. As regards the last, there is not much for the branch committees to consider. It depends on the capacity and resources, and the courage and firmness of the individual editors of newspapers. . . The order prohibiting the holding of

DESABHIMANI, Guntur, Aug. 12th, 1917.

Passive resistance.

processions is unlawful. It is one kind of passive resistance to make up one's mind to hold processions resisting any order prohibiting them, and submit oneself to the consequences. . . Lecturers would do well to write and read their lectures, or deliver them in plain and simple language. When that is prohibited, it need not be stated that it is the characteristic feature of a heroic nature to resort to passive resistance and await the consequences.

ANDHRAPATRIKA, Madras, Aug. 14th, 1917.

Death from vaccination.

68. The *Andhrapatrika*, of the 14th August, publishes in Telugu the letter of a correspondent to *New India* in which he refers to a case of death of a young man soon after vaccination, and requests the authorities to enquire into the cause of his death.

ANDHRAPATRIKA, Madras, Aug. 14th, 1917.

The High Court of public opinion.

69. The *Andhrapatrika*, of the 14th August, publishes in Telugu the plaint, the statement, the issues framed, and the judgment delivered in an imaginary suit in the "High Court of public opinion", instituted by Dr. T. M. Nayar, plaintiff, against Diwan Bahadur P. Kesava Pillai. Among the issues framed occur :—

(*f*) Did Dr. Nayar get any high office for decrying the Brahmans and political associations through the columns of newspapers for about six months past?

ANDHRAPATRIKA, Madras, Aug. 14th, 1917.

Meeting of the United Provinces Conference.

70. Referring to the proceedings of a special session of the Provincial Conference of the United Provinces, the *Andhrapatrika*, of the 14th August, remarks :—Such special sessions of conferences are to be held in Bombay, Madras and the Central Provinces. Discussions are carried on in provincial conferences regarding passive resistance. We pray that the Government may soon give up repressive methods, restore peace, and earn the gratitude of the people. All trust that Mr. Montagu will soon fulfil the aspirations of the Indians.

DESABHIMANI, Guntur, Aug. 12th, 1917.

Zamindars.

71. The *Desabhimani*, of the 12th August, reproduces from the *Kistnapatrika*, of the 4th August, the article under the heading "zamindari ryots and some questions relating to them" abstracted on page 2165 of the weekly report.

DESABHIMANI, Guntur, Aug. 12th, 1917.

The Joint Conference

72. The *Desabhimani*, of the 12th August, publishes in Telugu the resolutions passed by the Joint Conference of the All-India Congress Committee and the Council of the Muslim League.

DESAMATA, Rajahmundry, Aug. 8th, 1917.

The India Council.

73. The *Desamata*, of the 8th August, says:—As formerly, the members of the India Council were not able to place the views of the Indians before the Secretary of State, the views of the authorities and those of the people differed, and the people had grown discontented. At the time of the partition of Bengal there was none in the Council to represent the views of the people. This was why Lord Morley arranged for two Indian Councillors in the Council. Mr. Chamberlain deserved the gratitude of the Indians by appointing another Indian in the Council. . . Indians cannot agree with the *London Times* in its views about the India Council. The Indians have found by experience that the India Office is a source of harm and not good to them, and request that it may be abolished and that India may be administered by the Secretary of State assisted by two Under Secretaries. Indians also request that their salaries may be paid from the British treasury, so that the British may evince greater interest in the administration of this country.

DESAMATA, Rajahmundry, Aug. 8th, 1917.

Captain Wedgewood's opinion.

74. The *Desamata*, of the 8th August, says:—Captain Wedgewood has not only recommended the conferring of commissioned offices on the Indians but also wrote as follows:—This is the last recommendation that I intend to make. Not only should the Indians be given full rights of citizenship without any delay, but they should also be allowed a greater share in the administration of their country. As it happened that the Indians could not acquit themselves equally with the British in the present war inasmuch as the bureaucracy in India are not bound by public opinion in administering the country, it will be well to give the Indians some control over the bureaucracy. Lord Kitchener said that loss of India is preferable to defeat in this war. . . The paper remarks—When under the Moghul

rulers the Indians held high military offices and offices of Ministers and Viceroys, it is improper to say that they are incompetent to hold high military offices even after they have been under the British rule for 150 years. We pray that the bureaucracy here and the people in England will consider the views of Captain Wedgewood and do justice to India.

75. The *Desamata*, of the 8th August, reproduces from the *Kistnapatrika* of the 4th August the Telugu version of the letter of the Congress Committee addressed to the Viceroy and the Secretary of State, already noticed on page 2166 of the weekly report.

The letter of the Congress Committee.

DESAMATA, Rajahmundry, Aug. 8th, 1917.

76. The *Kistnapatrika*, of the 11th August, writes:—From the writings in some papers it may be surmised that some persons are afraid of the attempts made to convene a non-Brahman Conference at Coimbatore. This fear is not, however, without grounds. It is true that some of our antagonists are scheming to create dissensions amongst the Indians to show that there is no agreement among them regarding political matters. And it is also true that some of the non-Brahmans are yielding to such machinations. It is also a fact that some of them are giving expression to perverse opinions on political matters . . . All in the country, Brahmans and non-Brahmans, must be interested in the well-being of the country. Who else than the Non-Brahmans are bearing most the burden of taxation? . . Who else are suffering most from the oppression of the zamindars and from the heavy encumbrance of the capitalists? Who else are becoming dependent upon others on account of administration not being carried on and education not being given through the medium of vernaculars? There are many ryots who can argue their cases independently and efficiently if prominence is given to the vernaculars in the courts of law and in Legislative Councils. . . If the Coimbatore Non-Brahman Conference is to be of use, it should attract ryots, merchants and all deliberations therein should be conducted in the vernacular. . . The goal of political reforms is not appointments under the Government. Let Non-Brahmans agitate to obtain more of them. It makes no difference whoever gets the higher appointments under the present political administration. The country does not gain an iota of benefit thereby. The question that should be determined with great concern is whether administration should be in the hands of the bureaucracy, or of the representatives of the people. If it is the representatives that should wield the authority of the State are they to be elected in accordance with considerations of caste and creed? . . . It is desirable that the Non-Brahman should, instead of opposing the Home Rule movement, help on the gradual amelioration of all castes and the creation of electorates having equal opportunitiesl.

Non-Brahman Conference.

KISTNAPATRIKA, Masulipatam, Aug. 11th, 1917.

77. The *Andhrapatrika*, of the 13th August, publishes a Telugu version of the article written by a correspondent to the *Young Men of India*. It contains the following:— . . . "In whatever way we view the question it cannot but strike us that India is in a very poor condition. The Congress leaders and such great men as Dutt, Digby, Ranade and Lord Cromer expressed the same opinion.

Comparing India with civilized countries we find that she is in a much backward condition in the matter of education. The consequent economical losses are numerous. The facts can be ascertained from the census accounts . . .

The future of agriculture.

ANDHRAPATRIKA, Madras, Aug. 13th, 1917.

78. The *Andhrapatrika*, of the 13th August, writes under this heading:— The popular leaders believing that the scheme of post-war reforms despatched by the India Government will not satisfy the aspirations of the people, prepared a scheme themselves and submitted it to the authorities in England. The rumour is current that even Mr. Chamberlain thought that the reforms proposed by the Indian Government would not satisfy India. . . Lord Islington observed that reforms in the Indian administration are necessary and that it is harmful to delay their introduction. It may therefore be supposed that some reforms will be made immediately. But the scheme proposed by Lord Islington does not satisfy the Indians. We do not see therein the basis of self-government. The resolutions of the Congress express

Political reforms.

ANDHRAPATRIKA, Madras, Aug. 13th, 1917.

the popular opinion. Any reforms differing from them may introduce some changes, but they cannot lay the foundation of self-government. We shall enumerate the reforms proposed by him. . . .

The chief characteristic of democracy is that the Government should be responsible to the people. This is the principle of self-government. In order to reach this goal it is necessary that the representatives of the people in India should be given greater rights. The popular representatives should have the powers to make the Government spend the revenues derived from the people for their benefit. It is, therefore, necessary that the powers of the Legislative Councils should be extended. Unless the powers of the popular representatives are increased, provincial autonomy cannot be very beneficial to the people. No mention is made of the extension of popular rights in Lord Islington's scheme. The root principle of self-government consists in giving power to the Legislative Council over the Executive Council. No reference is made of this in the said scheme. . . . The root principles necessary for making the Government responsible to the people are wanting in that scheme. These reforms may be agreeable to the *London Times*, but they cannot give satisfaction to the Indians. . . We give the principle points in the reform scheme submitted by the popular representatives. . . . In this scheme full powers are provided for the Government to check the people when they abuse their powers. If we represent rationally and constitutionally that this scheme contains what the Indians wish to obtain, the liberty-loving English Government will not fail to fulfil our desires. It is this belief that is giving life to the hopes of the Indians. Further, the existing repressive laws must be repealed in order that the expected reforms may be fully enjoyed. We must be representing that the liberty of speech, liberty of the press and liberty of person which are the birth-rights of man should be re-established.

MANORAMA, Calicut, Aug. 14th, 1917.

Indian reforms.

In commenting adversely on the speech of Lord Islington on "Indian Reforms", the *Manorama*, of the 14th August, questions the propriety of His Lordship's delivering a speech on the subject to an audience consisting of Oxford students, regrets that His Lordship should have disapproved of the memorandum submitted by the nineteen members of the Imperial Legislative Council, who, it thinks, are better judges of the needs of India than Lord Islington, who is far away, and observes that it goes without saying that there is vast difference between the reforms outlined by His Lordship and those demanded by Indian leaders.

ANDHRAPATRIKA, Madras, Aug. 13th, 1917.

Nationality.

79. The *Andhrapatrika*, of the 13th August, writes under this heading:—The words "nation, race and country" are freely used in English. . . The critics that say that nationality has not been awakened in India are ignorant of the ancient history of India. . . The Vedas, the Puranas, and the Itihasas teach the people of India from Cape Comorin to the Himalayas. . . The Muhammadan rulers wielded sway over the Indian Empire from their throne at Delhi, and Indian nationality has gathered strength under the British Empire. The National Congress has spread the notion of an Indian nation among the educated men. To say that national feeling has not been awakened among the Indians is, under these circumstances, opposed to truth. It is opposed to Indian traditions to declare that nationality can have no room in India, unless and until differences of caste, creed and language are obliterated. It is only a united Indian nation that is possible, but not a homogeneous Indian nation. No revolution can sweep away the said differences.

Even in Western countries where it is supposed that homogeneous nations exist, the exact meaning of the words "nation, race and country" has not yet been fixed. The speech recently delivered by Principal Fraser in Bombay, may dispel some of the misapprehensions of the critics. . . In an Empire subject to the same Government, there exist several races. The Chinese, the British and the Russian Empires are instances of this. Take Switzerland for instance. . . The doctrine that a common language, common institutions and a common religion enter into the definition of nationality, would not apply even to Europe. . . When the western people themselves waver about the exact definition of nationality, it is audacious to apply terms in use among Europeans to India, and to declare that India is devoid of national feeling.

80. The *Sampad Abhyudaya*, of the 14th August, writes:—The Home Rule League is steadily gaining in strength. The number of branch leagues also is increasing. Since the externment of Karandikar many have come from Bombay to work for Home Rule. At a large public meeting held on the 9th August, Sir Subrahmanya Ayyar as president made an extraordinary speech. An aged Muslim lady had written a most wonderful letter. She and her two sons Shoukat Ali and Muhammad Ali have joined the Home Rule League. Though she is poor, she is rendering considerable help to the Home Rule cause. She has great regard for Mrs. Besant. The latter has innumerable sympathisers in this country. They urge that she should be released in view of her failing health consequent on the internment. The Home Rule cause seems to have only gained fresh strength by the internment. Two ladies, namely Sivakamu Ammal and Abdul Begum, are rendering great service. Sivakamu was a medical student who left college and became a Home Rule worker as a protest against the order forbidding students to take part in politics. Mr. Gandhi's doctrine of passive resistance is now being adopted in the furtherance of the Home Rule cause. The masses have resolved to defy all orders against Home Rule methods and to suffer the punishment that such defiance might entail. If this doctrine should be universally adopted by all the Home Rule Leagues, Home Rule will perforce have to be granted in a few years. A section of the British public is already willing to grant Home Rule. If God and the British public should both favour the cause, there would be little difficulty in obtaining Home Rule.

Home Rule.

Sampad Abhyudaya, Mysore, Aug. 14th, 1917.

81. The *Sampad Abhyudaya*, of the 15th August, writes: —There are over ten thousand Indians in South Africa. They are all labourers. The Boer Government there has passed a law to the effect that neither these labourers nor their successors shall purchase land in that country, that they shall not possess any property, and that they may be employed only as labourers. The British people there are also responsible for this law. It is most deplorable that such a law has been suffered to exist. We cannot help regretting that the British in South Africa had not the goodness to consider what they would have felt if a similar law were to be enacted in India in regard to foreigners.

Indians in South Africa

Sampad Abhyudaya, Mysore, Aug. 15th, 1917.

82. The *Swadeshabhimani*, of the 11th August, observes:—At a recent meeting of the Bombay Legislative Council, His Excellency Lord Willingdon speaking on the resolution regarding the loss sustained by the death of *Maharshi* (the great sage) Dadabhai Naoroji, praised the work done by this leader and thereupon hoped that the Indians would work towards the ideal of self-government within the empire. Our contemporary the *Subhodaya* of Dharwar thinks that these words from the mouth of His Excellency the Governor indicate the triumph of the Home Rule cause. Only some four or five months ago His Excellency had warned that it was futile to agitate for Home Rule and that the agitation might affect even those privileges which were proposed to be given; and now His Excellency has set his seal to the Home Rule cause. In a sense, this is a triumph of the advocates of Home Rule. How did this change of opinion come about in four months? As the *Subhodaya* conjectures, the influence of Mr. Montagu's State Secretaryship might be one of the causes. Or it might be due to the change in the attitude of the Bomay *Times*, consequent on the adverse public criticism which resulted from the famous internments in Madras. For, the host of Anglo-Indian journals exist to defend the methods of the bureaucracy, and the bureaucratic machinery exists to carry out the views of the Anglo-Indian journals. This mutual support is something akin to the mutual admiration between the asses and monkeys in the fable. However that may be, we welcome this change in the attitude of Lord Willingdon. But, as the Bishop of Bombay told us, it appears that though the authorities in India may have the wish to grant anything they have not the power. From this we must infer that the change in His Excellency's views is not of any practical benefit to Indians. Still it is in the power of administrators, like Lord Pentland, to repress the legitimate aspirations of the people. The fact, therefore, that His Excellency the Governor of Bombay has not done so must be deemed a laudable service, and in this sense it is a triumph of the Allies.

Lord Willingdon and Home Rule.

Swadeshabhimani, Mangalore, Aug. 11th, 1917.

SWADESHABHIMANI, Mangalore, Aug. 11th, 1917.

Grazing on poramboke lands.

83. *Swadeshabhimani*, of the 11th August, writes:—The Board of Revenue has invited the opinion of the District Collectors on the subject of allowing grazing grounds, including poramboke lands, to continue to be used for the same purpose. The Board has referred to the ravages of epidemics among cattle consequent on these common grazing grounds and the damage done to the pasture by the herding of cattle on such grounds. We shall dwell at greater length on this subject in another issue. In the meantime we must observe that the closing of these small grazing grounds, whether in towns or in villages, for fear of epidemics would be akin to the idea of closing all markets for the same reason or that of prohibiting the use of water altogether to avoid the spread of enteric fever and other diseases arising from contaminated wells. We would therefore suggest that the District Association and all cattle owners in villages should take prompt steps to address His Excellency the Governor on the occasion of His Excellency's forthcoming visit to this district in October that the porambokes may be kept as they are.

VOKKALIGARA PATRIKE, Bangalore, Aug. 15th, 1917.

Rupee and two-and-a-half rupee currency notes.

84. Referring to the news that it is proposed to issue rupee and two-and-a-half rupee currency notes, the *Vokkaligara Patrike*, of the 15th August, explains that the Government are constrained to have larger recourse to this paper currency on account of the dearth of gold and silver caused by the war, and that, since it is the duty of all Indians to render every possible service to the Government who are carrying on this great war for the welfare of the people alone, the latter ought to do their best to popularise these new currency notes and thus demonstrate their loyalty to their benign rulers.

SAMPAD ABHYUDAYA, Mysore, Aug. 11th, 1917.

Administrative reforms in India.

85. The *Sampad Abhyudaya*, of the 11th August, writes:—Seeing that the agitation in regard to Home Rule was fast increasing despite the internments, the Lieutenant-Governor of the United Provinces made a speech to conciliate the Home Rule politicians. Recently the *Pioneer*, which is supposed to represent the views of the Government of India, has been repeatedly urging the holding of a popular conference to discuss and ascertain the reforms demanded by the people. It is conjectured that this suggestion has its origin in the views of the Government of India. However that may be, it will be admitted that it is the duty of the Government to carry out the wishes of the people. It will not be difficult to determine the mode of organising this conference. There are the provincial congress committees which represent the people in every province. There are again the District Congress Committees. These bodies, it is urged, may meet in conference under the presidency of some responsible non-official gentleman. It will thus be possible to ascertain the views of every taluk, district and province. Each of these provincial conferences may send four representatives to the Imperial Conference, of which the Viceroy may be the President. Let the reforms be carried out in accordance with the views of the people as ascertained at such a conference. It is feared in some quarters that some of the members in their solicitude to please the Government might mar the benefit of the conference. Such fears are groundless. Let us hope that the members will be candid and straightforward in expressing their views at the conference. If any of them should behave in a manner detrimental to the interests of the country, the popular leaders will be sure to punish such, not only through their contempt for them but also by ostracizing them. The defects, if any, in the result of the conference will of course be duly criticised. There is thus no need to fear that the conference may not lead to any benefit. Even an officially organised conference must lead to some good. For, even those members who take the side of the Government cannot wholly ignore the demands of the people. There will thus be some good gained, and we should welcome it on the principle that something is better than nothing; and there will still be room for grumbling that the demands of the people have not been granted. The people would therefore do well to consider these advantages, and to attend any conference that may be organised by the Government and represent their political grievances; and in case they are not remedied, to continue to agitate on constitutional lines for reforms. We, therefore, heartily endorse the suggestion of the *Pioneer* on the subject.

86. The *Swadeshabhimani*, of the 11th August, writes:—The people of India have long been complaining that the Indian Finance department is not sufficiently careful in regard to its accounts; and it is well known that the Government have not paid closer attention to this matter; nor has the department improved. There have been many instances in the past to justify this accusation; and it is again borne out by the Auditor's Report on the Government of India Home Accounts. The Auditor has given an instance to show that the responsible authorities in India were unable to make a correct estimate of the value of India's supplies to England and the Colonies. In 1915–16 the Indian Exchequer was about to lose £13,000. But the Auditor brought this to the notice of the authorities. The Auditor pointed out that the hire claimed by the Government in respect of two transports was inadequate, with the result that the Government later claimed another £13,000. There is no need to comment on the words of the Auditor in this connection to show what little care is taken by the Indian Finance department in regard to its figures. The *Hindu* rightly observes that under the present economic distress in India a rupee saved may be a life saved. A new era will have dawned for India when the truth of the above goes home to the minds of those who hold the keys of the Indian treasury.

SWADESHABHIMANI, Mangalore, Aug. 11th, 1917.

The Indian Finance department.

87. The *Manorama*, of the 10th August, points out that, while the Government of India plead want of funds for educational and other reforms, in England the Government have, in spite of the war, set apart forty million pounds sterling for education, and that, while the reply of the Government to India's demand for self-government which would give her large financial and administrative powers, is "let the war be over", in England the question of granting Home Rule to Ireland is being carefully and seriously considered, and calls upon the readers to note the difference in the treatment of the two countries.

MANORAMA, Calicut, Aug. 10th, 1917.

Want of funds.

88. The *Qaumi Report*, of the 6th August, writes:—The Queen of Hindustan has felt it incumbent upon her to condole with the widows, mothers and daughters of Indian soldiers killed in action, or dead from the consequences of active service. Her Majesty has accordingly sent to each one a special likeness of herself with an autograph message of sympathy.

QAUMI REPORT, Madras, Aug. 6th, 1917.

The Queen's sympathy.

This gives further proof of Their Imperial Majesties' sincere affection towards the Indian subjects.

The Editor regrets he cannot reproduce this interesting portrait, but is sure that Queen Mary's countenance is pourtrayed to the imagination in the fine message she has sent.

There is no doubt that the bereaved relatives of the dead heroes of India will appreciate the kind words of womanly sympathy even more than the picture itself.

The Editor refers to Her Majesty's frequent visits to hospitals and to the ready sympathy she always shows to all sufferers and concludes with: It has been finely said:

"To own His sway no lack of cherub in the skies.
"But man was born on earth with man to sympathise."

The *Mukhbir-i-Dakhan*, of the 8th August, also refers to the Queen's sympathy with the widows, mothers and daughters of Indian soldiers killed in action and publishes a translation of Her Majesty's autograph letter.

MUKHBIR-I-DAKHAN, Madras, Aug. 8th, 1917.

Her Imperial Majesty's sympathy.

89. The Editor of the *Qaumi Report*, of the 8th August, learning from other papers the news of the release of Mr. Zafar Ali Khan from internment, expresses his great joy and hopes that he may now be able to serve his community.

QAUMI REPORT, Madras, Aug. 8th, 1917.

Mr. Zafar Ali Khan's desire.

But, the Editor observes;—"It is reported that, on arriving at Simla, he induced some of his friends to make a great demonstration.

"It is very difficult to understand why Mr. Zafar Ali has given up his old ideal and now desires to meddle with political matters. If he has raised the standard of Home Rule instead of proceeding to Simla, he should have gone to Lucknow and convinced the Muslim League authorities there."

Qaumi Report, Madras, Aug. 7th, 1917.

90. The *Qaumi Report*, of the 7th August, refers to a note published in its local contemporary *New India* to the effect that "Mr. Muhammad Ali and Mr. Shoukat Ali (two interned leaders) have joined the Home Rule League established in this country; and it is hoped that the believers in Home Rule all over the country, welcome this decision with great enthusiasm" and writes:—We do not know how the Government will welcome this decision and what the Muhammadans of the country say and think about it. We will not, however, express any wonder at the action, if true, of Mr. Muhammad Ali and Mr. Shoukat Ali. On the other hand, what astonishes us is why they had not joined the League before.

Interned Muhammadans and Home Rule.

Mr. Muhammad Ali was not interned, because of his views with reference to Home Rule. The Government have not yet told us what offence he was interned for.

When it is obvious that they have not been charged with an offence against the Defence of India Act, we cannot understand the logic of bringing them under the operation of this self-same Act. The difficulty is that the Government do not appear to settle the question.

If the intelligence that Mr. Muhammad Ali and Mr. Shoukat Ali have joined the Home Rule League turns out to be true, it is a matter for congratulation. In reality those persons are to be felicitated who moved or supported the internment of these two gentlemen, and who, in their foolish friendship, acted inimically to the interests of the Government and the country.

Possibly certain other interned Muhammadans may approve the procedure of those two brethren and join Home Rule League. If it should happen so, the Government will have to explain what advantage it is deriving from its policy.

Should the Government consider the Home Rule movement unlawful and repugnant, it will lay itself open to the charge of misleading and involving serious minded persons in an illegal and objectionable movement!

We are sure, if justice had been done to these two gentlemen, they would have become the greatest supporters of Home Rule, and through their energetic endeavours there would have been less of the two extremes in the Home Rule question. The Government, have, however, made the community despair by depriving it of its leaders and now they (the Government) whether they like it or not, will be obliged to feel the consequences.

The Muhammadans have been so much disappointed over the release of their leaders that they have now begun to take their cue from the Hindus and be one with them in heart and voice. For instance, it can easily be gathered from the meetings held regarding Mrs. Besant that they have really been convened in support of the case of their own leaders. Possibly the Government appreciate this secret, but we consider it our duty to invite their attention to it all the same.

It is astounding to find that the Government, instead of taking the cases of the interned Muhammadans into careful consideration, are openly disappointing their aspirations.

Such incidents are very injurious to the country, but we hope that the British people, with their love of freedom and sense of justice, will understand the secret of the foresight of the authorities, and not prove to be the movers or supporters of disappointment.

III.—Legislation.

Vaisyamitran, Devakottai, July 23rd, 1917.

91. Referring to this Bill which the Hon'ble Mr. A. S. Krishna Rao proposes to introduce in the Madras Legislative Council and to the statement made by Sir Alexander Cardew on the celebration of the Agricultural College day at Coimbatore, that there are seven millions of children in this Presidency and that their education will be impossible unless an additional tax is levied for the purpose, the *Vaisyamitrnn*, of the 23rd July, writes:—Mr. Krishna Rao proposes in his Bill that the supervision of elementary education should vest with municipalities. The revenues of these municipalities are indeed insufficient to meet the essential expenditure they have to incur in the interests of the public, and it is therefore impossible for them to incur any expenditure on elementary education. Funds required for this purpose should, however, be provided for from the allotments

Compulsory Elementary Education Bill.

sanctioned by the Government of India for the Educational Department and these funds should be placed under the control of the district boards. If the aid from the Government is found to be insufficient, provision should be made for meeting the deficit from the revenues of the district boards and for the imposition of a separate tax for education to meet further deficit if any. From the statement made by Sir Alexander Cardew, that the total revenue of this Presidency is only 50 lakhs a year and that it would not suffice to meet even a day's expenditure in the present war, it appears that there is not the least possibility for the progress of elementary education in this Presidency. We should, therefore, consider well as to what should be done in the matter and adopt measures for advancement in this direction.

The *Dravidan*, of the 7th August, dwells at length on the benefits of compulsory elementary education in this Presidency, and expresses its satisfaction at the proposal of the Hon'ble Mr. A. S. Krishna Rao to introduce this Bill in the Legislative Council. DRAVIDAN, Madras, Aug. 7th, 1917.

IV.—NATIVE STATES.

92. In commenting upon the Travancore budget for the year 1093, the papers noted in the margin also congratulate the Diwan on the sound condition of the finances of the State. The *Yogakshemam*, of the 10th August, thinks that Forest and Railway matters do not receive proper attention at the hands of the Darbar, questions the necessity for a costly Survey department and for the posts of Deputy Director of Education and Registrar of Joint Stock Companies, and observes that the funds set apart for sanitation and Panchayat Courts are not adequate enough.

The Travancore budget for 1093 M.E.

MANORAMA, Calicut, Aug. 10th, 1917.
YOGAKSHEMAM, Trichur, Aug. 10th, 1917.
DESABHIMANI, Quilon, Aug. 11th, 1917.
LOKAPRAKASAM, Trichur, Aug. 13th, 1917.

ERRATA.

Report No. 31.

Page 2092, line 13, *delete* "to" *before* "such".
„ 2099 „ 15, *delete* the comma *after* "necessity".
„ 2099, paragraph 45, line 18, *delete* "the" *before* "Providence".
„ 2109 „ 65 „ 10, *insert* "the" *before* "Indians".
„ 2123 „ 119, line 10, *omit* "," *after* "view".
„ 2123 „ 119 „ 21, *insert* "and" *after* "internment".
„ 2123 „ 119 „ 24, *omit* "the" *before* "lovers".

Report No. 32.

Page 2140, paragraph 27, line 14, *for* "soley" *read* "solely".
„ 2141 „ 30 „ 11, *for* "should" *read* "would".
„ 2143, line 25, *for* "impove" *read* "improve".
„ 2152, paragraph 51, last line, *insert* a comma *after* "granted", and *replace* the full stop at the end of the line by "!".

Issued, 22nd August 1917.]

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REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 25th August 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(*d*) *Education.*

Research professors.

1. *Justice*, of the 18th August, writes:—"What are Research Professors? We could not exactly make out what some of the gentlemen of the Senate exactly meant by the term Research Professors. . . Almost all professors carry on research work when they are not actually occupied with teaching the students. At least that is our experience of professors. . . We are told that it is quite different in India. Professors in this country deliver lectures to students during specified hours, and outside those lecture hours they usually play tennis or drink iced beverages or sit in their pyjamas and read French novels or generally try to feel cool . . We can quite understand what will happen when a 'Research Professor' is actually appointed in Madras. Under the terms of his appointment he will be expected to do some research work, and every year probably he would be expected to submit a report to the University authorities describing the research work done by him during that period. . . In a large number of cases the Buckingham Canal would be a more suitable receptacle for the Professor's annual report than the University library. . . If Professor Sir Thomas Fraser were to be appointed to that chair of experimental pharmacology we can very well imagine the sarcastic smile far more eloquent than any words he may utter when he is asked to submit his annual report of the work done by him to the Senate of the Madras University there to be made a subject of criticism by innumerable vakils. No. We do not think that research work will ever thrive in the Madras University under existing conditions. The atmosphere of Madras is anything but academic, and the Senate of the Madras University may, with ordinary luck, develop into a fourth-rate debating society; but it will never be able to develop into a body which can foster original research."

Justice, Madras, Aug. 18th, 1917.

(*e*) *Local and Municipal.*

The Corporation of Madras.

2. The *Hindu*, of the 20th August, remarks:—"Administration reports and other publications issued by the Government usually contain a good deal of facts and figures, but hardly any sentence or statement which would force on us a smile. But the Report on the Administration of the Corporation of Madras for the year 1916–17 drawn up by Mr. J. C. Molony, I.C.S., presents some curious features of which abundance of misplaced humour is one. . . His references to the debates of the Commissioners and to the share of the responsibility of administrative work between the Commissioners and Executive are hardly complimentary to those gentlemen who have the fortune or misfortune to sit with him in his Council. In fact, his humour appears to border on the ridiculous, and is little consistent with such a serious document as the report professes to be."

Hindu, Madras, Aug. 20th, 1917.

Writing under the heading "Molonyese," the *Indian Patriot*, of the 22nd August, says:—Ever since Mr. J. C. Molony took charge of the management of the Madras Corporation, the most interesting portion of his report is not what he has to say, but in his manner of saying it. He has been in our midst sufficiently long, however, to have exhausted the fountains of Irish wit and humour. We are familiar with his sackful of expressions, and we are sure he himself must be feeling the strain of bringing forth fresh phrases and jokes, with the result that his report falls flat. . . Describing the hand-carts which ply in the Madras roads, he makes the quite enjoyable observation that 'from the road-maker's point of view he handcart is an invention of the devil.' Where, however, we have the best specimen of Molonyese is where he describes the relation between himself and his

Indian Patriot, Madras, Aug. 22nd, 1917.

'fellow Commissioners' whom he thanks 'for the co-operation that they have afforded' him. And then comes the moonsoonic outburst of humour. 'In debate we have not stagnated; indeed at the moment we are in the midst of what old Sir Nigel would have termed 'a very pleasant bickering.' But rare and refreshing though oratorical Donnybrooks may be to an Irish exile, I venture to close my song of gratitude on a note of advice. Commissioners and executive are equally responsible for what is well done and for what is ill done. Denial that any improvement is attempted or affected, if sufficiently reiterated, finds in time acceptance in the general mind; deprecatory criticism without end leads at least to the general belief that the critic is as futile as those whom he criticises."

(k) General.

West Coast Spectator, Calicut, Aug. 18th, 1917.

Passive resistance.

3. The *West Coast Spectator*, of the 18th August, observes:—"As we anticipated, the Madras Provincial Congress Committee has accepted passive resistance. Those who run this show, that is the committee, are almost all members of the Home Rule League and dance to the tunes of Adyar and Mylapore. It is not surprising therefore that the committee has played second fiddle to the League and accepted a cult which stands absolutely no chance of securing any support worth mentioning in the country, except from faddists and cranks labouring under that peculiar malady called softening of the brain. . . Are the passive resisters prepared to resign all honorary offices, membership of the Legislative, Municipal and District Councils and to disobey the laws of the realm? If they are sincere they must, and we can then understand them. Our own opinion is that the talk about passive resistance is all bunkum which will fizzle out in the course of three revolving moons. A few may make 'martyrs' of themselves, applauded by the Extremist press, but the result will be dismal failure and general laughter."

New India, Madras, Aug. 22nd, 1917.

Writing on this subject, *New India*, of the 22nd August, remarks:—"Our amiable contemporary the *Madras Mail* has, as may have been expected, burst into fury over the resolution passed by the Madras Congress Committee on passive resistance. But what is of importance to Home Rulers is the proof this article furnishes of the efficacy of the weapon they have chosen for securing their object. Here are the *Mail's* precious words: 'They (public meetings) are the principal recreation of the educated Indian, who feels that any day got through without attendance at one is a day lost. Our intellectuals lisp resolutions in their cradles, and their last word when death closures the debate is a firm but constitutional protest against the autocratic interference with freedom of speech. . . let us not needlessly irritate people who live from public meeting to public meeting.' There is a lesson here for us all. We see in what contempt the bureaucrats, of whom the *Mail* and other papers of that class are mouthpieces, hold our literary protests and petitions and of what insignificant value they are, if we are not able to back them up with effective action. For, to Englishmen mere talk is comic; resolute action is the one thing that appeals to them. And what line of action is open to a party of loyalists fighting a determined band of obstructionists to get behind them to our real rulers except resolute passive resistance to all such obstruction in the way of our onward march? . . . The proposed movement for passive resistance is not intended to win self-government. It is directed entirely against the repression now going on. It is the only weapon, free from violence, which is available against the executive orders which are invading the liberties of Indian British subjects in this country. The extreme form of total abstinence from association with Government has not been advocated yet, though it may be necessary later."

Non-Brahman, Madras, Aug. 19th, 1917.

The Madras Zamindars and Home Rule.

4. The following appears in the *Non-Brahman* for the week ending 19th August:—"Where is the Hon'ble Mr. K. Rangaswami Ayyangar? He was busy saying that the Zamindars were in a body eager for Home Rule, but the lie was pricked and then he made some desperate efforts in the columns of the papers abusing those who signed the anti-Home Rule manifesto, but finding the exposure rather cruel he has at present disappeared from the political arena.

His name was flaunted by *New India* as organising secretary of the Home Rule League but it has disappeared from there also. Where is he? The answer is forthcoming; he has reappeared as the President of Varnashrama Dharma Conference. Perhaps he is satisfied with the praise he has had from Mrs. Besant and does not hope for more—'Charming' as the tribute which Mrs. Besant paid to the Brahman Zamindar."

5. The *Non-Brahman*, for the week ending 19th August, has the following:— NON-BRAHMAN, Madras, Aug. 19th, 1917.

The Hon'ble Mr. V. K. Ramanuja Achariyar.

"The Hon'ble Rao Bahadur V. K. Ramanuja Achariyar, the good old gentleman who once played the buffoon in the Council Chamber by moving a resolution under a misapprehension and withdrawing it, has now been limping into Home Rule conferences and behaving as much as he can manage like Mrs. Besant. Of course Sir S. Subrahamanya Ayyar must get the first prize for uttering undiluted nonsense, but Mr. Ramanuja Achariyar has almost come to the front by abusing those who would not follow him."

6. The *Non-Brahman*, for the week ending 19th August, writes:—"The Government of Madras have published the full text of the letter from the interned, and lo and behold the Home Rule Theosophical combination is silent. The other day we heard that the Government had placed the interned in a safe position; Mr. Chamberlain was described as having told a lie when he said that Mrs. Besant had said that Home Rule and theosophy was one. And now when the letters are published, there is silence. Sir S. Subrahmanya Ayyar is also silent. It is, we think, the duty of the Government now to enquire about the Theosophists whether they are Home Rulers, and if they are, and happen to be Government servants, pull them out at once, whether they be High Court Judges or petty clerks. We have played long enough with gunpower. This dangling with edgetools must cease." NON-BRAHMAN, Madras, Aug. 19th, 1917.

Theosophy and politics.

7. The *Non-Brahman*, for the week ending 19th August, observes:—"Signs are that Mrs. Annie Besant will be elected the President of the Indian National Congress, and the spirit of passive resistance is behind it. . . Why is the Congress respected? Because it has behind it, or rather had, for the time has come to speak of the Congress in the past sense, the mature wisdom of sober statesmen, who did not consider it patriotism to persecute the Government. The day Mrs. Besant is elected President, the Congress will be dead; to the Government it would not be an association of the great men who, though they differ in views between themselves, they respect and honour: it would be an organisation of undesirables, of whom they will take care. It would be an association of passive resisters and nothing more. With one passing of the hand, the great record written by men like Sir Pherozesha Mehta, Mr. Ghokale, Sir Dinsha Edulji Wacha will be washed away, and the Congress shall be dead once and for all." NON-BRAHMAN, Madras, Aug. 19th, 1917.

The Congress Presidentship.

8. In an article on this subject, the *Non-Brahman*, for the week ending 19th August, says:—"The craze for Home Rule has taken firm hold of certain old theosophic noodles, and they, waking or asleep, dream dreams and see visions of untrammelled self-government granted to them. Poor Sir S. Subrahmanya Ayyar sheds tears of blood over the deteriorating health of his Guru shut up at Ootacamund, and he is perturbed with thick rumours probably of his own internment. . . The hollowness of the part standing for the whole has been mercilessly exposed, and the hypnotised monomaniacs have their brains notched so that the unhealthy humours and the rank blood are let out. Nevertheless the old farce of Brahmans as representatives of the whole Indian population has not ceased to be enacted. Thoroughly reassured by the success of their tactics in times past in beguiling the bureaucracy and bamboozling the Executive Government, the Brahmans still hold to their faith and try to create splits where none exist and profess compromise when they seriously mean destruction." NON-BRAHMAN, Madras, Aug. 19th, 1917.

The Home Rule mania.

9. The *Hindu*, of the 21st August, states:—"The Government of India published last evening, in a *Gazette of India Extraordinary*, the text of a statement made in the House HINDU, Madras, Aug. 21st, 1917.

Indian reforms.

of Commons by Mr. Montagu, the Secretary of State for India, on the question of Indian reforms. It is an insipid, uninspiring and disappointing declaration which will cause keen dissatisfaction throughout the country. . . The language employed is extremely vague. Everybody knows that British statesmen have been proclaiming for over a century and a half that it is the policy of the Government to associate Indians more and more with the administration, in every branch of it, and the further statement that it is their desire to develop gradually self-governing institutions in the country 'with a view to the progressive realisation of responsible Government as an integral part of the British Empire', does not take the problem very far. . . To be frank, this long-waited-for pronouncement smacks very much of gubernatorial utterances with which the Indian public have become only too familiar during the last few months and it will fall flat on the country. . . One silver lining in the cloud, however, is the announcement that it has been decided to give commissions in the Indian Army to Indians. . . This is a measure of bare justice to Indians which has been inaugurated none too early, and we trust that this act of tardy recognition will not be so diluted by restrictions and conditions as to rob it of all value."

Indian Patriot, Madras, Aug. 21st, 1917.

Writing on this subject, the *Indian Patriot*, of the 21st August, says:—"We publish today the text of two *Gazettes Extraordinary*, issued in Simla almost simultaneously, one announcing that the bar has been removed which precluded the admission of Indians to commissioned ranks in the army and the other that the Secretary of State will be visiting India to settle the scheme of self-government for India. This is the direct result of India's contribution to the war. We have been expecting this concession long since, and urging it with intense perseverance. We are sure that this generous resolution of the Government will be hailed with delight throughout the country. . . We congratulate the Government on choosing the right moment to announce the concession, and read along with the announcement that the Secretary of State is to visit India on a political mission, we are, we think, justified in believing that Mr. Montagu has lost no time in asserting himself in his position. . . Such a step has never been taken before, such a step, we might add, had never been contemplated in India by any of us. There is the impatient idealist who might read into this the excuse for delay; he might be honestly afraid that the Secretary of State will live, move and have his being in the bureaucratic atmosphere; that the Secretary of State may be hypnotised by officials, that he may be prejudiced. But Mr. Montagu comes here not for the first time, and India already knows him enough and will not entertain any such fears. . . Nothing is calculated to throw the Secretary of State more completely into the hands of the bureaucrats than rash and ill-digested ideas such as passive resistance. Let us realise that we are on the eve of great changes. There cannot be a more handsome acknowledgment of the force of popular agitation than that the Secretary of State himself should make up his mind to study the question on the spot. The Moderates, of course, will find in the announcement the echo of their views on the present situation—the *Gazette of India* uses almost the identical language used by our leaders. In the face of this announcement the virulence of the present agitation must disappear, and those engaged in the propaganda might well formulate their views clearly and with a due sense of responsibility."

Justice, Madras, Aug. 22nd, 1917.

Justice, of the 22nd August, observes:—"His Majesty's Government have decided that the Secretary of State should pay a visit to India to discuss the question of Indian reforms with the Viceroy and the Government of India, to consider with the Viceroy the views of Local Governments and to receive with him the suggestions of representative bodies and others. We welcome this decision and consider it a wise one under the circumstances. . . The form of the announcement made by the Secretary of State is noteworthy. It has already provoked hostile criticism in the Home Rule press. Evidently, the new reformers expected and certainly wanted Mr. Montagu to ignore the Government of India and the Local Governments at their bidding. But Mr. Montagu, who is a responsible statesman and not a political charlatan, cannot afford to commit such an outrage on the existing constitution. His statement suggests more than it expresses. He means to consult the Viceroy, the Government of India, the Local

Governments and to receive suggestions from 'representative bodies and others'. In other words, the men on the spot who know every part of the complicated machinery so thoroughly are not to be discarded and slighted. Their opinions will carry the greatest weight with him and the Government of which he is a member. . . One other aspect of Mr. Montagu's statement remains to be noticed. He is not in favour of gigantic innovations. . . No declaration could be more straightforward, more unambiguous and more statesmanlike. The advocates of revolutionary changes, those men and women in their frenzy, who imagined that because England was engaged in a terrible war, she would hand over the Government of this country into their keeping, may now, if they have any spark of sanity left, turn their attention to schemes of constructive politics suited to the requirements of the country. . . We may depend upon it that with the sources of information now open to him Mr. Montagu will be able to get at the best mind of India and to set his face against the rhodomontade of the noisy agitators who pose as the representatives of the people of India."

The adulteration of food-stuffs.

10. The following appears in *New India* of the 23rd August:—"A long communique appeared in our Saturday's issue on the reprehensible practice, which has of late become so common in this country, of adulteration of food and other articles of commerce. This and other dishonest practices were unknown in the trade of this country when it was self-governed, as is testified to by almost all historians of ancient and medieval India. For this new vice, we have to thank the western spirit of competition and the undermining of our faith in our traditions wrought by the denationalising educational system and the mischievous activities of the Missionary."

New India, Madras, Aug. 23rd, 1917.

Commissions for Indians.

11. *New India*, of the 24th August, states:—"The decision of the Government to grant commissions in the army to Indians has not evoked any marked enthusiasm in the country. The reform is, of course, welcomed everywhere; but it is regarded more or less in the light of a minor change. The absence of enthusiasm is, however, quite understandable. The repressive policy has created so profound a feeling of resentment and sullenness that any decision short of its reversal is not likely to create popular enthusiasm. . . The demand of the people of India is simple and clear. The colour of the skin shall be no bar to promotion in the army. The military training colleges shall be as freely open to Indians as they are to non-Indians; and the officers, after training, shall be placed on the same footing. Is it the desire of the Government to concede that demand, or do they merely propose to promote a few select Indians as the necessities of the time require?"

New India, Madras, Aug. 24th, 1917.

VERNACULAR PAPERS.

I.—Foreign Politics.

Mahavikatadutan, Madras, Aug. 18th, 1917.

12. The *Mahavikatadutan*, of the 18th August, reproduces from the *Swadesamitran* of the 2nd idem a Tamil version of a communication appearing in the *Commonweal* on the problems connected with the conclusion of peace referred to in paragraph 14 of Report No. 32 of 1917.

The prospect of peace.

Sampad Abhyudaya, Mysore, Aug. 21st, 1917.

The *Sampad Abhyudaya*, of the 21st August, writes:—"When will the war end?" This is a question which is being asked in all quarters of the globe. Under the present circumstances there is no near prospect of peace. Both parties are as irate as ever. The Kaiser is expressing the deepest contempt for America and even boasts that he will punish her for her intervention. The Allies are urging that he should be kept under due restraint. The Kaiser is using every possible artifice for bringing about peace. He is organising peace conferences and is trying to bring about differences between the Government and the people in various countries, so that the allies may ask for peace of their own accord. The Germans are at the root of the Stockholm Conference. That is why the allies have refused to issue passports to those who wish to attend this conference. It is, therefore, likely that Germany is fearing defeat. The fact that so many neutrals are one after another joining the Allies makes it evident that the German enormities are coming home to their minds. America joined the Allies after remaining neutral for two years and a half. Brazil, too, joined lately. Portugal has joined them and begun to fight. Even China who cannot control her own people has declared war against Germany. Japan is helping with her transport of troops. All this goes to show that the Kaiser and his military officers are not equal to the occasion. Swaggering can never achieve what tact can. From the provoking manner in which the Kaiser derides America, it is easy to see that whatever other powers and resources Germany may have, they are woefully lacking in statesmanship and diplomacy. It is generally believed, and we think rightly enough, that the trend of all these events forbodes evil to the enemy.

Peace proposals.

Andhrapatrika, Madras, Aug. 17th, 1917.

The *Andhrapatrika*, of the 17th August, says with reference to Pope's peace proposals:—It is not proper to agree to a peace when there are indications of victory. That has to be considered when the Germans publish their terms. It is to be believed that the Allies will in the meanwhile do their duty and will not leave off fighting till the independence of small States is re-established.

Andhrapatrika, Madras, Aug. 21st, 1917.

The *Andhrapatrika*, of the 21st August, says:—The tricks played by the Germans to enter into peace have not succeeded. The Russians did not accept the peace proposals of the Pope. . . It is not honourable to enter into peace with the dishonest Germans. The war must be prosecuted till the militarism of the Germans is put down and they are completely conquered. Only when the independence of small States is plainly re-established. the English will have fulfilled their vow. The war situation shows that such an event is fast approaching.

Andhraprakasika, Madras, Aug. 18th, 1917.

13. The *Andhraprakasika*, of the 18th August, says:—From the utterances of Mr. Lloyd George, it will appear that this terrible war will end by this year. Will the prophecy that the terrible European war will draw to a close with the great battle at Flanders prove to be true?

The end of war.

Kistnapatrika, Masulipatam, Aug. 18th, 1917.

14. The *Kistnapatrika*, of the 18th August, writes:—"A London correspondent to the *New York Times* has written a strange article on the subject. This article caused extraordinary agitation in America. The *New York Times*

The mischief played by submarines.

writes that the correspondent's statement that ships belonging to the Allies of a total tonnage of 1,600,000 are sinking every month may be wrong, and that the figure may be 600,000. In his second letter, the correspondent emphatically asserts that ships of a total tonnage of 600,000 are being lost by the British themselves and that the total tonnage of all the ships lost by the Allies comes to 750,000 per month. It is certain that the mischief done by submarines is causing considerable loss in this war. The Allies can do nothing more than to build ships greater in number than those lost by them. It cannot be said that the submarines can cause equally great loss in future. The means for destroying submarines has been invented. The Allies have invented a machine which can make the sound, made in water at a distance of 3 or 4 miles, audible. With its help the existence of a submarine can be found out even when it is at a distance and there are contrivances to destroy it.

II.—Home Administration.

(*b*) *Courts.*

The Madras High Court.

15. Referring to the increase of the number of permanent Judges in this High Court from eight to ten, the *Hindu Nesan*, of the 15th August, remarks that though this increase may apparently look an advantage to the Indians, it is practically a disadvantage especially to the vakils, inasmuch as, according to the rule that a third of the Judges should be barristers and a third again civilians, only two seats will be available to the vakils. Adverting to the existing personnel of the High Court, it observes that, excluding the barrister and the Civilian Judges, there remain only Messrs. Sadasiva Ayyar and Seshagiri Ayyar and that, as the former of these is one who has come up from the regular line, the latter is the only vakil Judge on this bench, and expresses its surprise at the anomaly of only one seat being occupied by a vakil in a bench of ten Judges.

Hindu Nesan, Madras, Aug. 15th, 1917.

A circular by a District Judge.

16. Adverting to the resolution passed by the Guntūr Vakils' Association protesting against the conduct of Mr. K. Srinivasa Rao, the District Judge of Guntur, in issuing a circular to the Sub-Judges and District Munsifs to report the names of the vakils who are members of Home Rule Leagues, the *Swadesamitran*, of the 18th August, asks whether Sub-Judges and District Munsifs are officers of the secret police, and is at a loss to understand how the District Judge too came to have this function.

Swadesamitran, Madras, Aug. 18th, 1917.

The District Judge of Guntūr.

Referring to the circular of the District Judge of Guntūr calling for a list of pleaders taking part in the Home Rule and the *Swadeshi* movement, the *Andhrapatrika*, of the 17th August, says :—There is a different department altogether to find out the political views of pleaders. That the District Judge should try to discharge the duties of that department will give room for unnecessary agitation, and will also affect the independence of the pleaders. . . We therefore hope that the District Judge will not give room for such agitation, but will attend to the discharge of his own duties.

Andhrapatrika, Madras, Aug. 17th, 1917.

District Judge of Guntūr.

Desabhimani, of the 19th August, writes that in a meeting of the Guntūr Bar Association as well as in that of the Home Rule League, resolutions were passed condemning the instructions said to have been issued by Mr C. K. Srinivasa Rao, District Judge of Guntūr, to the Sub-Judges and the District Munsifs in the district to report to him the names of those pleaders that take part in the Home Rule and swadesi agitation and remarks as follows:—We are surprised at the change that has come over Mr. Srinivasa Rao, who, before entering into Government service, was working on the side of the people. We know of people who while in service are quiet and, on retirement, join the people and work for them, but this is a rare case of perversity. Prior to his becoming a sub-judge he was working for the people and through their support he became a Legislative Council Member and was therefore able to enter the Government service. This is just like a person kicking away, with his left leg, the ladder by which he has risen.

Desabhimani, Guntūr, Aug. 19th, 1917.

(*d*) *Education.*

ANDHRAPATRIKA, Madras, Aug. 16th, 1917.

The methods of education.

17. The *Andhrapatrika*, of the 16th August, reports Mr. Ernest Wood to have said:—Aristotle said that love of learning is natural to every man, and that there is no use oppressing his mind. But at present, it is plain that the minds of pupils are so oppressed by giving them education that is unnecessary for life. The result is that their enthusiasm and originality are lost. They pass examinations and entertain great expectations, but the methods of education are an obstruction to their progress. They have no individuality and are unfit for anything but serving as clerks. For this evil, the methods of education adopted in schools are responsible.

SWADESHABHIMANI, Mangalore, Aug. 17th, 1917.

Use of exercise books in schools.

18. Referring to a circular issued by the Director of Public Instruction, Mr. C F. DeLaFosse, asking the Inspectors of Schools to explain to the teachers that in view of the enormous increase in the price of paper, they should take care not to make heavy or unreasonable demands on school children in regard to their exercise books and that they should aim at every possible economy in this direction, the *Swadesahbhimani*, of the 17th August, says that this very complaint from a correspondent had been published in its columns sometime ago, and urges that in the Madras Presidency, too, the Director of Public Instruction should issue similar instructions to the Inspectors of Schools

QAUMI REPORT, Madras, Aug. 16th, 1917.

A rough note on commercial education.

19. The *Qaumi Report*, of the 16th August, writes:—A glance at the balance sheet of our commercial education reveals the fact that, although national importance is not entirely bankrupt, it is in a parlous condition. Facts show that the loss is great and involved, and it is feared that this will be very detrimental to future progress and success.

The Government is spending large sums of money on the Madrasah-i-Azam. It is generally believed that the Madrasah is a magnificent Muslim educational centre. Results, however, prove that it has not yet been able to attain even the standard of certain Hindu schools.

The Hindu High School is a living memorial of the wisdom of self-respect and spirit of the Hindus, and simply with the help of the ordinary Grant-in-aid, given by the Government, it is becoming renowned for its education.

Although the Madrasah is purely a Government institution, its students have not, generally speaking, been able to excel the pupils of the Hindu High School. What is the explanation? There is no committee here to be blamed nor is there any native official responsible. The Madrasah is supervised by a capable European officer. Whatever defect there be in the system may be attributed to the fate of the Muslims their real enemy.

The fate of the Muslims is their enemy not only in the Madrasah-i-Azam and the Madrasah-i-Islamia, but also in the Alighar College where the colour of the sky is changing.

Many people blame the Madrasah-i-Islamia, for the result that only one of its students was successful at the last final examination. In the history of the Harris High School and the Madrasah-i-Azam there are, however, many such examples, and every one enquires whether the community derives any practical benefit from the money spent on these institutions, but the rough note on our commercial education proves we are suffering losses everywhere.

(*e*) *Local and Municipal.*

DESABHIMANI, Cuddalore, Aug. 11th, 1917.

Chidambaram Municipality.

20. Referring to the report on the administration of the Chidambaram Municipality for the year 1916–17, the *Desabhimani*, of the 11th August, has the following in English:—"Adverting to the side of expenditure incurred by the municipality, the amount spent by the municipality during the year under review was Rs. 61,104–12–1, which is less than the revised budget estimate of Rs. 70,970. That the municipality was found unable to utilize in full the amount allotted in its revised budget cannot at all events be considered as a sign of efficiency, and it is all the more painful to see that the Provincial grants made by the Government with the best of intentions are allowed to remain unspent during the year. It does not certainly

mean that the objects for which the Provincial grants were made are not of urgent need to the municipality; but, on the other hand, these grants are scarcely enough to bring the condition of the municipality to its proper level. It is the sluggishness of the executive that may be said to be responsible for this state of things. We wish greater activity be shown in this direction during the current official year. Certain new works started in the previous years are reported to have been completed during the year. Leaving the other minor works, the construction of the model elementary school, mutton stalls, etc., need mention here. The money spent by the municipality on education was Rs. 3,516-1-10 which is below the budget estimate of Rs. 3,600. The Hindu Model Elementary School under the municipal supervision is, though increasing in strength, struggling for want of adequate staff of teachers. The opening of a fourth standard is felt to be of dire necessity, to maintain which the municipality eagerly expects from the Government a recurring grant of Rs. 900, besides the sum of Rs. 320 already granted. We trust the Government will not hesitate to come to its rescue. Coming to the health of the town, the prevalence of small-pox in a virulent form all over the town specially during the latter part of the year was, no doubt, a sad commentary on the general health of the people, and it is a pity that in spite of the measures said to have been taken by the municipality to combat the disease, the epidemic raged virulently during almost all over the year. The private scavenging service as usual worked at a profit during the year, though the number of houses served is less than half the number assessed to the house-tax. It is highly desirable that the municipality follows in this matter the sympathetic spirit of the Government which have on several occasions distinctly expressed the desirability of making the private scavenging service always self-supporting and not profitting by it. If this is done it will not only give relief to the poor house-owners, but will be a further incentive to a greater expansion of the service in the town."

(*k*) *General.*

The Registration department.

21. Adverting to the report on the working of the Registration Department in this Presidency for the three years ending with 1916, the *Hindu Nesan*, of the 11th August, writes:—It is but natural that a report written once in three years slightly exceeds the prescribed number of pages. The Government, however, seem to be very particular about the page limit of the reports submitted to them, and the Inspector-General of Registration, therefore, regrets that his report has exceeded the usual number of pages. It is highly undesirable that the heads of departments should be placed in a position to ask for pardon when their reports have to exceed the usual page limit because of the inclusion therein of matters which, in their opinion, have necessarily to be noticed.

HINDU NESAN, Madras, Aug. 11th, 1917.

Again, although the Registration Department is an important department of the Government, and the Government derive very large income therefrom, we cannot understand their wisdom in considering that it is enough if the administration report of this department is written once in three years. Surely this cannot be accepted, especially when reports of the other departments are submitted annually. We will, therefore, urge that at least in consideration of the large revenue derived from this department, its administration report should be written every year.

The Government observe with satisfaction that in the years under report not only the number but also the pay of the Probationary Sub-Registrars have been increased, and that the low pay of the clerks has been raised. The revenues of this department are, indeed, greater than its expenditure, and yet the Government have not the mind to raise the scale of pay of the staff. They say that, on account of the financial pressure caused by the war, it is not possible to raise the pay of the staff. There will, indeed, always be obstacles in the way of improving the pay of the subordinate staff, and the present financial stringency now forms one of such obstacles. For whatever reasons the pay of the subordinate staff of the other departments may not be raised, it is essential that the pay of the subordinate staff of the Registration Department should be raised without any reasons being assigned to the contrary.

Hindu Nesan, Madras, Aug. 11th, 1917.

The present political situation.

22. The *Hindu Nesan*, of the 11th August, publishes, from the pen of a correspondent, a long article on the present political situation, in which references are made to the condition of Russia before and after the revolution and to the endeavours made by Ireland for the acquisition of Home Rule. In the course of this article, the following observations occur:—It is certain that the present internment of Mrs. Besant cannot continue for ever. All those who are endowed with divine powers have to suffer in the beginning for the fulfilment of their objects. Therefore, our chief duty is to do what we are bound to do. The Hon'ble Mr. B. V. Narasimha Ayyar has already given notice of the several questions he proposes to ask at the next meeting of the Legislative Council regarding the internment of Mrs. Besant. We can only learn by and by whether the Government would give appropriate answers to these questions or give their usual reply that they are not prepared to answer them.

When we ask for the grant of Home Rule, we only ask for a thing to which we are entitled, and we should not be considered as longing for a thing which is not ours. What is it that the people of every civilised country have said and are saying? What is it that has driven us to the necessity of taking part in this great war and thereby incurring heavy loss of life and property? Why should the British people come forward to help Belgium when they heard that the Germans had captured that country? Is not, indeed, the one great principle that democratic views should be established throughout the world and that all people should be granted liberty thereby, the cause of all this? We must remember the statement made by Mr. Lloyd George, when he spoke of the services rendered by India for the war. Who else can have better title to, or bestow greater attention upon, the consideration of measures for the safety of our country and its progress than ourselves? But some fuss is now being made by a small section of the people of this Presidency alone that it is necessary that the Indians should have Home Rule but that they are not yet fit for it. When and in what manner can it be found out whether the Indians have the required capacity or not? Are they not conducting themselves properly as members of Legislative Councils? Are there not Indians who have creditably discharged their duties as High Court Judges? It is a fact admitted by the Government themselves that the capacity, intellectual power and industry of the Indians are highly praiseworthy. At this moment when endeavours are made throughout the world for the preservation of liberty and the establishment of democratic principles, the statement that India alone should not have Home Rule and that time has not yet come for the grant of such a rule to this country cannot, under any circumstances, be accepted. It will, therefore, add to the prestige of the British people, who are known for their democratic views, to help India in her efforts to acquire liberty and Home Rule. It will, indeed, be directly against their avowed principles if they should hesitate to do the needful in the case of India, which is under their own rule, and to adopt in her case the policy which they have adopted in relieving foreign countries from the atrocities of Germany.

Hindu Nesan, Madras, Aug. 15th, 1917.

The present political outlook.

The *Hindu Nesan*, of the 15th August, reports from the pen of a correspondent the proceedings of a public meeting held on the 12th idem at Trichinopoly, under the auspices of the local Home Rule League, when Mr. M. K. Achariyar is reported to have delivered a lecture on "the present political outlook", under the presidency of the Hon'ble Mr. R. V. Rangaswami Ayyangar, which is referred to in the *Hindu* of the 14th idem. The adoption of the policy of passive resistance is stated to have been advocated at this meeting.

Dravidan, Madras, Aug. 15th, 1917.

The *Dravidan*, of the 15th August, also reproduces the proceedings of the same meeting from the pen of its own correspondent, who reports the lecturer to have stated before an assembly consisting of a number of students, among others, that the people should fight with the Government with the aid of the method of passive resistance and that their grievances would not be redressed unless they adopted this course.

A correspondent writes to the *Hindu Nesan* of the 13th August a long article on this subject wherein he makes references to the loyalty of the Indians and the help rendered by them for the war, to the poverty of India, to the hardship caused by the Arms Act, to the enormous expenditure incurred on account of the exodus of the Government to the hills and to the protest made by the zamindars against the grant of Home Rule for India. In this article the following observations occur:—At this anxious juncture, we are even threatened. Can the Government think of teasing the people who conduct lawful discussions, or can the Police come forward to suppress the excitement caused in the minds of the people? How are the Police justified in prohibiting the public meeting which was proposed to be held at Arni? Had sufficient reason been found by the Government for directing the Police to interfere with this meeting? It will, indeed, be good if the authorities exercise their powers without causing provocation to the people. It is the duty of the authorities to lend their ears to the reasonable arguments adduced by the public and to do justice. The Police are really intended to be an agency for preventing crimes like murder and theft and helping towards the administration of justice in the country. How can such an agency be directed against law-abiding and peaceful people? It is the duty of the Government, therefore, to protect the freedom of the people from any interference on the part of the Police and this will indicate the greatness of the British rule. The people of this Presidency are known for their peaceful nature and their moderate views. It will be wise on the part of statesmen to pay proper attention to the objects and ideals of such people. If the Government begin to wound the feelings of innocent people, it will only affect the confidence they have in the Government.

The present situation.

Hindu Nesan, Madras, Aug. 13th, 1917.

In a leader under this heading, the *Lokopakari*, of the 20th August, refers to the present ruffled state of the political atmosphere of India caused by the repressive policy adopted by the Government and while expressing the hope on one hand that the authorities will realise the seriousness of the situation, as it looks as if the feeling of discontent now prevalent among the people will lead to their adoption of passive resistance, advises the people also not to worry the rulers during this stressful period of war for the fulfilment of their (people's) aspirations.

The present situation.

Lokopakari, Madras, Aug. 20th, 1917.

Under this heading the *Desabhimani*, of the 19th August, reproduces from the *Andhrapatrika* the speech delivered by Syed Vazir Hussain in the meeting held at Chinabagh, Bombay, in which he praised Mrs. Besant and her work, and declared that the repressive measures adopted by the Government would throw the 330 millions of India into despair.

The present political situation.

Desabhimani, Guntur, Aug 19th, 1917.

23. In criticising in detail a communication addressed to the press by Mr. C. V. Venkataramana Ayyangar, the Secretary to the Reception Committee of the Fourth Coimbatore District Conference, condemning the action of the organizers of the Non-Brahman Conference and their attitude towards Home Rule, the *Dravidan*, of the 13th August, observes:—None of us (non-Brahmans) should attend the conference convened by the Brahmans, who defraud us under the guise of friendship and, with sweet words but a wicked heart and with a smiling face, serve their own interests. They may merely make a promise to help us. When reforms are sanctioned, their words will become useless as far as the progress of our people is concerned. and we will have to repent then. We have known their conduct well for several centuries, and so we are not satisfied with them. They will allure us in many ways. They will cry aloud that they will give us every advantage. They will entreat us by a winning smile and kind words to attend their conference. They will fall at our feet till their business is finished. As soon as that is done, they will begin to ride over us. All these Brahman Conferences are only got up by some vakils. The Government never care for the cry of these people; for they know the real secret. But they are ready to redress our grievances. There is not an iota of truth in the words of these Brahmans. If we believe in them, we will be completely ruined. Let us swear that we will attend only that conference which is held for our own benefit. O Dravidians! Do not yield to the deceptive efforts of the Brahmans.

A warning to the Dravidians

Dravidan, Madras, Aug. 13th, 1917.

SWADESAMITRAN, Madras, Aug. 14th, 1917.

Home Rule League, Negapatam.

24. The *Swadesamitran*, of the 14th August, publishes in Tamil the speech delivered by the Hon'ble Mr. V. K. Ramanuja Achariyar on the occasion of the celebration of the first anniversary of this League on the 8th idem. The speech appears in full in the *Hindu* of the 9th August 1917.

SWADESAMITRAN, Madras, Aug. 14th, 1917.

The Allahabad Home Rule League.

25. The *Swadesamitran*, of the 14th August, publishes in Tamil the substance of the Home Rule Manifesto issued by this League, which appears in extenso in *New India* of the same date.

SWADESAMITRAN, Madras, Aug. 15th, 1917.

Passive resistance.

26. The *Swadesamitran*, of the 15th August, reproduces in Tamil a letter from the Secretaries of the Madras Provincial Congress Committee communicating the resolutions passed by the committee at their meeting held on the 13th and 14th idem to consider the advisability of adopting the method of passive resistance as a protest against the present repressive measures of Government. This letter appears in the *Hindu* of the 15th August 1917.

SWADESAMITRAN, Madras, Aug. 16th, 1917.

Passive resistance.

The *Swadesamitran*, of the 16th August, also reproduces the substance of a speech delivered by Mr. Prakyajibhai under the auspices of the Bombay Home Rule League on this subject, in which he is reported to have stated as follows:—The time has come for the Indians to adopt the method of passive resistance in India alone. India is now fighting on the side of the empire for the sake of liberty and independence. Such being the case, it is incongruous that there should be no liberty or independence in India. We ask for Home Rule. If the bureaucrats silence us by means of repressive measures, we will adopt the method of passive resistance. Our aspiration for Home Rule is a legitimate one, and no contrivance can draw the Indians away from this.

HINDU NESAN, Madras, Aug. 16th, 1917.

Referring to the unwillingness of the Bombay Congress Committee to commit itself to any definite opinion regarding the feasibility of adopting the method of passive resistance and the readiness with which the Madras Congress Committee has advocated its adoption, the *Hindu Nesan*, of the 16th August, says:—Pondering over the affair deeply, India cannot be compared to South Africa in all respects. In South Africa all the Indians stood as one against the whites. But in India, all the people cannot follow a certain method together, as there is not that national tie and a feeling of brotherhood among them, which existed among the Indians of South Africa. Excesses under the pretext of passive resistance may not be wise in the present condition of the country. It is not that we do not approve of the method as such, but we deprecate the commission of excesses in the name of passive resistance.

DRAVIDA PATRIKA, Madras, Aug. 15th, 1917.

Passive resistance.

The *Dravida Patrika*, of the 15th August, explains passive resistance to be a salutary principle of not submitting to anything which appears to be untrue or unjust and quoting eminent names in foreign history and ancient Indian lore, such as Leo Tolstoy in Russia and *Prahlada* in India, as having acted on this principle successfully for obtaining a recognition of just rights and the preservation of truth, and dwelling at length upon how this method helped the Indians in South Africa to achieve their object, says:—As this method was till now followed outside India, our officials never expressed themselves against it. If, however, it is adopted in the very country, where they exercise sway, we cannot say now how they will view it. There is reason to believe that they will probably be only against it. Still we do not think that the benign Government will keep quiet, without evincing any anxiety, until matters reach this pass. As the mischief that may result by ignoring this for some time longer will be immense, we hope the Government will satisfy the aspiration of the Indians for liberty.

ANDHRAPATRIKA, Madras, Aug. 16th, 1917.

Passive resistance.

The *Andhrapatrika*, of the 15th August, gives a Telugu version of the resolution passed by the Madras Congress Committee regarding the adoption of the policy of passive resistance.

Passive resistance.

Referring to a resolution passed at a recent meeting of the Bombay Provincial Congress Committee that the views of the various Congress Committees should be ascertained in regard to the adoption of the principle of passive resistance as a protest against the internment of Mrs. Besant, etc., the *Sampad Abhyudaya*, of the 20th August, writes:—Instead of inviting the views of the committees in this manner it seems to us that a better plan would be to defer the question till December, so that it may be widely discussed by the public both in the press and at the annual meeting of the National Congress. We have now a new Secretary of State who is by no means an autocrat. Besides the various Congress Committees and other public bodies have sent cablegrams to the Ministers in England protesting against the internments. The British Government and the Government of India have been fully afforded opportunities of mending their policy. It is never good to be impulsive. We should always bear in mind that nothing succeeds like patience. The British Government is the home, as it were, of democracy. The present autocratic methods will soon see their end. We must, therefore, caution all Indians against hasty and impulsive action.

SAMPAD ABHYUDAYA, Mysore, Aug. 20th, 1917.

Our political condition and passive resistance.

27. Quoting the substance of a letter said to have been written by Mr. Gandhi to the *Indian Opinion* of South Africa, in which he dwells upon the advantages of passive resistance as a means of bringing home to the authorities the injustice of their ways, the *Swadesamitran*, of the 15th August, writes:—Though the news received by us every day makes it apparent that the political atmosphere of the country is being ruffled in many ways, the movement that is now on foot demonstrates definiteness of purpose on the part of the people; for our leaders and the public have not wavered in the least in condemning the repressive policy of the Government incessantly. Not only this. The increase of repression on the part of the authorites has led to the proposal of the adoption of passive resistance as a means of altering the policy of repression. The definite opinion already expressed by a number of Provincial Congress Committees supporting the adoption of the method of passive resistance and suggesting that it may be done immediately, shows the change that is taking place in the attitude of the people on account of repressive measures, and it is necessary that the authorities should note this. If they do not do so, they will have to take the whole responsibility for the results that may follow. Our people and the leaders have been well known for the two qualities of patience and peacefulness. As these two qualities are essential in adopting the method of passive resistance, we do not think that the people need have any anxieties about adopting this method, and we hope that the people of this Presidency especially, whose determination as passive resisters in South Africa has been well described by Mr. Polak, will not hestitate in the least to take to it, if necessity arises. In this connection we would like to invite the attention of the bureaucrats to one point. The duty of preventing the spreading of an impression in the minds of the people that redress of grievances cannot be obtained by the usual means rests solely on them. How can their having recourse to repressive measures one after another be compatible with this duty of theirs? What is the use of merely repeating the statement often that there should be no agitation during this stressful period of the war? If the bureaucrats hastily and impatiently impose restrictions and resort to serve measures which may lead to agitation and say that agitation should not be indulged in, how can this be possible? Will they not realise the true condition of the country at least now and without attempting vainly to delay or obstruct the fulfilment of the ideas of Home Rule, which stand a sure chance of being accomplished, come forward to satisfy sincerely the aspirations of the Indians in a spirit of sympathy, which alone can secure the permanent welfare of the Empire?

SWADESAMITRAN, Madras, Aug. 15th, 1917.

The progress of passive resisters.

The *Dravidan*, of the 17th August, reproduces in Tamil the gist of the comments made on this subject by *Justice* in its leader of the 16th idem.

DRAVIDAN, Madras, Aug. 17th, 1917.

The power of preventing processions and meetings.

28. In reproducing the substance of the communication addressed by the Hon'ble Rao Bahadur V. K. Ramanuja Achariyar to the *Hindu* of the 15th August, regarding the notice served upon him by the District Superintendent of Police, Tanjore, forbidding any public assembly or procession in the

SWADESAMITRAN, Madras, Aug. 15th, 1917.

streets of Kumbakōnam on the 16th idem except under a special license, the *Swadesamitran*, of the 15th August, observes:—Ever since repressive administration came into vogue here, we have often been hearing of the Police prohibiting processions and meetings, and as the Police are using their powers in this matter rather freely, it has become necessary to discuss whether they are acting within their powers in doing so. Section 31 of the Police Act, read with the two previous sections, makes it clear that the Superintendent of Police can insist upon an individual, who is to convene a meeting or is about to conduct a procession, taking out a license for the same, if he is satisfied that the said meeting or procession will disturb the public peace and the District Magistrate also agrees in his view. This is one fact to be noted. The Act goes on to say that the Superintendent may grant a license subject to certain conditions which are specified. Read with the context, the word 'may' has to be construed as 'shall'. Therefore, the Superintendent has no power to refuse a license, but has power only to specify the conditions subject to which a meeting or a procession shall be conducted. Even this power rests only with the District or Assistant Superintendent of Police and the Police officials below them in rank have it not. Then, again, the Act seems to have contemplated only the taking of precautions against the disturbance of public peace or obstruction to traffic, but not an interference with the liberty of the public. Therefore, the orders issued by the authorities should be only such as help the accomplishment of the above subject. The authorities may impose conditions such as that a procession should go on a particular side of the road or that it should not stop in any place; but they have no power to say that there should be no procession connected with Home Rule, theosophy or Annie Besant. The power of the Police has reference only to the manner in which a procession is conducted, but not to the attitude of the people taking part in it. Mrs. Besant, theosophy and Home Rule may be unpalatable subjects to some officials, but this will not justify their interfering with the liberty of the people. For the followers of a certain ideal to conduct a procession with their own flag is a western habit, and it is deemed to be a right of the people. It is not British policy to try to prevent our following a British practice. Considering the position of the Hon'ble Mr. V. K. Ramanuja Achariyar and the fact that the procession conducted by him last month went off very smoothly, an impression is bound to be created in the minds of the people that the real motive of the authorities in prohibiting a procession is not a suspicion that it would lead to a disturbance of the public peace, but the idea of suppressing the Home Rule movement. Mr. Chamberlain observed in Parliament that there was no objection whatever to constitutional agitation, and that objection was taken by the Government only to dangerous methods. What was the danger that was apprehended at Kumbakōnam?

DESABHIMANI, Cuddalore, Aug. 11th, 1917.

The health of Mrs. Besant.

29. The *Desabhimani*, of the 11th August, reproduces in its Tamil columns the letter written by Mr. Jinarajadasa to the editor of the *Hindu* about the health of Mrs. Besant and the comments thereon of the *Swadesamitran* of the 4th idem, abstracted in paragraph 50 of Report No. 32 of 1917.

MAHAVIKATA DUTAN, Madras, Aug. 18th, 1917.

Mrs. Besant's health.

The *Mahavikata Dutan*, of the 18th August, reproduces a portion of the comments of the *Swadesamitran* of the 13th idem on this subject which are abstracted in paragraph 59 of report No. 33 of 1917.

DESAMATA, Rajahmundry, Aug. 15th, 1917.

Mrs. Besant's health.

The *Desamata*, of the 15th August, publishes in Telugu the words of the Hon'ble Mr. Mazharul Haque, regarding the health of Mrs. Besant, already noted on page 2196 of the weekly report.

DRAVIDAN, Madras, Aug. 15th, 1917.

Brahmans and non-Brahmans.

30. In the course of a communication appearing in the *Dravidan* of the 15th August from the pen of a correspondent, in which he condemns the habit of the non-Brahmans of presenting money and articles to Brahmans on festive and funeral occasions, the following observations about the Brahmans occur:—The Dravidians in this country have for long been conducting their festive and funeral occasions only with the aid of the Aryan caste Brahmans. The reason for this is nothing but the tricks played by the latter. The Dravidians are innocent people, believing every one, while the caste Brahmans are adepts in the art of deception. Having written the necessary works in Sanskrit to help them in extorting an enormous amount of

money from the Dravidians, they have been cheating the latter, who have become a victim to their deception. The caste Brahmans do not know anything of the truths in the ancient Tamil works. They conduct the festive and funeral occasions of the Dravidians only with the aid of their own *smiritis* These *smiritis* strongly advocate the distinctions of caste and speak highly of the Brahmans and lowly of the Dravidians. They prescribe one *mantra* for each caste and smell wholly of flesh. The Dravidians should not be allured by their tactics. It is very hard to find out the deception practised by the caste Brahmans under the guide of friendship. They will take up any work provided it yields them a profit without caring whether it is high or low.

Brahmans and non-Brahmans.

A correspondent of the *Dravidan*, of the 17th August, characterising the activity of the Home Rulers of Mayavaram as a work of interested Brahmans and comparing their cry for Home Rule to the howling of jackals, questions their motive in getting two non-Brahmans to sign a notice of the local Home Rule League, and makes the following appeal to the Dravidians:—O! Dravidian brethren! Ponder well over the nature of the present-day Brahmans. Who can deny that they have for centuries been ekeing out a livelihood by cheating the non-Brahmans and that they have been doing this even under the British rule? They pretend to help us in obtaining the grace of the Almighty and in expiating our sins and attaining salvation, and have on this pretext made an abode of our temples. They cleverly wrest our property from us, saying that it is for the benefit of our ancestors in the other world and live upon it. Not content with playing these tactics with us, they are now convening public meetings to threaten even the benign English Government. I warn my Dravidian brethren from having anything to do with these meetings.

DRAVIDAN, Madras, Aug. 17th, 1917.

Another correspondent of the same paper appeals to the Dravidians to give up the habit of getting their festive and funeral occasions conducted only by Brahmans and, realising that befriending a Brahman means a danger to life, to avoid them altogether. Making special reference to the non-Brahman Conference held at Coimbatore, he asks all non-Brahmans to strive for the cause of this conference without becoming a victim to the allurement of the Brahmans.

Lord Islington and his reforms.

31. The *Dravidan*, of the 15th August, reproduces the substance of the comments of *Justice* of the 14th August on the scheme, foreshadowed in a speech recently delivered by Lord Islington, of reforms to be introduced in India.

DRAVIDAN, Madras, Aug. 15th, 1917.

Islington proposals.

The *Swadesamitran*, of the 16th August, reproduces in Tamil the comments of the *Times of India* on these proposals appearing in the *Hindu* of the 15th idem.

SWADESAMITRAN, Madras, Aug. 16th, 1917.

Lord Islington's reforms.

In its leader on the reforms proposed by Lord Islington, the *Andhrapatrika*, of the 17th August, remarks:—Lord Islington has not distinctly stated the relationship that ought to subsist between the Government of India and the Parliament. While the Indians have been urging that the India Council is unnecessary, Lord Islington has not expressed his view about it. . . Provincial autonomy can have no meaning if Provincial Governments do not enjoy independent powers in regard to their income and expenditure. The *Times of India* remarks that Lord Islington has not given any decisive opinion on this point. . . In proportion as the Government changes into a government by the people, the administrative powers of the people should go on increasing. This has not been plainly stated in Lord Islington's proposed scheme of reforms.

ANDHRAPATRIKA, Madras, Aug. 17th, 1917.

Lord Islington on Indian reforms.

In a lengthy leading article commenting upon Lord Islington's recent speech on the subject of reforms in the Indian administration, the *Swadeshabhimani*, of the 17th August, writes:—Just at a time when the people of India were most keenly watching the political firmament, all their hopes of profuse showers in the shape of administrative reform have been nearly swept away by the recent speech of Lord Islington. . . Lord Islington kept harping

SWADESHABHIMANI, Mangalore, Aug. 17th, 1917.

on the dangers of haste. While urging, in very agreeable language, the importance of spreading education and of giving the public a larger share in the administration, he still thinks it impossible to divest the bureaucracy of the powers now centred in its hands and make it responsible to public opinion. This is the key-note of his speech. We are, therefore, constrained to observe that he has wholly ignored the importance of popular opinion which has been urged in the reforms proposed by the memorandum of the 19 members. He did not make the speech in his capacity as Under Secretary of State, but only as a friend of India. Nevertheless since he does hold an exalted position in the India Office, it it is necessary to look deeper into the various observations he made in this speech.

SWADESAMITRAN, Madras, Aug. 16th, 1917.

Forfeiture of the security of *New India*.

32. The *Swadesamitran*, of the 16th August, quotes the order served upon the editor ot *New India* that the security deposited by him and the copies of *New India* wherever found have been forfeited to His Majesty, on account of certain articles which appeared in that paper and which are of the nature described in section 4 (1) of the Indian Press Act, 1910, and observes:—Though there is nothing strange about the Government of Madras having begun to exercise the inordinate powers conferred upon them under the Indian Press Act, once again in the case of *New India*, some expected that at least, in view of the attitude of the people at present, the Government would devise the necessary means of allaying unnecessary panic. So the present action of the Government has caused them great disappointment. No one can say that this will lead to any good either to the country or to the Government. The fact that the very first article published in *New India* after it was purchased by Mr. Telang is one of those condemned by the Government shows that the Government have had an eye upon this paper ever since Mrs. Besant handed it over to the present editor. This is really strange. The aforesaid article was contributed by Mr. Horniman, the editor of the *Bombay Chronicle*, whose capacity and experience in the field of editing is well known. He has been incessantly criticising the measures of the Government in his own paper and no official in Bombay has had occasion to find fault with his articles. But an article contributed by him to *New India* has been declared by this Government to be objectionable. As all the articles now condemned by the Madras Government will soon come up before the High Court and be adjudged upon their merits, we do not now propose to dilate upon this topic now. Our readers can themselves understand what the condition of the editors is at present.

SWADESAMITRAN, Madras, Aug. 16th, 1917.

The Home Rule day at Kumbakōnam.

33. The *Swadesamitran*, of the 16th August, appreciates the spirit in which the authorities at Kumbakōnam cancelled their order prohibiting processions and meetings on the 16th instant, the moment they found that their action was not legal and adds that, if the higher officials of the Government, who are above these district officials, are as cool-headed in these matters as the latter, half of the unrest now existing in the country will surely disappear.

HINDU NESAN, Madras, Aug. 16th, 1917.

Sir B. Robertson on the present situation.

34. Anent a speech said to have been delivered by Sir B. Robertson, the Chief Commissioner of the Central Provinces, at Amraoti, condemning the political agitation carried on in India now, the *Hindu Nesan*, of the 16th August, takes special exception to his statement that the Indians are unnecessarily agitating in this period of war, without devoting all their attention to the war and, remarking that sufficient arguments cannot be adduced to prove the above statement, says:—It is regrettable indeed that it has not struck the bureaucrats, who accuse the Indians of not devoting their whole attention in the matter of helping the British to win a victory in this war, that they should, for this very purpose, put the Indians on their back and keep them in cheerful spirits. The best policy to be followed by the Government now will be to give up the adoption of repressive measures and make a definite announcement that certain specified benefits will be conferred on India, after the end of the war, and thereby encourage the Indians.

35. The *Swadesamitran*, of the 16th August, writes:—The authorities often criticise the conduct of the Indians in carrying on an agitation, when a serious war is being waged, without attending to the requirements of the war. As the Provincial heads here seem to be forgetful of the help rendered by India in this war, it is necessary that they should read the details given by Lord Hardinge in this matter, in speaking on the report of the Mesopotamia Commission. As for the cause of the present agitation, it will become clear, if the speech of Pandit Mothi Lal Nehru, as the President of the United Provinces Congress held recently at Lucknow. There cannot be any one now who thinks that a Government can become an efficient Government, if it has secured the protection of the life and property of its subjects. The present-day opinion is that the rule of the people is the best rule. It is in pursuance of this opinion that the Government arranged for the people to have a voice in the administration of this country. When the people, finding that their voice was not heard, began to complain about it, there came the war and the Government wanted to bestow all attention upon the war and to avoid all controversies. The people consented to this. We immediately sent our men and materials to Europe and they rendered timely assistance to the allied armies in France. The result was that the British statesmen and Generals applauded our loyalty and valour and claimed us as equal sharers in the Empire. We were greatly gratified. At this juncture was introduced the United Provinces Municipal Bill, which tended to create a split between the Hindus and the Muhammadans. The Government were advised by popular leaders that the consideration of the Bill should be postponed, but they would not yield and what happened subsequently is known to all of us. On whom did the blame lie? Almost, at the same time, the Government of India wanted to introduce the Defence of India Act. In spite of the fact that it tended to take away the liberty of the people, the popular leaders gave their consent to it, in view of the emergency caused by the war. Immediately began the interments under the Act in the different provinces, the demanding of security from *New India* and the subsequent forfeiture thereof and various other repressive measures. When the authorities were doing all this, what did the people do? Nineteen representatives in the Imperial Legislative Council drafted a memorandum of the reforms to be introduced, for extending our privileges, and prayed that they might be given effect to. This provoked the officials and further repressive measures followed. We are at a loss to understand the necessity for this repressive policy. For aught we know, the people are agitating by constitutional means for the grant of certain privileges. We believe that, if our voice prevails in the Government, it will be conducted better. We do not deny the benefits conferred by the British Government. We say that they are not enough. Our contention is that because we have progressed, we have become fit for greater privileges. Efforts are being made in England and the Colonies to introduce reforms in various directions. Even while the war is going on, the Government in England are considering about various reforms. Can she, on that account, be said to be indifferent to the war? The Government of India, too, have been considering about reforms and have sent up a communication on this subject to the Secretary of State for India and the latter is considering about it. What if we are told what his views are? Are we not the people to be affected by these views? If these things are pondered over, the cause of the agitation having gained strength will become clear.

What is the cause of this agitation?

SWADESAMITRAN, Madras, Aug. 16th, 1917.

36. Adverting to the communication addressed to the press by Professor Ramamurti about his efforts for obtaining permission to enlist volunteers have ended in nothing, the *Dravida Patrika*, of the 15th August, says that the men chosen by Ramamurti are bound to be far superior to many soldiers in the matter of height, education and wealth, and that it cannot, therefore, understand the reason why the Government failed to give a proper reply to his letters, if they really wanted that Indians should be enlisted as volunteers.

Indian volunteers.

DRAVIDA PATRIKA, Madras, Aug. 15th, 1917.

37. In the course of a leader under this heading, the *Dravida Patrika*, of the 15th August, describes self-government to be a natural feature of modern civilisation and the efforts to obtain it a characteristic trait of every wise man and, tracing the

Swaraj.

DRAVIDA PATRIKA, Madras, Aug. 15th, 1917.

development of the idea of acquiring *swaraj* for India from the time it was avowed openly as the ideal of the Indians in the Congress of 1906 until it became implanted firmly in the Indian mind owing to the efforts of Mrs. Besant, to whose love for India the paper pays a glowing tribute, observes:—This idea has now spread from Cape Comorin to the Himalayas. The number of Indians, who have now come forward to work for improving the condition of this country, is growing immensely. The cry of Home Rule rends the air and even women have begun to chant it as a *mantra*. The Indians, who have now become united in their ideal, do not in the least mind the impediments and difficulties in their way. Wholehearted service for the country is deemed to be an excellent object of life. Going to jail is considered to be an invaluable service rendered to the country. The desire is growing that one's life should be purified by one serving the country, even at the risk of having to suffer severe punishments. Union among Indians has become an accomplished fact. Under these circumstances the goal of the Indians is sure to be reached. Mrs. Besant has conferred several mighty benefits on India. But the spectacle of her striving for Indian *swaraj* is the best of these and is a heart-rending one. It has resulted in this excellent English lady losing her wealth and liberty and suffering in her old age. She has by this service laid the thirty crores of Indians under a deep debt of gratitude. There is only one way in which we can repay that debt to some extent at least, and that is to follow her example. May all the Aryan patriots take this to heart and act up to it! Service of the country is an excellent object of human life and the names of those who render it will become famous in the history of the world. Such a name cannot be easily acquired by every one. It is only very rarely that opportunities for acquiring it occur in the history of the world, and those who let lose such opportunities should be deemed to be really unfortunate men.

The same paper refers to the grant of Home Rule to the Indians in the Portugese India, and observes that the authorities here are saying that the people in British India are unfit for Home Rule and that they should give up their aspiring for it.

DRAVIDAN, Madras, Aug. 16th, 1917.

India and Home Rule.

38. The *Dravidan*, of the 16th August, writes:—Batches of Poona Brahmans are coming here from Bombay to teach political matters to the people of this Presidency. Are not the people here ashamed of themselves on seeing this? Just like the adage that cattle which do not sell where they are, have a high value set on them in another place, these Brahmans, who are non-entities in Bombay go here and brag that they are going to instruct the people of this Presidency in political matters and give an impetus to the development of *swadeshism*. What to say of the Brahmans of Madras, who hail young men from Poona, who, being incapable of completing their collegiate course and graduating have come here under the false guise of patriotism, as their leaders without bestowing any thought on their capacity, antecedents, age and worldly experience. It is really regrettable that our countrymen should be allured by three or four non-entities, who have no idea of this Province, when elderly people here are sacrificing their all for the advancement of this Province. The childish pranks of these persons cannot but be harmful to us in the future. These wiseacres who could not improve their own Provinces have come here to improve others and they pretend that they are the only patriots. What doubt is there that all this pretence is but one of the mischievous traits of the 20th century.

The same paper refers to a speech delivered by Eardley Norton at Coimbatore in which he is reported to have condemned the present agitation for Home Rule on the ground that the very term "Home Rule" is so very unpalatable to the Englishmen that they would not be inclined to look behind it and attend to any request that may be made and, remarking that Mr. Norton has a far keener intellect and greater experience of and love for Indians than Mr. Arundale and others, appeals to the Dravidians to act upon the advice of Mr. Norton and refrain from pressing the British Government for Home Rule at this particular juncture.

SWADESAMITRAN, Madras, Aug. 17th, 1917.

India and Home Rule.

The *Swadesamitran*, of the 17th August, reproduces in Tamil extracts from a lecture said to have been delivered by Sir Rabindranath Tagore at Calcutta, a running

summary of which is quoted in the *Hindu* of the same date from the *Bengalee* and in which he pleads for the speedy grant of Home Rule to India, refuting the arguments of those who are against it.

The Home Rule propaganda.

Sampad Abhyudaya, Mysore, Aug. 18th, 1917.

Referring to the meeting of the All-India Congress Committee and the Moslem League recently held at Bombay to protest against the internment of Mrs. Besant, etc., and the prohibition of the meeting proposed to be held in the Calcutta Town Hall and to the memorial submitted to His Excellency the Viceroy by certain popular leaders in Bengal urging the release of Mrs. Besant, etc., the *Sampad Abhyudaya*, of the 18th August, writes:—It was resolved to put off the question of passive resistance until the result of the memorial was ascertained. All this goes to show that a crisis is likely to arise here too as in Europe. A large number of people seem to think it better not to live at all than live without liberty. The British are pre-eminently a democratic race. Their main glory consists in warding off autocracy wherever it may be found. The Indians are loyal to England in mind, word and deed. They are sacrificing their life and all in the service of the empire. Although the autocratic officials might be opposed to Home Rule, the British people, the British aristocracy and the British Parliament would never hesitate to reward our loyalty in an adequate manner. Some people, therefore, argue whether it would not be expedient to defer all agitation in regard to Home Rule, until the present European crisis is past. Others say that if even at that time the autocratic officials prove all-powerful and defeat our aim, we may appeal to the British public, and if that appeal too fails, we may resort to passive resistance. Others, still, affirm that if the present opportunity is lost, Home Rule might never come. The Government of India would, therefore, do well to set these speculations at rest by giving expression to their views in regard to these popular demands.

The internment of Mrs. Besant and her colleagues.

Swadesamitran, Madras, Aug. 17th, 1917.

39. The *Swadesamitran*, of the 17th August, publishes the proceedings of the meetings held in different places in the city and in Chingleput, Madanapalle, Kumbakonam, Masulipatam and Tanjore to celebrate the day on which Mrs. Besant and her colleagues were interned, at which resolutions were passed condemning the action of the Government in this case and praying for the release of the interned.

Referring to these meetings again in a leaderette, the same paper observes:—Public feeling has not only become strong in this matter but is also spreading, not in the city alone but even in the rural parts. If, in accordance with the British system of Government, the Government here attach an importance to public feeling, they are bound to release all the interned, without the least delay. The authorities often say that some people misrepresent the objects and action of the Government to the people. It is quite clear that the repressive policy of the Government is proving more harmful to them than even the misrepresentation of some, if true. The people naturally ask why, if any one has committed an offence, it should not be proved and the offender punished. As the Government intern people, without doing this, an impression is created that innocent people are made to suffer. It is not wise statesmanship to allow such an impression to be created in the minds of the people. The idea that there is no use in complaining is also growing strong. In every meeting held by the people, several arguments are adduced and some resolutions passed. Every one of these resolutions should be regarded by the Government as a petition submitted to them. As they receive all these resolutions and keep quiet, the people come to the conclusion that nothing can be done hereafter by words and that they can convince the Government of their condition only by means of deeds and are ready to adopt the method of passive resistance. Once this is begun, it may spread like wild fire. A people, who are accustomed to treat happiness and misery alike, will not hesitate to undergo some bodily suffering for the sake of a principle. The Commissioner of Police, who was present at the meeting in the Gokhale Hall yesterday, will have formed an idea of the strength of mind of those assembled there. We hope that he would at least intimate to the Government what he saw in person and convince them that this flood cannot be checked by a dam.

SWADESAMITRAN, Madras, Aug. 18th, 1917.

The internment of Mrs. Besant and her colleagues.

The *Swadesamitran*, of the 18th August, publishes in Tamil the proceedings of the public meetings held on the 16th idem at Ootacamund, Dindigul, Madura and Coimbatore to celebrate the internment day and to protest against the internment orders. The proceedings of the meeting at Ootacamund appears in the *Hindu* of the 18th idem and those of the rest in the *Hindu* of the 20th idem. The adoption of the policy of passive resistance was advocated in the meetings held at Ootacamund and Coimbatore.

SWADESAMITRAN AND HINDU NESAN, Madras, Aug. 18th, 1917.

The *Swadesamitran*, and the *Hindu Nesan*, of the 18th August, publish, as reported by correspondents, the proceedings of a public meeting held at Kumbakōnam on the 16th idem for the same purpose, which is referred to in the *Hindu* of the 17th idem.

KERALA SANCHARI, Calicut, Aug. 8th, 1917.

The three interned.

In an article under the heading "the three interned", * the *Kerala Sanchari*, of the 8th August, writes:—The protest meetings held in various parts of the country show that the internment has created great unrest in India. Mrs. Besant is now seventy years of age, and her actions show that she is intensely loyal to the crown. Though some of her speeches and her writings in *New India* were at times intemperate in tone, the opinion that neither Mrs. Besant nor her associates have committed any such offence as deserves internment is gaining ground day by day. Her speeches and publications have caused no disturbance in any part of India, and there is no reason to think that any disturbance will take place. It is, therefore, a great hardship that the Defence of India Act should have been put in motion against her. It is regrettable that the internment has seriously affected her health. It should be considered that the power of the Government is a divine power, and that there is no other power to match it. The Government should not therefore abuse that power. While the internment has been productive of no good, it has, on the contrary, increased the agitation and unrest in the country. The British Government have set at liberty even the Irish rebels. It is, therefore, high time that the Government should lend a sympathetic ear to the opinion and the prayers of the people of India, and should at once liberate Mrs. Besant, who was carrying on a constitutional agitation for the grant of self-government to India under the British Rule.

SWADESAMITRAN, Madras, Aug. 17th, 1917.

Mr. Gokhale's scheme of reforms.

40. The *Swadesamitran*, of the 17th August, reproduces in Tamil the substance of a scheme prepared by the late Mr. Gokhale for the reforms to be introduced in India and left in charge of His Highness the Aga Khan, who has published it now deeming this to be the most suitable juncture for such publication and a telegraphic summary of which appears in the *Hindu* of the same date, and observes:—Comparing this scheme of Mr. Gokhale with that prepared by our political bodies and members of Legislative Councils, it will be seen that they agree in substance. Though there is a difference in one or two points, this will not affect the main agreement in any material respect. In England our British brethren who living beside the war-fronts suffer much on account of the stress of the war and are engrossed upon gaining the victory therein, statesmen, who have no time to look to the affairs of others in the Empire itself, and even young students, who are not fit by nature to take an interest in the welfare of Indians, are now anxious that political reforms should be introduced in our country soon and the people given Home Rule. At a time when all of them are seriously discussing as to how this object can be fulfilled, those who are mainly affected by this are asked by several officials to refrain from all discussion, give up the political work of explaining to the ordinary people what is meant by reforms and the necessity for the same and to be satisfied with the petty refoms which the all-powerful officials are pleased to grant to us of their own accord. To make us do this, the authorities advise us, warn us, admonish us and have recourse to repressive measures against us. How can the people and the popular leaders deem this to be fair and keep quiet? So, we should, by all constitutional means, make the British Government, who have the ultimate authority over us, understand our grievances and wants and the aspirations

* Received this week.

with which our hearts are throbbing. When His Excellency Lord Pentland severely criticised the Home Rule movement in May last, he said that, if Home Rule meant that the Legislative Council having a majority of elected members should have a control over the Executive Government, those who thought that the Indians would be granted such Home Rule were really dreaming. Three years before now, when on account of the war there have been great changes characterised by a breadth of view and the predominance of the voice of the people, Mr. Gokhale wrote it down definitely that this was no dream, and arranged for its being intimated to the British public. Who is the dreamer—Lord Pentland, who has a meagre experience, or Mr. Gokhale, who, having served this country throughout his life successfully, attained a worldwide fame?

Mr. Gokhale's scheme of reforms for India.

The *Swadesamitran*, of the 18th August, reproduces in Tamil the scheme of reforms for India said to have been formulated by the late Mr. Gokhale and the statement made by the Hon'ble Mr. V. S. Srinivasa Sastriyar, which are published in the *Hindu* of the same date.

SWADESAMITRAN, Madras, Aug. 18th, 1917.

The *Hindu Nesan*, of the 18th August, quotes in a leaderette some of the views expressed by the Hon'ble Mr. V. S. Srinivasa Sastriyar in connection with the late Mr. Gokhale's scheme of reforms, as published in the *Hindu* of the 18th August 1917.

HINDU NESAN, Madras, Aug. 18th, 1917.

Gokhale's scheme of reforms.

The *Andhrapatrika*, of the 18th August, in its leader writes:—The Aga Khan now says that Mr. Gokhale before his death prepared a scheme of reforms which he intended to propose. . . Some critics venture to say that Mr. Gokhale would not have accepted the reforms proposed by the National Congress. If we look into the scheme of reforms now published, it becomes clear that Mr. Gokhale would have concurred with the Indian representatives. There is not much difference between the scheme of reforms proposed by the National Congress and that proposed by him. We shall however give below the two schemes. . . As regards provincial autonomy Mr. Gokhale does in no way differ from the National Congress. . . In Mr. Gokhale's scheme the constitution of the Indian Government was not satisfactorily defined.

The National Congress agrees with him in his recommendation to abolish the Council of the Secretary of State for India.

That Mr. Gokhale's scheme should be now published is of great advantage. A way would be open to make it clear that the reforms required by the National Congress are not revolutionary. We believe that these reforms would attract the attention of Mr. Lloyd George, the Prime Minister. In a meeting convened in honour of the ministers of colonial Governments who had come for the Imperial Conference Mr. Lloyd George made the following statement. . . The truths which he expressed seven years ago hold good even today. The future of the British Empire depends upon the genius of Mr. Lloyd George. Will he extend his magnanimity to the Indian aspirations and make the Indians contented?

ANDHRAPATRIKA, Madras, Aug. 18th, 1917.

Mr. Gokhale's scheme of reforms.

The *Andhrapatrika*, of the 18th August, publishes in Telugu a letter written by Hon'ble Mr. V. S. Srinivasa Sastri while forwarding a copy of Mr. Gokhale's scheme of reforms. It contains the following:—. . . Mr. Gokhale wanted to prepare a draft of the scheme of reforms in consultation with Mr. Mehta and the Aga Khan. But as the health of Mr. Gokhale and Mr. Mehta failed even then the three could not at all meet. . . It is, therefore, a rough draft and not a representation of his settled opinion. . . Nor was it his opinion that the Indians are fit only for such reforms. Mr. Gokhale thought that if such a scheme of reforms was published in time by Government, keen agitation might be avoided during the time of war. He prepared the draft of reforms only six months after the commencement of war. By that time the endeavours of the people did not become extensive or perfect. Further, the idea of democracy did not gain such support in the western countries as now. I believe firmly that if Mr. Gokhale wanted to make proposals of reforms on behalf of the people, he would have written them in a broader spirit and in a manner conducive to the progress of

the country and to the peace of the Empire. . . Had Mr. Gokhale been living today he would have proposed the very same reforms which the 19 council members and the Congress and Moslem League have proposed.

SWADESAMITRAN, Madras, Aug. 17th, 1917.

The Imperial Legislative Council.

41. Adverting to the meeting of this Council to be held at Simla on the 5th September next, the *Swadesamitran*, of the 17th August, observes:—This means that there has been no occasion for the Government and the popular representatives exchanging views for the last five months. We need not point out what important problems have cropped up in the interim and how far the attitude of the people has undergone a change on account of their not having been able to obtain an explanation for what have occurred. It is only on such occasions that every one understands the difference between a responsible and an irresponsible Government. If the Government were a responsible one, would it have made such a delay in allaying the excitement of the people? Even though the Government is an irresponsible one, if the Legislative Council meets often, there will be room for it to understand the trend of popular opinion directly from the popular representatives. It is in view of this that the Hon'ble Pandit Madan Mohan Malavya moved a resolution in March last that the Legislative Council should meet often. However this may be, though permission is not usually given for a large number of resolutions being moved in the Simla session of the Council, we hope that the Government will, in view of the excitement that now exists all over India, give a patient hearing to the suggestions of the popular representatives and behave as they ought to at such a juncture.

KALIYUGA VARTAMANI, Madras, July 28th, 1917.

The plight of a woman that sent all her sons to the front.

42. The *Kaliyuga Vartamani*, of the 28th July, reproduces the comments of the *Swadesamitran*, of the 28th July, on this subject which are abstracted in paragraph 60 of Report No. 31 of 1917.

KALIYUGA VARTAMANI, Madras, July 28th, 1917.

The Johannesburg tram-car tragedy.

43. The *Kaliyuga Vartamani*, of the 28th July, also reproduces an article appearing in the *Swadesamitran* of the 28th July, relating to this matter, which is abstracted in paragraph 61 of the above report.

SWADESAMITRAN, Madras, Aug. 14th, 1917.

Mr. Eardly Norton on Indian reforms.

44. Referring to the speech made by Mr. Eardly Norton on the 10th August 1917 at Coimbatore on the reforms to be introduced in the administration of India, the *Swadesamitran*, of the 14th August, says:—From what Mr. Norton has said, it is apparent that he too urges only on the introduction of the reforms demanded by us. But from his statement that we should wait till the end of the war, we are led to believe that he has not realised the present situation. The Government of India have already proposed certain reforms without either informing us or consulting us, and the office of the Secretary of State for India is considering these proposals. We have to apprehend from the words of Lord Islington, that the British statesmen might determine the nature of the reforms without consulting us at all. If under such circumstances, we are to wait patiently till the end of the war, what can we do, if afterwards they should say that the "matter has been finally decided"? The Indians cannot, therefore, commend the advice given by Mr. Norton in the concluding part of the speech.

SWADESAMITRAN, Madras, Aug. 14th, 1917.

Repressive measures.

45. Adverting to a statement said to have been made by a correspondent in the *Bombay Chronicle* that the Collector of Hyderabad, the capital of the Province of Sindh, issued an order prohibiting the conduct of any processions or the holding of any meetings in connection with the internment of Mrs. Besant, the *Swadesamitran*, of the 14th August, observes:—It is clear from the action of the Collector of Hyderabad that it will be wrong for any one to think that there would be a cessation of the policy of repression adopted by the authorities without realising the condition of the people and sympathising with their aspirations. These repressive measures are spreading like a contagious disease and affecting a large number of the people. But there is a limit for everything, and should there not be a limit to these repressive measures as well? What is the object of adopting these measures? Is it that, by the internment of Mrs. Besant, who plays a very prominent part in the

Home Rule agitation, the agitation would lose its vigour? If so, that object can never be achieved. Many will, indeed, think that the bureaucracy have not realised that it is only possible to obstruct all acts and endeavours which outwardly manifest themselves, but that there is no means whatever to suppress or crush the natural aspirations with which the hearts of the people are throbbing. These measures seem like the action of a few in a story, who with the object of completely obliterating all thoughts about an individual from the memory of others, met together, and resolved to hold a public meeting every year for accomplishing their object. Such action of the authorities not only causes disgust in the minds of many of the people, but also gives room for laughter.

Protection of trade.

46. The *Swadesamitran*, of the 17th August, reproduces an extract from an article written by Professor Marshall under the heading "After-war problems", in which he is reported to have stated as follows:—Some of the arguments, adduced for the levy of a tariff to protect the British industries, apply even more strongly to the case of weaving and other industries in India. The main feature of the British administration in India is its upright and unselfish nature. If, as a result of the enquiry recently conducted and the situation caused by the war, an extraordinary value is set upon the arguments in favour of introducing trade-protection in England and protective duties are levied, it will not do to deny the same protection for Indian trade in the same breath. If this is done, the British will immediately lose the good name they have acquired as governing India in the interests of the Indians.

SWADESAMITRAN, Madras, Aug. 17th, 1917.

India's trade.

A correspondent to the *Andhrapatrika*, of the 16th August, says:—In his report on the Old Records of the India Office, Sir George Birdwood made the following remarks, which were dictated by his conscience and which were based on history:—The trade between India and England appeared to have been most thriving in the last quarter of the 17th century and in the first half of the 18th century. But after 1721, penal duties were resolutely and mercilessly imposed on that trade and penal laws put into force, with the result that the trade was ruined. . . A law was passed in 1700 to the effect that silk goods made by hand in Persia, China and East India and calico should not be worn or used after the 20th September 1701, and that all such goods imported into Great Britain after that date should be exported to various countries. A law was passed in 1721 that anybody wearing calico was liable to a fine of £5 and anybody selling it to a fine of £20.

ANDHRAPATRIKA, Madras, Aug. 16th, 1917.

The correspondent remarks:—We have to note that the patriotism of the English people together with the help of suitable laws passed by their Government, helped to develop the commerce of that country in a short time, and that for want of such patriotism and such State help, our handicrafts and our trade were ruined in a short time.

Reforms and the Government of India.

47. The *Dravidan*, of the 17th August, reproduces the substance of the speech of Lord Islington said to have been delivered recently, in which he is reported to have dealt with the reforms that may be likely to be introduced in India after the end of the war and expressing its surprise at the *London Times*, which supports the views of Lord Islington, being against the appointment of Mr. Montagu as the Chairman of a Committee to enquire about these reforms, observes that the enquiry of such a committee is sure to bring out the real wants of the people.

DRAVIDAN, Madras, Aug. 17th, 1917.

Political reforms.

The *Andhrapatrika*, of the 15th August, refers to the telegram of the Bengal Provincial Conference addressed to Mr. Montagu, expressing their disappointment at the suggested reforms of Lord Islington and says:—The Madras Provincial Committee also expressed the same disappointment last night. It can be supposed that the other provinces also will follow the example of Bengal and Madras. It is plain that the proposals of Lord Islington are not in accordance with the wishes of the people. The people should now demonstrate that the scheme prepared by the congress is the only foundation to Home Rule.

ANDHRAPATRIKA, Madras, Aug. 15th, 1917.

The comments of the *Times of India* on the speech of Lord Islington are opportune. That paper wonders that while the Provincial Governors and the

Under Secretary of State spoke about reforms, His Excellency the Viceroy and the Secretary of State, who are responsible officers, have not given their views. Many wonder similarly at their silence.

ANDHRAPATRIKA, Madras, Aug. 15th, 1917.

Political reforms.

The *Andhrapatrika*, of the 15th August, contains in English and in Telugu the comments of the *Times of India* on the speech of Lord Islington regarding Indian reforms.

DESABHIMANI, Quilon, Aug. 18th, 1917.

Indian reforms.

Referring to the speech of Lord Islington, the *Desabhimani*, of the 18th August, observes that the Indian papers of advanced views contend that the reforms outlined in His Lordship's speech fall short of the expectations of the Indian National Congress and the All-India Muslim League, and that therefore they will not satisfy the Indian public.

SWADESAMITRAN, Madras, Aug. 18th, 1917.

The Chittoor District Conference.

48. The *Swadesamitran*, of the 18th August, reproduces in Tamil the gist of the presidential address of the Hon'ble Mr. B. V. Narasimha Ayyar delivered at the Chittoor District Conference, which appears in extenso in the *Hindu* of the same date.

ANDHRAPATRIKA, Madras, Aug. 18th, 1917.

The Chittoor District Conference.

The *Andhrapatrika*, of the 18th August, publishes in Telugu an abstract of the speech of the President of the Chittoor District Conference, which contains the following:—

". . . As the Indian armies are fighting in the battlefield the attitude of the Government towards India has changed. The Chief Ministers have decided that our country should hereafter be a partner of the British Empire and not a dependency. . . The Indians have given up all idea of wishing for a return for the service they have rendered to their Sovereign. We only ask for our birthright and the equality promised in the Queen's proclamation. . . As on account of war the British have no leisure, it is said, they could not take up the Indian problems for consideration immediately. There are no grounds for this statement. . . The Indian Government and the British Government are carrying on their correspondence regarding post-war reforms in their usual confidential way. While correspondence is carried on between Governments themselves, it is anomalous to discountenance the discussion regarding post-war reforms on the ground that the Government has not leisure on account of war". . . (The lecturer next proceeded to examine the Government order prohibiting students from attending political meetings, and said that it was unjust and prejudicial to the progress of knowledge.)

The same paper in one of its leaderettes on the same subject writes:—The speaker pointed out the necessity of asking the Government to give up the policy of repression. . . He expressed his disappointment regarding Lord Islington's scheme of reforms, and recommended that constitutional agitation should be carried on until the reforms proposed by the Congress and the Moslem League are effected.

SWADESAMITRAN, Madras, Aug. 20th, 1917.

The North Arcot District Conference.

49. The *Swadesamitran*, of the 20th August, publishes in Tamil the proceedings of this conference held at Arni, which are published in extenso in the *Hindu* of the same date.

SWADESAMITRAN, Madras, Aug. 20th, 1917.

The Coimbatore District Conference.

50. The *Swadesamitran*, of the 20th August, also reproduces in Tamil the substance of the presidential address delivered by Mr. P. K. Raman Menon at this conference. Full text of his address appears in the *Hindu* of the 20th August 1917.

SAMPAD ABHYUDAYA, Mysore, Aug. 23rd, 1917.

The Coimbatore District Conference.

In a leading article giving a summary of Mr. K. P. Raman Menon's speech as President of the Coimbatore District Conference, the *Sampad Abhyudaya*, of the 23rd August, writes:—It will be remembered that the President who made this speech is a non-Brahman. It behoves all Brahman haters to read the speech carefully. The Brahmans do not hate the non-Brahmans nor do the non-Brahmans hate the Brahmans. Only a few are trying to see if there is anything in such hatred to promote their self-gain. There is nothing to gain from

such hatred. The Brahmans are mostly a class of ascetics. They would only try to do a good turn to the non-Brahmans who might do them harm. It is part of their duty to do so; and in it lies their safety. There is absolutely no connection between the Home Rule question and the Brahman hatred. There can be no doubt that the attempt to create differences between the Brahmans and non-Brahmans will be foiled before long. Man proposes but God disposes. We have no doubt that the time is not distant when the Brahmans and the non-Brahmans will forget their differences and again work hand in hand in the cause of truth and righteousness. May God grant our wish!

A meeting of the Congress Committee at Kumbakōnam.

51. The *Swadesamitran*, of the 20th August, publishes an abstract of a meeting of the Congress committee held in Kumbakōnam on the 17th idem, under the presidency of Rao Bahadur N. Krishnaswami Ayyangar, when a resolution is said to have been passed recommending the adoption of the policy of passive resistance.

SWADESAMITRAN, Madras, Aug. 20th, 1917.

The Non-Brahmans Conference, Coimbatore.

52. The *Swadesamitran*, of the 20th August, publishes in Tamil, from the pen of a correspondent, the proceedings of this conference, which appear in datail in the *Hindu* of the same date.

SWADESAMITRAN, Madras. Aug. 20th, 1917.

The Non-Brahman Conference.

In its leader on the Non-Brahman Conference, the *Andhrapatrika*, of the 21st August, says:—The President said: "We are also anxious about reforms. Home Rule is our ideal also. But we are of opinion that it can be got only through social and political reforms". The Home Rulers also do not say that Home Rule should be granted all at once. They also say that training in self-government is necessary before attaining the goal. They request the Government to promise that they will, after the war, begin to take the people to that goal. Mr. Ramarayanimgar expressed the view that the scheme of reforms prepared by Mr. Gokhale is not revolutionary. We already pointed out that there is not much material difference between these reforms and those suggested by the representatives of the people. . . It is our opinion that it is not possible to spread education soon without the help of the Government. Mr. Ramarayanimgar who is a member of the Imperial Legislative Council knows that it is difficult to spread education without introducing compulsory elementary education. If all the Indians should receive education, the people should have the power to make the Government spend money for such purposes. This is indeed the key-note of *swaraj*. We request Mr. Ramarayanimgar to show if there is anything absurd in this. His opinion that education includes industrial, commercial and agricultural education is in agreement with the principles of national education. We are at a loss to know why under such circumstances the President said that national education is ruinous and is a means for the spreading of the authority of Brahmans. . . In the third Andhra Conference, at which Mr. Ramarayanimgar presided, a resolution was adopted unanimously that it is the duty of every *Andhra* to encourage national education, etc. We do not know what made Mr. Ramarayanimgar to change his angle of vision.

ANDHRAPATRIKA, Madras, Aug. 21st, 1917.

A message from Commander Wedgewood.

53. The *Swadesamitran*, of the 20th August, reproduces in Tamil Commander Wedgewood's message to Sir Subrahmanya Ayyar and two others in reply to their cable regarding the Madras internments and Home Rule. The message is published in the *Hindu* of the 20th August 1917.

SWADESAMITRAN, Madras, Aug. 20th, 1917.

The letter of Commander Wedgewood.

The *Andhrapatrika*, of the 20th August, publishes in Telugu the letter written by Commander Wedgewood to Sir S. Subrahmanya Ayyar and Mr. K. V. Rangaswami Ayyangar regarding Home Rule in India.

ANDHRAPATRIKA, Madras, Aug. 20th, 1917.

A special meeting in the United Provinces.

54. The *Andhrapatrika*, of the 13th August, gives in Telugu a gist of the proceedings of the special meeting held in the United Provinces, expressing disapproval of the internment of Mrs. Besant and others.

ANDHRAPATRIKA, Madras, Aug. 13th, 1917.

ANDHRAPATRIKA, Madras, Aug. 14th, 1917.

A protest against protests.

55. The *Andhrapatrika*, of the 14th August, gives a Telugu version of an article which appears in the *Hindu* of the 11th August under this heading, as having been reproduced from the *Karnataka*.

ANDHRAPATRIKA, Madras, Aug. 15th, 1917.

Pleaders and the Home Rule.

56. The *Andhrapatrika*, of the 15th August, reports Mr. Konda Venkatappayya Pantulu to have written from Guntur:—It appears that a circular was sent to the District Munsifs and Sub-Judges requesting them to communicate the names of pleaders having any connection with the Home Rule and *Swadeshi* movements. It is true that the members of the Home Rule League will not mind this, but it is regrettable that Judicial officers have been appointed to do things which do not differ from what the Criminal Investigation Department should do. Whatever may have been the vagaries of the Executive officers of the Government, the courts have been discharging their duties fairmindedly and in a manner deserving the confidence of the people. Even if it be for helping the Government it will be well to strictly prevent the officers of law courts from doing such things. . . When it has often been decided that the agitation of the Home Rule Leagues is not unconstitutional, why should the District Judge take to this strange step?

It cannot be believed that the Government wanted the information through the law courts, for they already have the Criminal Investigation Department. The District Judge appears to have issued the circular of his own accord.

ANDHRAPATRIKA, Madras, Aug. 15th, 1917.

Indians and Anglo-Indians.

57. The *Andhrapatrika*, of the 15th August, refers to an incident in which a respectable Pathan who gave birth to heroic sons, was treated with disrespect by an Anglo-Indian Railway officer at the Rawalpindi station, and reports another paper to have made the following remark:—Contemptuous treatment of Indians, however educated and respectable they may be, by the ordinary people among Anglo-Indians and Eurasians is daily on the increase and is passing all bounds.

ANDHRAPATRIKA, Madras, Aug. 15th, 1917.

A lady passive resister.

58. The *Andhrapatrika*, of the 15th August, publishes in Telugu the letter of a lady passive resister which appears in *New India* of the 14th August, with its remark thereon that the letter gave great encouragement to those who heard it read out and prompted them to move a resolution on passive resistance in the conference to be held at Arni.

ANDHRAPATRIKA, Madras, Aug. 16th, 1917.

Mr. Bhupendranath Basu.

59. The *Andhrapatrika*, of the 16th August, says:—Mr. Bhupendranath Basu has said that India should firmly and patiently represent its aspirations to England, which is prepared and willing to hear them. Law-abiding Indians do not wish to betake themselves to anything other than constitutional agitation. But do the authorities allow them to conduct such agitation? Mr. Basu has to answer this question. Indians are becoming more and more disappointed in this matter. Grant us reforms today or years hence. What the people want is an opportunity to express their wishes to the Government plainly. The essential factors of the agitation suggested by Mr. Basu are freedom of speech, freedom of the press and freedom of the individual. The Press Act does not allow the papers to express public opinion plainly. The Defence of India Act, which is a war measure, is an obstruction to constitutional agitation. Meetings are prohibited. Notices are served on speakers. Mr. Basu has to say how we are to represent public opinion to the Government under such circumstances. It is, therefore, necessary that before the grant of any reforms the repressive measures should be repealed. If Mr. Basu exerts his influence in his new office, gets the repressive measures repealed, and succeeds in getting political reforms introduced into India, he will undoubtedly win the gratitude of his countrymen.

ANDHRAPATRIKA, Madras, Aug. 20th, 1917.

Hon'ble Mr. Basu's appointment.

The *Andhrapatrika*, of the 20th August, gives a Telugu version of the observations made in the July issue of the *Review of Reviews* regarding the appointment of Indian Members to the Secretary of State's Council. It contains the following:—" . . Thus the proportion of the Indian Members in the Council would be one to three. In order to secure an efficient representation in the India Council the Indians have

still to travel far. . . . Amongst political reformers Mr. Basu is one of those who take a forward step. Even if such a strange phenomenon as that of Mr. Patan and Mr. Khan agreeing with him occurs and even if he employs all his powers of speech, there would be only a few to join his side." The paper observes:—"Even the *Review of Reviews* which always sympathises with the aspirations of the Indians has not asserted that much good would come of the appointment of Mr. Basu."

60. The *Andhrapatrika*, of the 16th August, says:—Though in the regimé of Lord Pentland, there has been an increase of unrest in the country some of the aims of the *Andhra* movement have been satisfied by him. The Training College has been revived at Rajahmundry. A Government College has been opened in the Ceded Districts. . . There are indications that in the rule of Lord Pentland, the aims of the Andhras will be fulfilled. As his term of office also has been extended, it will be advantageous if the *Andhras*, without hesitating, acquaint the Government of their wishes. It is the duty of the Andhra leaders to work incessantly now in connection with the *Andhra* movement.

Lord Pentland and the Andhra movement.

ANDHRAPATRIKA, Madras, Aug. 16th, 1917.

61. A correspondent to the *Andhrapatrka*, of the 16th August, contributes a letter under this heading regarding a performance by the London Electric Cinema Company at Berhampur on behalf of the Home Rule League of that place. The paper makes the following remarks thereon in one of its leaderettes:—There was a rumour that some members of the Home Rule League dishonestly represented to some Anglo-Indians that the money collected at the performance would be sent to the sick soldiers. On the strength of this rumour, the Police Inspector sent for the Secretary of the Home Rule League and told him that the members of the league duped the English officers including Mr. Greg, the Engineer. The Secretary wrote to Mr. Greg about this and received a reply that he knew nothing about it. The Secretary sent Mr. Greg's letter to the Police Inspector, pointing out that the charge of which the members of the league were accused was groundless. No reply was received. The Secretary of the League is a highly educated man. . . We pray that the Government will see that such unnecessary confusion does not crop up.

The Berhampur *Swaraj* League.

ANDHRAPATRIKA, Madras, Aug. 16th, 1917.

62. The *Andhrapatrika*, of the 17th August, reproduces from the *Hindu* in Telugu an article which refers to various opinions given in 1908 about granting separate representation to landholders and says:—Those who examine the latter part of political history will laugh at the praises bestowed on the importance of landholders in political matters and their leadership in the country and the scant courtesy with which the leaders who have become so by their knowledge. . . The two senior members of the Madras Executive Council who are now doing their best to help the zamindars and the non-Brahmans, did not show such anxiety in their behalf in 1908. . . The Hon'ble Sir Alexander Cardew did not in his proposals even allow separate representation to the zamindars. . . The Hon'ble Mr. Gillman remarked: "If the Councils be full of big landlords and zamindars, all the people will be dissatisfied. . ." When the Government consulted the zamindars in 1908 regarding the political situation, the zamindars manifested greater wisdom about their state and influence.

The zamindars.

ANDHRAPATRIKA, Madras, Aug. 17th, 1917.

63. The *Andhrapatrika*, of the 17th August, gives in Telugu the proceedings of the meeting held at Madras on the internment day and the speech of Mr. Kasturiranga Ayyangar regretti g the repressive policy of the Government and also the speech of Mr. Seshagiri Rao advocating passive resistance.

Internment day meeting at Madras.

ANDHRAPATRIKA, Madras, Aug. 17th, 1917.

The *Desabhimani*, of the 19th August, writes that, in a public meeting held at Guntūr on the 16th instant to commemorate the day of Mrs. Besant's internment, lectures were delivered and verses in Telugu read upon "passive resistance".

The same paper publishes the verses, above referred to, praising Mrs. Besant and pointing out national education, *swadeshi* and passive resistance as the means to be resorted to for gaining rights and privileges.

Internment day celebrations.

DESABHIMANI, Guntūr, Aug. 19th, 1917.

ANDHRAPATRIKA, Madras, Aug. 20th, 1917.

The internment day.

The *Andhrapatrika*, of the 20th August, publishes brief reports of public meetings held at Narayanavaram, Dondapadu, Tenali, Guntur, Bezwada and Rajahmundry regarding the internments. In the meetings held at Dondapadu and Tenali the people were asked to take the *swadeshi* vow and in the meetings held at Guntur and Bezwada passive resistance was preached. The president of the meeting held at Rajahmundry spoke advocating passive resistance and the *swadeshi* vow.

ANDHRAPATRIKA, Madras, Aug. 18th, 1917.

Internment day celebration.

The *Andhrapatrika*, of the 18th August, publishes the proceedings of the Madras meeting on the internment day, in which some persons spoke advocating passive resistance.

ANDHRAPATRIKA, Madras, Aug. 21st, 1917.

Mr. Montagu.

64. The *Andhrapatrika*, of the 21st August, says:—The speech of Mr. Montagu on the Mesopotamian question has justified our confidence that his appointment will tend to the advancement of India. His announcement found in today's telegrams will remove all the doubts of doubting minds. To show that his angle of vision has changed, he removed the obstacles to the Indians getting commissions in the army. We pray that he will also cancel the internments.

Mr. Montagu's liberal-heartedness became manifest in the discussion on the Mesopotamian question. His speech sounds like that of a Congress leader. . . He said that while the Governments of England and the Colonies are undergoing changes according to times, the Government of India only is remaining unchanged. He said emphatically that, if the Parliament should pay the salary of the Secretary of State, the Parliament would not be indifferent to Indian questions. He said that the Government should be made responsible to the people. The establishment of a responsible Government is the aim of Mr. Monagu. . . The establishment of a federation of Governments is his ideal. . . The ideal of the advocates of an *Andhra* Province and the opinion of Mr. Montagu agree with each other. . . We cordially welcome Mr. Montagu to India.

ANDHRAPATRIKA, Madras, Aug. 20th, 1917.

Appointment of Mr. Montagu.

Next commenting hopefully upon the appointment of Mr. Montagu, the *Andhrapatrika*, of the 20th August, gives in Telugu the opinion of the *Review of Reviews* on the subject as follows:—"The Indians ask us to declare without delay that our desire is also to grant self-government to India and to give practical demonstration of our intentions. At the present juncture the Parliament has granted franchise to English women. The Irish revolutionists have been pardoned. The Irish are to meet to discuss the scheme of Home Rule. How, then, can the aspirations of the Indians be considered dangerous?"

DESAMATA, Rajahmundry, Aug. 15th, 1917.

The Bombay Home Rule League.

65. The *Desamata*, of the 15th August, gives a gist of the proceedings of a meeting of the Bombay Home Rule League, held on the occasion of sending some workers to Madras in place Mr. Karandikar, in which some of the speakers said, that, if necessary, they would betake themselves to passive resistance.

DESAMATA, Rajahmundry, Aug. 15th, 1917.

Our agitation

66. The *Desamata*, of the 15th August, says in its leader under this heading:—While our rulers, the British, whose example we follow in political matters, are making progress in politics by means of constitutional agitation, how can we keep quiet? . . . We are not to blame for our agitation. If the agitation is wrong, the fault lies with the East India Company. This is the result of the mistake if that is a mistake that the company made in the case of the education of the Indians. . . The Rev. Dr John Wilson expressed the fear that to give education in the vernaculars might do harm to the Government, and stated, while speaking about Sivaji, as follows:—"The vernacular literature that developed in the province of Bombay during the two centuries before the birth of Sivaji, fed, in Sivaji and his followers, their fervour about the Hindu faith. This is the chief reason why they hated the Muhammadan authority and successfully revolted against it."

Lord Macaulay wrote as follows in 1836 in his letter to his father:—"Great is the result of the education given to the Hindus. . . It is my firm belief that if our methods are followed in the matter of education, there will not exist even one idolator in Bengal among respectable classes thirty years hence."

Believing that all the Indians would become converts to Christianity, Lord Macaulay contended that only English education should be given to the Indians. Whether the authorities agreed with him or not on this point, they introduced English education in schools with the object that the English-educated Indians might serve the Government as clerks. As this was the object of the authorities, and as the educational methods of those days do not suit the present times, we request that those methods may be reformed and that education may be given on national lines. Though by the introduction, by the authorities, of English education, vernacular education has suffered to a large extent, the English education has not been without its benefits. It is that English education that is the cause of the agitation of the Indians. It is because the Indians have received good English education, studied the history of western countries, examined the political institutions existing there, and digested works on liberty and self-government written by J. S. Mill and others, that the Indians are contending that self-government is their birthright. . . This is the result of English education and there cannot but be agitation now. This cannot be stopped by any attempt to oppose or repress it. This is not opposed to nature. We pray that the bureaucracy will not misunderstand it, but will reap some good out of it and conduct themselves in a way that will tend to the welfare of India and the British Empire.

Industries.

67. The *Desamata*, of the 15th August, says:—Not only the Native States, but also the English Government are evincing some interest in the matter of industries. The Government of the United Provinces have already been taking some interest and how the Government of Bombay also are taking interest. If the other Provinces also follow the example of the Bombay Government, our country will rise to eminence ere long.

DESAMATA, Rajahmundry, Aug. 15th, 1917.

A Muhammadan lady.

68. In giving a gist of the proceedings of a meeting held in the Gokhale hall under the auspices of the Madras Home Rule League, the *Desamata*, of the 15th August, says:—In that meeting, Sir S. Subrahmanya Ayyar, read out a letter addressed to him by the mother of Mr. Muhammad Ali and Mr. Shoukat Ali, who are now under internment. That letter was a very pathetic one. The patriotism, the courage and the firmness shown by that mother of heroes are praiseworthy. Those who read that letter cannot but shed tears. . . It is auspicious for the Home Rulers that even conservative Muhammadan ladies give up their ancient traditions, adapt themselves to the times with courage and firmness, and rally round the Home Rule banner. May the Indian ladies follow the example of the Muhammadan lady referred to above, and Mrs. Sivakamu, who is working for Home Rule, and be a source of encouragement to Indian womenhood by their firm attitude towards the question of Home Rule for India.

DESAMATA, Rajahmundry, Aug. 15th, 1917.

Sir Rabindranath Tagore.

69. The *Desamata*, of the 15th August, reports Sir Rabindranath Tagore to have said:—The Government officers cannot suppress a just movement by internment and repressive measures. At a time when the British are sacrificing their lives for the sake of Belgium, it is an anomaly that they should say that the Bengalis should not feel for the people of Madras. There is no force in the contention that before the Indians can be a self-governing nation, they should pass through many political stages. The Parliament in England reached its present stage after committing many blunders. It is in the nature of the people of England to see to the prestige of England whatever justice may be; but, if this policy is adhered to, it will, in my opinion, prove injurious to the British rule.

ANDHRAPATRIKA, Madras, Aug. 18th, 1917.

The gems of Sir Rabindranath Tagore.

The *Andhrapatrika*, of the 18th August, gives in Telugu an abstract of the speech recently delivered by Sir Rabindranath Tagore in the Alfred's Theatre in Calcutta. The paper represents the abstract to have been taken from the *Indian Patriot*, and it contains the following:—Of all the rights which man regards as his invaluable treasure the right of being his own lord and of governing himself is a very great one. . . Our present rulers give us the same advise, namely, 'you are not fit for self-government. You will commit many

blunders in this matter. *Swaraj* is unsuitable to you.' In reply to these words, the words of such great men as Manu and Parâsara may be quoted :—'It is better to err in the enjoyment of independence than to be in subjection to others. There is the possibility of truth coming to light only when man has the freedom to err. We have to tell our rulers, who are proud of driving the car of their self-government, that even in their country self-government did not always exist, that their Parliamentary car travelled many a night capsizing and recovering its position, and that therefore no one hoped in those days that it would reach its destination safely. . . At one time the members were compelled to attend the Parliament. As for the mistakes committed by it, they were many. Its want of far-sightedness will be known if its conduct is considered in regard to Ireland and America and in the settlement of affairs concerning the Dardenells and Mesopotamia. . . Whatever may be the number of mistakes we may commit, self-government is very necessary to remove our discontent and our troubles. . . Ideas of democracy are agitating the minds of all in these times. If we fail to support such endeavours we shall be causing disgrace to our motherland. It may be preached, as the Brahman did to the Sudra, that British ideas, in these matters, do not apply to India. . . Without forgetting that the Indians are longing for *swaraj*, we must always be telling the Government about it. . . The English expressing their sympathy for the sufferings of Belgium and other countries, are waging war for helping them. Under such circumstances how is it justifiable that we should not be allowed to express our feelings concerning the Madras Presidency?"

DESAMATA, Rajahmundry, Aug. 15th, 1917.

A *swadeshi* festival.

70. The *Desamata*, of the 15th August, gives in Telugu, the article which the *Bombay Chronicle* has written about the *swadeshi* festival in Hyderabad (Sind), which concludes with :—It appears that on account of the present attitude of the Government towards the Home Rule propaganda, the members of the Home Rule League have made up their minds to work for Home Rule and *swadeshi* with redoubled perseverence.

ANDHRAPRAKASIKA, Madras, Aug. 18th, 1917.

The Cocanada news.

71. The *Andhraprakasika*, of the 18th August, remarks under this heading :—The absence of a definite notification in the *District Gazette* over the signature of the Collector or the Government Secretary is an obstacle in the way of those who evince an interest in the work of recruitment to the Indian Defence Force.

KISTNAPATRIKA, Masulipatam, Aug. 18th, 1917.

Legislative Councils.

72. The *Kistnapatrika*, of the 18th August, in its leader under this heading, writes :—"In every civilized country it is the council of the representatives of the people that enacts laws. . . Our Legislative Councils are neither Legislative Councils nor are they representative Councils. Of the reforms proposed by the Congress held at Lucknow, the reform of the Legislative Councils was the most important. For the measure in which a system of administration is agreeable to the people is determined by the constitution of the Legislative Councils and their power. The ultimate goal of all political reformers is that the Legislative Councils should be completely representative bodies. But the Congressmen instead of asking for the ultimate goal are demanding that four-fifths of the number of members of the Councils should consist of representatives of the people. This fact makes it clear that Congressmen are advocates not of an immediate and complete *swaraj*, but of a gradually evolved *swaraj*. . . If our Legislative Councils are to be made more popular, it is a desirable change to confer on all persons, who possess certain prescribed qualifications, the right to directly elect members to the said Councils, instead of confining that right to a few persons who are members of municipalities or district boards. The leader concludes with authoritative opinions against representation on caste basis.

KISTNAPATRIKA, Masulipatam, Aug. 18th, 1917.

English students—Indian students.

73. The *Kistnapatrika*, of the 18th August, writes under this heading :—"Lord Islington delivered a lecture to the students of Oxford regarding future Indian political reforms. But it is a great crime to lecture to the Indian students about these reforms concerning their own country. When Indian history cannot be a subject of study for the School Final candidates how can they hear of

current affairs?" India is in every way unique. That is why in no other civilised country do we find such a course of education as is adopted here. Who can imagine what the future condition of our students will be who are not in touch with the past or present, but are trained in a Thrisankuswarga (an imaginary region in the sky which is neither heaven nor earth, but something existing mid-way between the two).

74. A lady correspondent to the *Kistnapatrika* of the 18th August in her exhortation to her sex to adhere to their national ideals, observes:—" . . . The education given in High schools today is not national education. That is why nationality suffers from its impact with the western civilization. . . Nationality is life itself to a society. If nationality perishes society becomes lifeless. . . . The present Arms Act has obliged the Indians, who had led heroic lives, to renounce warrior's life.

Nationality.

KISTNAPATRIKA, Masulipatam, Aug. 18th, 1917.

75. The *Kistnapatrika*, of the 18th August, gives in Telugu the letter addressed to Sir S. Subramanya Ayyar by the mother of Soukhat Ali and Muhammad Ali who have been undergoing the punishment of internment for the last two years.

The letter of the Begum.

KISTNAPATRIKA, Masulipatam, Aug. 18th, 1917.

76. The *Andhraprakasika*, of the 14th August, writes under this heading that though large profits are accruing to the Madras and Southern Mahratta Railway Company, the roads within the limits of the Salt Cotaurs are in a state of disrepair, that, for want of proper accommodation, goods are left exposed to sun and rain, that, while goods are unloaded from the waggons, they are carelessly thrown down upon the platforms with the result that damage is caused to the articles and loss to the parties, and that the Railway authorities would therefore do well to attend to these drawbacks. The paper further adds that the merchants will be much benefitted if contractors are appointed to undertake the delivery of the goods at the parties' business places as in the case of Railway parcels, and hopes that the Government also will pay some attention to this matter and look to the convenience of the merchants.

Salt Cotaurs station.

ANDHRAPRAKASIKA, Madras, Aug. 14th, 1917.

77. Referring to the incident of an Anglo-Indian Railway official, forcing a respectable pathan to quit a Railway compartment at Rawalpindi, the *Andhraprakasika*, of the 14th August, remarks:—How much must the old man's feelings have been wounded thereby! If the Government do not take due action in the matter, Indians will often be subjected to such troubles.

Indian Railways and the Indians.

ANDHRAPRAKASIKA, Madras, Aug. 14th, 1917.

78. Referring to the play named *Krishnavijayamu* put on boards on the 19th in the Victoria Public Hall by the *Deena Poshaka Samajam*, the *Andhraprakasika*, of the 20th August, remarks:—This play is no other than the *Prasanna Yadava Natakamu* of M.R.Ry. Chilakamarti Lakshmi Narasimham. Mr. Narasimham will do well to consider how obscene the verse addressed by Naraka to Urvasi is. If in a new edition of the work, it is not set right, we hope the authorities will take steps to remove the objectionable passages.

An obscene play.

ANDHRAPRAKASIKA, Madras, Aug. 20th, 1917.

79. The *Andhrapatrika*, of the 18th August, referring to the speech of the Prime Minister regarding the present state of war observes:—The Prime Minister's speech gives a good reply to the advocates of peace. It is clear from the speech that gaining victory over the enemy in the war is the means of obtaining peace.

The grand speech of the Prime Minister.

ANDHRAPATRIKA, Madras, Aug. 18th, 1917.

80. The *Andhrapatrika*, of the 18th August, publishes in Telugu and English the news of the destruction of the hospital ship "Coromandel", by fire and expresses its regret.

The "Coromandal" destroyed by fire.

ANDHRAPATRIKA, Madras, Aug. 18th, 1917.

81. Referring to the fact that a Police officer took his stand behind the curtain in the meeting, the *Andhrapatrika*, of the 18th August, remarks that, if a Police officer be required to watch the proceedings of a ladies' meeting held in a private building a lady must be appointed for the work.

Egmore ladies' meeting.

ANDHRAPATRIKA, Madras, Aug. 18th, 1917.

SAMPAD ABHYUDAYA, Mysore, Aug. 21st, 1917.

Recruitment and Home Rule.

82. The *Sampad Abhyudaya*, of the 21st August, writes:—The Governor of Bombay is taking great pains in regard to recruitment. But there is little response on the part of the people. The Germans call the Indian recruits mercenary troops. If we are granted Home Rule, there can no longer be room for such obloquy, for it will then be recognised that our interests are identical with those of England. It behoves the authorities to consider this point.

SAMPAD ABHYUDAYA, Mysore, Aug. 21st, 1917.

Home Rule and passive resistance.

83. The *Sampad Abhyudaya*, of the 21st August, writes:—It is urged in some quarters that there should be perfect unanimity in regard to passive resistance. It is wrong to expect that any principle should be adopted universally. No nation has perfect unity among its people. Even the most civilised nations of the west have no agreement among them. The present war proves this. There is full agreement among the people of India in regard to political matters. Those who are under the influence of anti-Home Rulers might be opposed to Home Rule to all appearance. We trust however that there is not a single person who is opposed to Home Rule at heart.

SWADESHABHIMANI, Mangalore, Aug. 17th, 1917.

The Bengal Government and public meetings.

84. Referring to the prohibition of the public meeting at the Calcutta Town Hall to protest against the internment of Mrs. Besant, etc., the *Swadeshabhimani*, of the 17th August, writes:—Thinking that if they took up the bludgeon of the Defence of India Act for every little thing, the people might resort to passive resistance and convene the meeting, the Bengal Government withdrew their weapon and permitted the holding of the meeting. We rejoice to hear this news. Whatever be the motives which prompted the Government to prohibit the meeting at first and to permit it afterwards, as the Sanskrit proverb has it that it is better not to dirty your feet at all than to put them into mud and clean them afterwards, though the Bengal Government betrayed its want of prudence in issuing the order, its present conciliatory attitude is indeed laudable.

SWADESHABHIMANI, Mangalore, Aug. 17th, 1917.

The Mesopotamia Commission Report.

85. The *Swadeshabhimani*, of the 17th August, in an article remarking that the Mesopotamia Commission's Report is a curious conglomeration of matters partly comprehensible and partly incomprehensible, quotes Commander Wedgewood's observations therein, and remarks that while the statement that Lord Hardinge is responsible for the Mesopotamia disaster is wholly untenable, his suggestions in regard to some other matters, such as the desirability of appointing Indians to higher posts in the army and of giving the Indian public a larger share in the administration as in the Colonies and of admitting them to the full rights of British citizenship are well worth the earnest consideration of responsible authorities both here and in England.

SWADESHABHIMANI, Mangalore, Aug. 17th, 1917.

Mrs. Besant and her Theosophical works.

86. The *Swadeshabhimani*, of the 17th August, after stating that it is the avowed policy of that paper to avoid, as far as possible, certain topics, such as the internments, the Congress and *swaraj*, knowing how distasteful these subjects are to some, refers to Mrs. Besant's reply in regard to the relaxation (in the case of theosophical books) of the order of Government prohibiting the publication of books written by her and her associates, and calls it a mark of righteous indignation on her part in refusing to treat her theosophical works as distinct and separate from her political and other works.

SWADESHABHIMANI, Mangalore, Aug. 17th, 1917.

Rabindranath Tagore and *swaraj*.

87. Referring to a recent speech by Sir Rabindranath Tagore explaining the sympathy of Bengal towards Madras in regard to the internments, and stating that repression will not succeed, that the authorities are wrong to suppose that self-government can come only by slow degrees and that it is harmful to the glory of the British to ignore justice in their anxiety to maintain their prestige, the *Swadeshabhimani*, of the 17th August, remarks:—Sir Rabindranath Tagore is a man of unbounded reputation, respected alike by his countrymen, its administrators and also by foreign countries, such as America and Japan. There can be no extremism in this universally revered personage either in mind, word or deed; and this is what he spoke recently on the subject of *swaraj*.

88. In an article referring to the proceedings of the Municipal Conference held at Poona, the *Swadeshabhimani*, of the 17th August, after complaining about the inappreciable measure of progress in the direction of local self-government in India, says that the most effective remedy for ensuring better progress consists in increasing the non-official element and replacing the present property qualifications of voters for the most part by educational qualifications irrespective of other considerations of class or caste.

Local self-government.

SWADESHABHIMANI, Mangalore, Aug. 17th, 1917.

The *Jaridah-i-Rozgar*, of the 14th August, says:—"We have frequently discussed in these columns our compatriots' untimely efforts and patriotic vapourings on the Home Rule question."

Home Rule or self-government.

JARIDAH-I-ROZGAR, Madras, Aug. 14th, 1917.

With this prefatory remark the paper reproduces an article against the Home Rule propaganda from the *Agra*.

89. Referring to the proposed introduction of currency notes of the value of one rupee and of two and a half rupees, the *Yogakshemam*, of the 17th August, doubts whether people will accept these notes all at once.

Currency notes of the value of one rupee and of two and a half rupees.

YOGAKSHEMAM, Trichur, Aug. 17th, 1917.

90. Referring to the order of the Madras Government forfeiting the security of Rs. 2,000 deposited by Mr. P. K. Telang, editor of *New India*, the *Manorama*, of the 17th August, writes:—The result of this new order will be to shake the popular belief that the present unrest in India will abate in course of time. We think that it will not be sound policy on the part of the Government to try to silence public opinion by repressive measures.

The Madras Government and *New India*.

MANORAMA, Calicut, Aug. 17th, 1917.

Referring to the same subject, the *Yogakshemam*, of the 17th August, writes:—We do not consider that the attitude of the Government towards the Home Rulers will have the desired effect. It cannot be conjectured what evil consequences will follow, if this matter does not receive serious consideration at the hands of the Madras Government. God alone knows what calamity will befall the people.

YOGAKSHEMAM, Trichur, Aug. 17th, 1917.

Writing on the same subject, the *Lokaprakasam*, of the 20th August, says:—It is not to be apprehended that the paper will stop publication as a result of this order. We are not at all prepared to admit that their present repressive measures will bring credit to the Government. People fear that it might be otherwise.

LOKAPRAKASAM, Trichur, Aug. 20th, 1917.

91. The *Jaridah-i-Rozgar*, of the 13th August, in giving a translation of Her Imperial Majesty's message of sympathy to the widows of Indian soldiers killed in action, says:—This is intended to comfort the hearts of the relatives of the brave and faithful men who gave their lives for king and country in this great war.

Her Imperial Majesty's sympathy.

JARIDAH-I-ROZGAR, Madras, Aug. 13th, 1917.

92. The *Jaridah-i-Rozgar*, of the 16th August, referring to the lecture recently delivered by Lieut.-Col. Stewart Commanding the East York Regiment at Lucknow, observes:—The power of Britain is so great that Russia apart, even if two or three powers were to conclude a separate peace with Germany, nothing could check Great Britain's successes; she is quite capable of driving the Germans out of Belgium. The fact is Great Britain does not desire success at the cost of enormous bloodshed. It is solely on this account that our gallant General, Sir Douglas Haig, is advancing by degrees.

A lecture on the war.

JARIDAH-I-ROZGAR, Madras, Aug. 16th, 1917.

93. The *Mukhbir-i-Dakhan*, of the 15th August, referring to the petition prepared by the Congress Committee and League Council at Bombay to be submitted to the Secretary of State for India and the Viceroy, writes:—We wonder how the committee and the council, during the absence of some of their important members, approved the draft of such a momentous petition, which has not yet received the unanimous consent of the community, and of which, as a matter of fact, it has no knowledge whatever of what is being done in its behalf.

Petition from the Congress and League.

MUKHBIR-I-DAKHAN, Madras, Aug. 15th, 1917.

We often said that whatever is done, without the common consent of the community, cannot rightly be called the work of the community.

The editor, referring to the Home Rule question forming one of the twenty demands made in the petition, makes the following observation:—The question of self-government has now practically disappeared, and its place has been taken by Home Rule for which a scheme is in course of preparation. In these circumstances Muhammadans will not occupy a safe place, when the administration of Government will pass entirely into the hands of the Hindus. Their condition will be worse than it is at present, their historical importance will be lost, and strangers will supersede them by virtue of their education and learning. Hence it is necessary that the scheme should be resubmitted to the community, and that, on the basis of the different opinions and views expressed on the subject, a plan should be formed, which will preserve unchanged the political importance of the Muhammadans, and provide against a recurrence of present drawbacks and difficulties.

Secondly, from the speeches of the Lieutenant-Governor of the Punjab and the Governor of Madras it appears that they regret that demands are being made by Indians, and they advise them not to make any request before the end of the war, otherwise they will be severely dealt with. They have further announced that very slight changes will be effected in the condition of India, and that even these will fall short of public expectations.

JARIDAH-I-ROZGAR, Madras, Aug. 17th, 1917.

What a free Mussalman thinks of self-government.

94. The *Jaridah-i-Rozgar*, of the 17th August, has a letter from a Mussalman of which the following is an excerpt:—It appears to me, the correspondent states, that all the subjects of a King have a right to equality. We rejoice to see we are ruled by a generous nation, that acknowledges not only this principle but also educates us to make us fit to be regarded as men.

From the political point of view Mussalmans are wanting in education, wealth and numbers. The first two defects can be rectified sometime or other in the future, but the third will probably be constant.

The present philosophy of administration needs 'a majority of opinions' and a non-Muslim community is endeavouring its utmost to see that this principle is not done away with. This being the case every man with commonsense, will conclude that Home Rule, or self-government, will not prove beneficial to the Mussalmans in India.

III.—LEGISLATION.

SWADESAMITRAN, Madras, Aug. 18th, 1917.

The Village Panchayat Bill.

95. In an article under this heading a correspondent of the *Swadesamitran*, of the 18th August, criticises, as follows, the provisions of the Bill to amend the Madras Village Courts Act:—The Bill empowers Collectors to nominate members of a panchayat. Though it is stated in the statement of object and reasons that, in the selection of such members, the Collector will be guided as far as possible by the wishes of the people of the locality, he may find it impracticable to find out the proper persons from the scattered villages, and he will have therefore to depend upon his subordinate officials like the Revenue Inspectors to make his choice. The result will be that these officials will recommend only such men as are in their good graces. I do not see why the Government want this power to be in their hands. If, perhaps, they think that the people in villages are not sufficiently qualified to make a choice, it is a mistake. Though there is some truth in the fact that the villagers have not yet realised their responsibility in the matter of electing members to the Taluk Board, it can be definitely stated that so many irregularities as occur in an election in a western country by a people of mature experience do not occur here. Sufficient arguments can be adduced—here the correspondent quotes the opinions of Sir Harvey Adamson and the late Diwan C. Ranga Acharlu in support of his view—to prove that the people are very well fitted to elect members of panchayats. And again it is but fair that a bench which decides disputes regarding the person and property of the public should be composed of the representatives of those concerned in such disputes.

This Bill provides that a member of a panchayat continues as such during his life. This is entirely wrong. This rule may lead to the members gradually seeking the favour of the officials, ignoring the public opinion or justice. It should, therefore, be changed, and a panchayatdar should be appointed as such for not less than a year and not more than three years.

The power given to the District Collector of suspending or removing from office any member of panchayat for incapacity, misconduct or other just and sufficient cause and of appointing another member in place of the one so removed is a very hard provision. This will lead to the members to curry the favour of the subordinate officials still more. We are afraid that as this renders the panchayatdars the subordinates of salaried officials, respectable persons may not be willing to come forward for taking this appointment. So this provision should be removed.

As regards the constitution of the bench, the only difference between the existing bench courts and the new panchayat courts is that, instead of each party choosing one member as was the case before, each party can choose more than one member. If the official arranging the bench happens to be the village munsif, he can so choose the members that only such men as agree with him may sit on the bench. So, the rules should be such as to make it possible for the members constituting the bench in each month to be ascertained beforehand. In certain specified cases, it should be declared that only three or five panchayatdars should form the bench. It will be desirable to follow the system of choosing by lots in fixing the bench. If any individual member cannot attend, the remaining members can choose one in his place.

The Bill gives the President a casting vote when the opinion is divided equally. Such a power is not enjoyed even by the High Court Judges. If, as suggested before, it is ruled that the bench should consist of three or five panchayatdars, there will be no necessity whatever for the casting vote.

As regards punishment though the provision conferring the power on the village munsifs to put an offender in stocks has been annulled, the provision giving them power to confine a person for two hours has been retained. This should also be cancelled.

ERRATA.

Report No. 32.

Page 2138, paragraph 21, line 7, *substitute* "world-wide" *for* "worldwide".
„ 2139 „ 22 „ 4, *insert* "," *after* "Hijaz."
„ 2139 „ 22 „ 12, *substitute* "rapt" *for* "wrapt."
„ 2168 „ 105 „ 3, *substitute* "fellow" *for* "brother."
„ 2168 „ 106 „ 31, *substitute* "Zafar" *for* "Zafat."

Pages 2167 and 2168, paragraphs 105 and 106, lines 13, 29, 43, 53, 33 and 34, *insert* "," *after* "hopeless," "Sahib," "Bahadur," "ability," "men" and "expediently."

Page 2168, paragraph 106, line 25, *omit* "the" *before* "real."

Issued, 29th August 1917.]

CONFIDENTIAL. **No. 35 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 1st September 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(*k*) *General.*

1. The *West Coast Spectator*, of the 23rd August, writes:—"If the leaders would only explain the meaning of passive resistance, we are sure there would be very few people to understand it. But all have fought shy. . . We mention it deliberately that passive resistance would create a division in the political ranks most undesirable at this stage of our evolution. The difference between moderates and nationalists would become more accentuated even leading to the destruction of that unity the National Congress has created after years of hard toil. The boycott movement was a miserable failure and succeeded only in creating a most fearful situation. Passive resistance, which is cousin germain to boycott, must necessarily re-enact those scenes which darkened Bengal and brought disgrace on her. We are convinced that the extremists have taken a false step, but hope that they would retrace before it is too late."

Passive resistance.

West Coast Spectator, Calicut, Aug. 23rd, 1917.

In a leader under the heading "the manifesto against passive resistance", *New India*, of the 25th August, says:—"The statement which certain Madras publicists have thought fit to publish, considering it their duty to point out the 'grave inexpediency' of passive resistance in the present circumstances, is one which under other circumstances we would have allowed to speak for itself. But at this juncture and on the eve of the Special Conference to discuss the political situation of the country to give adequate expression to the feeling of the public in regard to the repressive policy of the Government, we cannot but lodge a protest of surprise and pain at the way in which a jumble of sentiments and thoughts, arguments and representations, have been put before the public with a view apparently to influence them on what is certainly the most burning topic of the hour. That gentlemen like Messrs. Subba Rao, Sarma and Ramachandra Rao, who attended the last meeting of the Provincial Congress Committee at which the resolution in regard to passive resistance was adopted, and on which, though no doubt dissenting, they did not deem it their duty at the time to make any emphatic declaration such as has now been made—is a course of proceeding the propriety of which we shall deal with later on. But that Diwan Bahadur Govindaraghava Ayyar, the President of the Congress Committee, who allowed himself to be elected to the sub-committee, which has been appointed to make practical suggestions on the questions raised by the adoption of the resolution and to submit a report to be forwarded to the All-India Congress Committee, should have signed this manifesto—is certainly a matter which obviously requires an explanation. . . If our friends who have signed the manifesto are sincere in their belief that it is only by making further sacrifices and taking further risks that the country can advance along the difficult path of attaining self-government, the ordinary man in the street would have expected them not to discourage those who are willing to bear such sacrifices and sufferings, but rather tell them in what manner and by what most efficacious means such a spirit of sacrifice and suffering and such desire to work for the country could be used so as to produce the maximum of benefit to the country. . . To come to the main point at issue, what is it in the resolution of the All-India Congress Committee that has scared these people and impelled them to come out at this moment to point out the 'grave inexpediency' of passive resistance? . . . It must be obvious to even the most casual reader that the passive resistance here contemplated is not any general passive resistance, aimed at compelling the Government to grant self-government as a consequence thereof, but it is passive resistance of the kind to which an approval is definitely given by the signatories to the manifesto themselves when they say

New India, Madras, Aug. 25th, 1917.

that 'an exception should be made in cases where the executive arbitrarily prohibits peaceful and constitutional meetings in circumstances in which passive resistance will become not only legitimate but unavoidable for citizenship'. . . In so far as repression and internments go, the resolution has confined it to orders relating to public meetings. It is impossible to see where then these friends have found the mare's nest which has so obsessed their minds. . . It is only where the prudence of the leaders borders on timidity or where leaders are unable to know their own minds or to make up their minds at any important and critical juncture of public agitation, that the followers find it difficult to proceed with their work. . . We do trust that the painful impression which their communication has conveyed to the public will be removed by a satisfactory explanatory statement that could easily be made in the course of the proceedings of this evening's conference."

West Coast Spectator, Calicut, Aug. 25th, 1917.

The *West Coast Spectator*, of the 25th August, remarks:—"The Madras moderates have at last come out of their seclusion to counteract the mischief and emotional politics a certain type of Home Ruler is engineering. Elsewhere we publish a manifesto issued by Messrs. N. Subba Rao, V. S. Srinivasa Sastri, M. K. Ramachandra Rao, B. N. Sarma, P. Siva Rao and Venkatapati Raju exposing the shallowness and undesirability of the passive resistance movement the extremists want to commit the country to. We would earnestly commend their admirably reasoned and timely manifesto to the thoughtful attention of our countrymen. We hope the warning issued now will cure the political insanity that is extant in certain quarters."

Justice, Madras, Aug. 27th, 1917.

Justice, of the 27th August, observes:—"The Special Madras Provincial Conference is, we believe, the name given to the Brahman confabulation at the Gokhale Hall on Saturday and Sunday last. . . The main subject discussed at the confabulation was whether to resist passively or not. Some of the Home Rule leaders such as the Hon'ble Mr. V. S. Srinivasa Sastri, the Hon'ble Mr. Sarma, Mr. V. P. Madhava Rao and Mr. N. Subba Rao had issued a manifesto against the adoption of passive resistance at this time, but the Hon'ble Mr. V. K. Ramanuja Achari, Dr. Nanjunda Rao and Mr. C. P. Ramaswami Ayyar were able to carry the audience with them in their advocacy of passive resistance. The Home Rule leaders who issued the manifesto against passive resistance ought to be convinced, at least now, that the so-called Home Rulers in this Presidency are an unruly mob not amenable to discipline or to the leadership of their acknowledged leaders. They would follow their leaders as long as their leaders led them where they wanted to go, but would turn round and abuse them the moment the decision of the leaders differed from their own unruly will. . . Some of the resolutions are in the nature of an ultimatum, others are threats, while yet others practically amount to an open declaration of war against the Government. . . Mr. V. K. Ramanuja Achari may continue to grow his beard and Dr. Nanjunda Rao may go on hunger strike between meals. Beyond that whether any one except the Poona importations will really run the risk of going to jail is a question the development of which we shall watch with the utmost interest. . . Perhaps, the best part of the conference was the ultimatum addressed to Mr. Montagu to the effect that before he could get the willing and whole-hearted co-operation of the people of the country the internment of Mrs. Besant should be cancelled, failing which Dr Nanjunda Rao, Mr. Ramanuja Achari and Mr. C. P. Ramaswami Ayyar would boycott Mr. Montagu. Mr. Montagu has our sincere sympathies. To be boycotted by the Ghokale hall politicians is a serious calamity to an ordinary citizen, but to a Secretary of State it is absolutely disastrous. . . The Home Rule leaders are now emphatic in their demand for the release of Mrs. Besant, because they want to remain secure in their homes while Mrs. Besant ran all the risks of carrying on a violent agitation. . . All the bluff and bounce of the Gokhale hall politicians, we hope, will not frighten the Government into relaxing their determination to preserve law and order in this Presidency. Mrs. Besant was the one dangerous element that seriously threatened to disturb peace and order. She is Irish and is made of sterner stuff. The Madrassi part of the Home Rulers, the Government will find if they have not already done so, is all froth."

The *Indian Patriot*, of the 27th August, writes:—"The special session of the Provincial Conference, which came to a close yesterday evening, was not of the usual kind that used to assemble within the limits of this Presidency. It was excited, far from harmonious. Delegates, as some of them said, had come to have the resolution on passive resistance passed. They were not, therefore, prepared to listen to the wise counsels which had been given in the manifesto issued the previous evening, and they were in a majority. The passive resistance resolution having been passed, many of them had apparently accomplished the purpose for which they came; for yesterday's attendance at the conference was much less than it had been the previous day. . . It is hardly to be expected that the passing of the resolution by the conference would compel the adherence of people to it. On the other hand, those who are of the honest opinion that a declaration of passive resistance, particularly at this time, would do harm to the country would remain firm in their conviction that they are in the right. They are not likely to change their opinion because the younger section of the conference, led, though it was, by the Hon'ble Mr. V. K. Ramanuja Achari, would never find a sufficient number of followers among the people to make the resolution passed by it effective. . . What we actually find is that the most thoughtful opinion in Madras, and the most thoughtful opinion in Bombay, in the United Provinces and in Bengal, is deeply convinced of the impolicy of venturing on an enterprise which is doomed to failure, and in failure, there will be danger. . . We are not in the first place a community without any rights under the Government. We hold high offices under Government, we hold semi-official offices in the Legislative Councils, and on local bodies, we serve as honorary magistrates. Not one of these offices will be discarded by any one without a sense of serious loss. Even Mr. Ramanuja Achari would not resign his chairmanship of the Kumbakōnam Municipality, or his seat in the Legislative Council as a protest against the internment of an individual or against the prohibition of a public meeting. If he does, there will be hundreds of others to take his place. The proposal to use passive resistance in certain matters alone will be ridiculous, if the passive resisters cannot carry their resolution to its legitimate end. Why should passive resistance be confined to matters which do not involve any personal sacrifice, though it may involve personal suffering. If a person is interned, then he alone will suffer by reason of his disobedience of the order, and what are people to do if a meeting is prohibited under authority? Are all of them to resist the police and suffer the penalty for their resistance? How many will be found to scuffle with the police? We are not at all clear as to the methods intended to be pursued, and we wish passive resisters to give more thought to the practical side of the question. We see clearly before us the prospect of a division, the same kind of division which we witnessed once before. We are sincerely afraid of this development."

INDIAN PATRIOT, Madras, July 27th, 1917.

Writing under the heading "Sowing the Wind," *Justice*, of the 28th August, states:—"From what transpired at the Gokhale hall meeting the more sensible of the Home Rule leaders are to be ignored; and with the determination to disobey Government orders and to disregard their leaders mob rule may be considered to have set in. The most serious aspect of the situation is a general tendency on the part of Home Rulers to defy the law. Defiance of law is a dangerous game at any time. It is particularly so in times of war when the preservation of internal peace is the most essential condition for the successful prosecution of the war. . . We are afraid that the Madras Government by delaying too long those measures necessary to secure peace and quietness within their jurisdiction have given a false impression to the Home Rulers at least, that they are weak and timid. The unpardonable delay in dealing with the Home Rule leader whose methods of criticising the action of the Government would not have been tolerated for a moment in any of the belligerent countries and the almost half-apologetic manner in which that leader was dealt with have strengthened the impression that the Madras Government are afraid of the Home Rulers; and the Home Rulers have not been slow to spread the rumour broadcast that the Home Government were about to overrule the action of the Madras Government. . . The passing of the resolution for starting passive resistance by the Brahman confabulation was

JUSTICE, Madras, Aug. 28th, 1917.

not accidental. It is the result, we believe, of the general impression artificially created that the Madras Government are afraid to strike. . . Things have come to such a pass that every school boy thinks that he can openly defy the law and the Madras Government put together. No Government can continue with undiminished prestige for any length of time under such conditions. Ever since the Government issued the order preventing school boys and college students from attending political meetings college students have been very much in evidence at all political meetings, at least in Madras, and now the movement has spread to Trichinopoly. . . We see no reason why the movement should not spread to other centres. With the active Bombay men and the too passive Madras Government the wonder would be if the movement did not spread. And if the Madras Government are not able to stop the demoralisation that is spreading and the defiance of authority that is developing, the Secretary of State will have seriously to consider a reform of the Madras Government itself."

Indian Patriot, Madras, Aug. 28th, 1917.

The *Indian Patriot*, of the 28th August, observes:—"The significance of the vote in favour of passive resistance adopted notwithstanding the protest of the President of the Conference and other political leaders cannot be regarded with indifference. It shows undoubtedly a certain lack of discipline in our public life but it also shows that the development of public life must in the end lead to the overthrow of leaders who would be followed only if they walk before their followers. . . If they want to be in public life, they must be able to put up with a position of subordination to their erstwhile followers or must retire altogether."

West Coast Spectator, Calicut, Aug. 28th, 1917.

The *West Coast Spectator*, of the 28th August, remarks:—"Diwan Bahadur P. Kesava Pillai's address at the Special Provincial Conference will be read with interest as the utterance of a sensible Moderate whose vision is not blurred by the gas that is let off by the other party. It is interesting that Mr. Pillai condemns passive resistance although he admits that our countrymen have sufficient provocation. All those who have kept their heads cool and restrained the passion from subduing sense have pointed out the danger that lies in arming ourselves with the boome-rang. We trust our countrymen are not so misguided as to be led away by emotional talk into putting their neck into the halter.

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"We are not in the least surprised that the 'packed' Provincial Conference has passed the passive resistance resolution, in spite of the earnest appeal of that distinguished statesman Mr. V. P. Madhava Rau, which was joined in by Mr. Srinivasa Sastri. It would be interesting to learn how the conference would give effect to the resolution. The utter lack of the sense of responsibility, moderation and constructive political wisdom displayed by the conference is truly to be regretted. We find consolation, however, in the fact that the public, apart from a few visionaries and irreconcilables, is not likely to be misled by the heroics of an handful of amateur politicians and statesmen."

Justice, Madras, Aug. 28th, 1917.

2. *Justice*, of the 28th August, has the following:—"It would be interesting to know the opinion of the Madras Government on their pensioners taking an active part in the passive resistance movement. The Theosophical Society itself is not a purely religious organisation. It is now an active political association though Government servants are still members of it and have also subscribed for the Besant Fund. But the case of the Government pensioners who lead the passive resistance propaganda is entirely different. Mr. Samarth of Bombay in his arguments against the Congress adopting passive resistance pointed out that if passive resistance formed part of its programme the Congress would become an unlawful assembly. We do not propose to discuss the legal aspect of the question. But common sense ought to tell us that those who proclaim in public their determination to defy the law and the authority of the Government must consistently with their position be prepared to give up their pensions. However, it is interesting to know the Madras Government's view on the point."

Government pensioners and passive resistance.

3. The following appears in *Justice* of the 27th August:—"Not long ago we had to refer to Mr. Horniman, the editor of the *Bombay Chronicle*, as a hireling. A perusal of some of his later effusions convinces us that he is also a hooligan."

JUSTICE, Madras, Aug. 27th, 1917.

The editor of the *Bombay Chronicle*.

4. The *Hindu*, of the 28th August, states:—From a communication published elsewhere, it would be seen that the District Magistrate of Coimbatore passed an order yesterday under section 144 of the Criminal Procedure Code against Mrs. Besant, Mr. Arundale and Mr. Wadia, directing them to pull down the Home Rule flag flying in their residence, and on their refusal to do so, got the same removed by the Police. The order was made ex parte and has thus already been carried out by force. It seems to us, if the facts are substantially correct as stated, an extraordinary act of high-handedness on the part of a responsible officer of Government. . . The Home Rule flag was flying during the time of Mrs. Besant's stay at Ootacamund and whatever opinions may be held as to the necessity of flying a flag, we can only regard it as a gross misuse of the power given under section 144 to apply it to remove the flag in the manner in which it is said to have been done at Coimbatore. . . The Indian public have been expecting for sometime past the release of the interned persons, and to them the news of the action of the District Magistrate of Coimbatore, aggravating the situation further will come with a painful shock of surprise".

HINDU, Madras, Aug. 28th, 1917.

The Home Rule flag at Coimbatore.

Writing on this subject, *Justice*, of the 29th August, remarks:—"The Home Rule flag floating on the flagstaff in front of Mrs. Besant's residence at Coimbatore was hauled down by the police under orders from the District Magistrate at 1-22 p.m. on Monday last. Fortunately the hour at which this insult to the Home Rule flag was offered was not *Rahu kalam*. All the same the flag and flagstaff have been carried away by the police. We are sure that Home Rulers all over the country will resent this insult to their flag and may convert passive resistance into active hostilities until a Home Rule flag is set up once again in front of Jail View Bungalow, Coimbatore, and Mr. Macmichael, the District Magistrate, Coimbatore, salutes it. . . Mrs. Besant's dreams of becoming an uncrowned queen of India were certainly shattered by the unsentimental action of the Madras Government. To intern an intending queen is an unsympathetic action, but to deprive her of the last tinsel and trappings of sovereignty is the refinement of cruelty worthy of German *Kultur*."

JUSTICE, Madras, Aug. 29th, 1917.

New India, of the 31st August, observes:—"What is the significance of the Home Rule flag? We answer with a question, what is the significance of the Union Jack to the citizens of the British Empire, of the tri-colour to the citizens of the Republic of France? Our flag is to us exactly like the other flags in the world, a symbol, the Symbol of our National Ideal of Freedom and Self-Rule. . . It is to us the 'outward and visible sign of an inward and spiritual grace'. Our flag is to us, who believe in it, a fountain of power unfailing, flowing from the ideal it stands for. It is the power which enables us to re-create the motherland, as we want her to be. We derive from it the inspiration for the work that is necessary to shape the future as we see it. . . The flag of our interned leaders has been cut down and taken away; and today we hear that the same order has been served on Home Rulers in Coimbatore and Erode. Such action has come as an on-slaught upon the Nation's deepest and most sacred feelings, the culmination to a dramatic development of events in swift and regular succession, each event a cruel assault upon a nation condemned for venturing to desire her liberty. Such a striking down only exalts the flag in our eyes and such profanation has only sanctified our flag. It sets the seal of approval by the Gods of its worthiness to be a sacrifice unto Them. The flag has now been rendered holy and planted deeper into our hearts. . . What is the Home Ruler's duty? His duty is to fly a Home Rule flag over his home and keep it flying till the Great Day arrives. He must declare to all the world what he stands for. This is his only possible response. He has also the right to fly the flag. How can any one deny his right to stand in the open light of day and make his declaration of faith? If he shirks this right, he shirks his duty to the Mother. If he would rather not have his flag

NEW INDIA, Madras, Aug. 31st, 1917.

seen by all, he would rather not be seen in the company of liberty which he professes to adore. Keep the flag flying and let it be seen by all. The flag of our interned has been cut down. Let a thousand flags arise in its stead. The right to fly it has been challenged in one quarter. Exercise then the right in all quarters. The flag is the flag of our Mother; it is the duty of her children to uphold it."

Justice, Madras, Aug. 30th, 1917.

Foreign honours.

5. The following appears in *Justice* of the 30th August:—"In the course of his speech at the Victoria Hall meeting on Monday to do honnor to the late Mr. Dadabhai Naoroji, Sir S. Subrahmanya Ayyar said that reference ought not to be made to Mr. Dhadabhai Naoroji as the Grand Old Man of India as the phrase and the conception are alien. It will be time enough for Sir S. Subrahmanya Ayyar to preach the abrogation of foreign phrases of honour after he has returned the insignia of the foreign honours with which his breast is decorated. Before he does that he will not be taken seriously."

Justice, Madras, Aug. 31st, 1917.

The Congress presidentship.

6. *Justice*, of the 31st August, writes:—"An associated press message published elsewhere gives an account of what took place yesterday in Calcutta at the meeting of the Reception Committee of the Congress held to elect the president of the forthcoming session of it. . . It has come to this, that the Congress is no longer, even in name, an organisation of the educated people of India, but a purely Besantine caucus which represents none but Mrs. Besant and the irreconcilables and the irresponsibles who have gathered round her. . . We cannot help remarking in this connection that leaders like Mr. Surendranath Banerji are not altogether free from blame. The moment they consented knowingly or assented passively to be led by a foreign adventuress whose antecedents were all against her, they ought to have known that they were committing a grave blunder the consequences of which would recoil on themselves. If this was all, we would not have minded it much. But we are afraid that the country will suffer for it. We care not for the Congress. No self-respecting Indian who has any spark of patriotism in him would allow himself to be a member of an organisation which is led by the nose by an irresponsible foreign lady who has been everything in turn but nothing long. But we must see that the interests of the country do not suffer and that the progress it has been making receives no set back."

VERNACULAR PAPERS.

I.—Foreign Politics.

7. The *Swadesamitran*, of the 24th August, reproduces in Tamil a communication addressed to the London *Times* by its correspondent, who, referring to the facts that the loss to the British on account of submarines up to date comes to 2,000,000 tons and that efforts have been made to recoup this loss as much as possible, observes:—Though the efforts made by the British till now to combat the submarine activity of the enemy appear to be satisfactory enough, they should take even more active steps in this matter. There should be no relaxation hereafter as there has been for the last two weeks. The best course is to take the offensive in attacking submarines. It should not be judged from the very fact that there has not been much loss in April last, that the efforts made in connection with the submarine warfare are satisfactory.

Swadesamitran, Madras, Aug. 24th, 1917.

The submarine activity.

8. The *Dravidan*, of the 23rd August, reproduces in Tamil the comments of the *Madras Times* on the Pope's note to the belligerent powers on the question of peace.

Dravidan, Madras, Aug. 23rd, 1917.

Pope's note on the peace question.

The *Qaumi Report*, of the 20th August, refers to the Pope's peace note and says:—There is no doubt that the sympathy and the humanity of the Pope deserve all praise, and his admonition and advice, given the members of his church in his capacity of Vicar of Christ and Mary on Earth, command attention. We consider his note, however, to be very defective, inasmuch as he has not anywhere revealed the secret as to how spiritual power is going to overcome physical force, or how peace and tranquility can be guaranteed in future.

Qaumi Report, Madras, Aug. 20th, 1917.

The Pope and peace.

Every man, who has in the past devastated the world with fire and sword, has claimed that he was pacifically inclined!

No tyrant has ever admitted himself to be an oppressor.

It is regrettable that the Pope has not considered what the wisdom of the Koran has to say. With reference to persons who, in the sacred name of peace, use the sword oppressively, Islam says—

"When they are asked not to do mischief in the world they reply 'verily we are reformers.' The fact is they themselves are evil doers."

In reality the sword alone that can eradicate them (evil doers). The sword alone furnishes the answer to their sword.

The Koran has laid down the principle "An eye for an eye."

Had His Holiness known anything about Koranic philosophy he would never have suggested such terms of peace. God has power both over the oppressor and the harmless, and when these transgress His law He will surely punish them.

The history of the world shows that the empire or nation that has disobeyed God has perished.

It is interesting to note that Europe has not taken the Pope's appeal seriously.

Reports on the note from America say that all have stopped their ears.

England has evaded it by saying that it emanated from the enemy.

This may be due to the fact that Britain and Germany are not followers of the Pope. Austria and France, however, are his followers, but so long as England and Germany do not come to an understanding, overtures for peace are not likely to be successful. The Pope's paper plans will not materialise until he obtains, for the world, a sign from the Virgin Mary.

For the present the reply to the Pope is best expressed in the words of Khaja Hafiz—

"A mendicant and recluse art thou,
"Hafiz, do not crow.
"Kings know their State secrets best."

MUKHBIR-I-DAKHAN, Madras, Aug. 22nd, 1917.

The *Mukhbir-i-Dakhan*, of the 22nd August, referring to the Pope's peace-note in a lengthy leader, makes the following observations:—Peace is best and no power is more anxious for it than Great Britain; for its sole object in taking part in this war was the protection of the weak kingdoms. But a peace which is not based upon the original principle—the protection and preservation of small States—would be not only useless, but injurious. Such a peace could never be a permanent one and the danger of another war in the near future would be constant.

The Pope and peace.

Therefore it is essential to carefully consider the question in all its bearings.

In the present war there have been such stupendous sacrifices of men and money that it would be the height of folly to lay the foundation of another war for which posterity would not bless us.

JARIDAH-I-ROZGAR, Madras, Aug. 25th, 1917.

The *Jaridah-i-Rozgar*, of the 25th August, has a leader on the Pope's note of peace, in the course of which it appeals to the loyal and faithful Ministers of the Crown to strive to see to it that only such terms of peace are accepted as have been put forward by Mr. Lloyd George.

The Vicar of Christ His Holiness the Pope's peace note.

ANDHRAPRAKASIKA, Madras, Aug. 23rd, 1917.

9. The *Andhraprakasika*, of the 23rd August, says under this heading:—A German wireless says that the Allies retreated at Oucrourtwood and Marthomi not being able to fight with the Germans, and that the Germans gained much. Sometime afterwards another German wireless stated that the French took possession of Marthomi and some other positions.

German contradictory statements.

ANDHRAPRAKASIKA, Madras, Aug. 24th, 1917.

10. Referring to peace proposals, the *Andhraprakasika*, of the 24th August, says:—The Kaiser is not earnest in the matter of peace. He wants thus to impose on the Allies, take advantage of their inadvertence and do havoc. But the Allies will not be imposed upon by these deceitful proposals.

Peace proposals.

ANDHRAPRAKASIKA, Madras, Aug. 24th, 1917.

11. The *Andhraprakasika*, of the 24th August, reports that two-thirds of Salonika, which is at present the chief seat of the Allies in Greece, have been destroyed by fire.

Salonika.

SAMPAD ABHYUDAYA, Mysore, Aug. 24th, 1917.

12. The *Sampad Abhyudaya*, of the 24th August, writes:—Military experts had expected that the war would end in three years. This did not come true. Von Hollweg says that neither party has had any material success and that both parties have had an equal measure of loss and gain. This might be true. Germany has conquered some territories in Europe but lost some territories in Africa. The Germans claim that the allies have lost a tonnage of 3,000,000 through their submarine campaign. The allies have proved that these claims are false. However that may be, the allies are employing crores of men in building new ships which outnumber those that are destroyed. America is taking vigorours steps to increase her tonnage. The allies are building submarines which can destroy enemy submarines. As Hollweg observed the German conquests of territories do not amount to much. Their successes, too, are not many. Their hopes of future successes are rapidly declining. Nearly a year has elapsed since the Kaiser boasted that he would bring the war to a successful end. Some months have gone by since he swaggered that he would conquer the British by reducing them to starvation in less than a month. He now says that the war will go on till 1919. All this goes to show that, however desirous the Kaiser may be to win the war, he has not the power to do so, and that the allies are not weaker than the enemy. It would appear that though a small section of the Germans are for peace, the majority seem to be bent on the continuance of the war and that though a few are willing to have peace on terms of status quo ante a large number is opposed to the restoration of conquered territory. We must, therefore, conclude that the war is showing no signs of an early termination. It is not likely that peace will be concluded unless either party is totally defeated.

The war.

13. The *Jaridah-i-Rozgar*, of the 24th August, in a leader on the marginally-noted subject, writes:—Since Mr. Asquith's resignation, Mr. Lloyd George has been discharging the important and responsible duties of the Prime Minister in a most brilliant manner. He has given all Europe proof of his statesmanship and administrative ability. In lofty ideals and high resolve it would be neither improper nor out of place to compare him with Mr. Pitt who frustrated Napoleon's plans and covered Great Britain with glory.

Mr. Lloyd George's views on the war.

JARIDAH-I-ROZGAR, Madras, Aug. 24th, 1917.

With these prefatory remarks the editor gives a translation of the statement made by Mr. Lloyd George on food-stuffs in the House of Commons on the 16th instant.

II.—HOME ADMINISTRATION.

(b) *Courts.*

14. The *Andhrapatrika*, of the 24th August, says:—Some Indian officials trouble and annoy their own countrymen in order to gain the patronage of the Government. The District Judge of Guntūr has sent a circular over his signature calling for a list of the names of those pleaders who take part in politics. To assign to his subordinate Judges this duty of preparing such a list is high-handedness on the part of the District Judge. He has to decide cases according to their merits, and he has nothing to do with the political activities of pleaders. It appears that instead of putting down such irregularity, the Government are encouraging it. The sooner the Government put an end to such irregular acts, the better.

The District Judge of Guntūr.

ANDHRAPATRIKA, Madras, Aug. 24th, 1917.

(d) *Education.*

15. The *Dravidan*, of the 22nd August, reproduces in Tamil a lecture delivered on this subject by Rao Bahadur P. Thyagaraya Chettiyar at Coimbatore, which appears in *Justice* of the same date.

Education and industries.

DRAVIDAN, Madras, Aug. 22nd, 1917.

16. Referring to the opening speech of the Viceroy in the Educational Conference held at Simla, the *Swadesamitran*, of the 23rd August, says:—In the course of this speech, the Viceroy gave two reasons against the use of the vernaculars as the medium of instruction in schools, and these are (1) that it is only the English-educated men that get appointments and (2) that there are no text-books in the vernaculars. The Viceroy has not evidently noted that the Government can, in a moment, get rid of these reasons. All that is necessary is for them to issue an order that a knowledge of English is not required for holding an appointment. Though it may cause some difficulty in the beginning, the new state of affairs will soon adjust itself. If another order is passed directing that education should be imparted through the vernaculars, text-books in vernaculars will appear within a very short time. The Viceroy asked those assembled in the conference to assume that English should be the medium of instruction in schools and suggest measures for improving this instruction. When the people are against English being the medium of instruction in schools, the officials want suggestions for improving the instruction given through English. There may be some justification for this view of the officials if the only objection for English being the medium of instruction is that it does not impart sound knowledge. The main objection to it is that the educated men who learn a foreign language, forgetting their own, become denationalised. We need not dilate upon the part played by the vernaculars in the creation of a nation. That there are numerous languages in this country is stated by the Viceroy to be an argument against making the vernaculars the medium of instruction in schools. Evidently, he has not noted the extent of this country. It is quite natural that, in a country like this, which is equal in extent to Europe excluding Russia, there should be several languages in use. In a very small country like Scotland, the language of the northern portion is quite different from that of the southern, and the language of the Irish is not understood by those in England. Considering all these things,

English or vernacular to be the medium of instruction in schools.

SWADESAMITRAN, Madras, Aug. 23rd, 1917.

the existence of several languages in this country need cause no anxiety. He remarks again that the English language will hereafter be used even at home, which would help the boys to understand it much better. The idea of our people is only to prevent such an anomaly. Even when English is used only by the males outside the home, we see them keep away from the people of the country and become denationalised. If, with this, girls also begin to speak in English, we will be spoiled in every way. We hope the object of the Viceroy is not to bring about this result.

Hindu Nesan, Madras, Aug. 23rd, 1917.

In commenting upon the same speech, the *Hindu Nesan*, of the 23rd August, remarks:—Considering this speech carefully, he cannot be said to have evinced any interest in the matter of adopting the vernaculars as a medium of instruction in schools. We have to regret that he forgot altogether that it is not possible to impart education to, and improve the knowledge of, the ordinary people in India except by means of the vernaculars.

Dravidan, Madras, Aug. 23rd, 1917.

English or vernacular to be the medium of instruction in schools.

The *Dravidan*, of the 23rd August, welcomes the speech of the Viceroy at the Simla Conference as relieving the anxiety of the paper whether the Educational authorities would perchance give primary importance to the vernaculars relegating English to an inferior position.

Andhrapatrika, Madras, Aug. 23nd, 1917.

The vernaculars.

In commenting on the proceedings of the Secondary Education Conference held at Simla, the *Andhrapatrika*, of the 22nd August, says:—The speech of His Excellency Lord Chelmsford has disappointed the advocates of vernaculars. . . That it is unnatural that education should be received through the medium of foreign languages is borne out by the fact that such a system is not in vogue in the civilised world. . . A wonderful change has now come about in the ideals of the country. Professor Karvey has established a women's university and is giving education in the vernaculars with success. The Nizam of Hyderabad has decided to establish a Urdu university, and Canarese is encouraged in the Mysore university. The people are showing more and more love for national education, and it may be asserted that there will not now be keen differences of opinion in the matter of giving education in the vernaculars. . . It does not appear satisfactory that His Excellency the Viceroy should have said that it is not possible to spread education through the medium of the vernaculars. . . Again, to carry on the administration of the country in the vernaculars is the foundation of self-government, and the chief means for it is to give education through the vernaculars. Such education will be useful even in the case of ordinary administration. It will also help the people to take greater interest in the administration of the country. It is impossible that the English language can ever become the common language of the Indians, and it will not tend to the welfare of the country to discourage the development of the vernaculars. . . The Maharaja of Alwar said:—Though it may be that to imitate others is to honour them, it forbodes death to imitate others without showing one's individual talent. Vernaculars should be spread in all directions in order that our nationality may be preserved, and that our spiritual progress may not suffer.

Andhrapatrika, Madras, Aug. 24th, 1917.

The *Andhrapatrika*, of the 24th August, says:—It is not right that the representatives of the *Gurukula* and the *Santi Niketana* institutions and those of the Mahila university and the Andhra National College have not been invited to the Secondary Education Conference, and their opinions consulted. It is now plain that the advocates of vernaculars have much to do. The question of the vernaculars has attracted the attention of the Government.

Sampad Abhyudaya, Mysore, Aug. 24th, 1917.

Vernacular education.

In an article referring to the proceedings of the recent Directors' Conference at Simla, the *Sampad Abhyudaya*, of the 24th August, expresses itself in hearty agreement with the views expressed by His Excellency the Viceroy on the occasion in regard to the relative positions to be assigned to English and the vernaculars in schools, and remarks that the question is a vital one and deserves to be settled in the manner indicated by His Excellency.

17. The *Swadesamitran* and the *Hindu Nesan*, of the 25th August, reproduce in Tamil the special message sent to *New India* that 200 college students at Trichinopoly convened a public meeting and expressed their determination to attend Home Rule meetings, which appears in its issue of the 24th idem under the heading "Students and G.O. No. 559".

Students and politics.

SWADESAMITRAN AND HINDU NESAN, Madras, Aug. 25th, 1917.

The *Hindu Nesan*, and the *Dravidan*, of the 27th August, publish, as reported by their own correspondents, an abstract of the proceedings of a public meeting held on the 23rd idem in Trichinopoly, under the presidency of Mr. T. V. Swaminatha Sastriyar. Many students are reported to have been present at this meeting, and at their request Messrs. Deobhanker and Chinnaswami addressed the audience on "students and politics", condemning in the course of their observations G.O. No. 559, under which students are prohibited from taking part in politics.

Students and politics.

HINDU NESAN AND DRAVIDAN, Madras, Aug. 27th, 1917.

18. The *Vidyabhanu*, for June-July, expresses its regret at religious instruction not being given in schools and, attributing the absence of a love for their religion on the part of many Indians to this defect in the system of education and dwelling at length upon the advantages of religious instruction being made an integral part of this system, suggests that hereafter at least the people should wake up and see that instruction on Hindu religion is included in the curricula of studies in our schools.

Religion and education.

VIDYABHANU, Konapet, June-July, 1917.

19. The *Hitakarini*, of the 19th August, refers to a case in which the Drill Teacher in the Training School at Ellore is alleged to have received bribes from students, and prays that the Educational authorities will carefully enquire into the case and bring the Drill Teacher to book.

A case of bribery.

HITAKARINI, Ellore, Aug. 19th, 1917.

20. Referring to the proceedings of the Educational Conference recently held at Simla to consider the question of teaching English in secondary schools, the *Kerala Patrika*, of the 25th August, endorses the view of the Conference that English education should be begun when children are between nine and eleven years of age. It is of opinion that English should be taught as the first language in schools, and that due importance should be given to the teaching of vernaculars also by doing away with the study of unnecessary matters. It then refers to the defects in the present system of education, and observes that, unless these defects are removed, no appreciable benefit will be derived therefrom.

Teaching of English in schools.

KERALA PATRIKA, Calicut, Aug. 25th, 1917.

(e) *Local and Municipal.*

21. Adverting to the report of the Health Officer of the Madras Corporation on the sanitation of the city in 1916, the *Swadesamitran*, of the 29th August, says:—In the opinion of the Health Officer, the sanitation of the city was much better in 1916 than before, and he attributes it to the facts that the streets were cleaner than before, that water was available in abundance and that efforts were made to check the spread of malarial fever. If these facts had, by themselves, contributed to the improvement of the sanitation of the city, a greater attention to these would yield better results. It will not be sufficient if the streets alone are clean. Everyone in the city could have noted scavengers emptying fœcal matter in the side-drains, and the bad odour emitted therefrom should lead to disease. If the Health Officer will prevent this, the people in the city will be highly grateful to him. The statement that the streets were cleaner than before cannot apply to all of them. Many streets become miry after the slightest shower and the bad smell therein is unbearable. If such streets are metalled, rain water will not stagnate. When this question was discussed at a meeting of the Corporation several months back, some Commissioners stated that it was impossible to metal small lanes and that they could not be repaired often. But they would not have stated so, if they had seen such lanes after a shower of rain. As small lanes are full of ruts and as there is not much of sunlight therein, water stagnates and a bad odour is

The sanitation of Madras.

SWADESAMITRAN, Madras, Aug. 29th, 1917.

emitted. Big streets are disinfected by sunlight. In the case of small lanes, it is man that should do it. If the authorities want to verify the truth of our statement, let them go and see the streets next to Kotival Bazaar after a shower of rain. The Health Officer seems to realise the necessity for a sufficient supply of pure water. But the Corporation is not in a position to ensure this supply. As the existing filters are not enough to filter the entire quantity of water necessary for the city, it is a mixture of filtered and unfiltered water that is now being supplied. Perhaps the Health Officer will have to mention in his next report that the death-rate of the city has increased on account of this. Pure water, air and food are essential equally for man and beast. Pure water is not available. Pure air also has become rare. The high structures which are gradually being raised on the beach are preventing the free ingress of sea-breeze into the city. The Health Officer would do well to suggest in his next report that the open spaces that still remain on the beach should not be built upon. The description by the Health Officer of the food-stuffs, especially in coffee hotels, is harrowing. It is suggested by the Assistant Health Officer that the people themselves should improve the state of affairs by ceasing to patronise such hotels. This may be a very good suggestion in countries where the people understand sanitary rules. But we are in India, a country where the people believe that death and disease are due to fate. Unless law is enforced and the defects removed there will be no use here in throwing the responsibility on the people. It appears the Public Works Department of the Government would not remove the brick-kilns outside the city limits, even after they were requested to do so on the ground that their existence inside the city contaminates the air. It is the duty of the Government departments to set an example in abiding by the provisions of law. If they do not so, the Corporation should take action against them. This will be a warning to the people. We understand from the report that the number of deaths from malaria was less in 1916 than in the previous year. But we doubt if from the very reduction in the death-rate, it can be concluded that the people are not affected by this fever as much now as they used to be. There are many who having become victims to malaria, have been almost crippled. If it is true that this disease is conveyed by the bite of a kind of mosquito, the people should be made to understand this and then they will devise means to prevent the breeding of this mosquito. It will not do for some officials merely to go round. We hope the Health Officer will consider all these things and improve the sanitation of the people in this city during his tenure of office.

ANDHRAPATRIKA, Madras, Aug. 23rd, 1917.

Mr. Molony's humour.

22. The *Andhrapatrika*, of the 23rd August, publishes in Telugu the remark of the *Madras Mail* on the observation made by the *Hindu* that the humour of Mr. Molony has proved to be ridiculous, and states that it need add no comments on the matter.

ANDHRAPATRIKA, Madras, Aug. 25th, 1917.

The Narasaraopet Municipality.

23. In the course of its review of the Municipal administration of Narasaraopet, the *Andhrapatrika*, of the 25th August, says:— If municipalities should have good drainage, the Municipal Councils should have plenty of money and the freedom to spend it. Without good drainage, it will not be possible to improve sanitation and keep the roads in good condition. . . It is strange that the Collector had not the curiosity to inspect the Narasaraopet Municipality even while he passed through it. It will be well for the Government to grant the Municipal Council of Narasaraopet the freedom of election.

ANDHRAPRAKASIKA, Madras, Aug. 23rd, 1917.

An overbridge.

24. The *Andhraprakasika*, of the 23rd August, suggests that an overbridge may be constructed over the railway crossing at Periamet.

(*f*) *Land Revenue and Settlement.*

SWADESAMITRAN, Madras, Aug. 28th, 1917.

The resettlement of the Nilgiri district.

25. Referring to the report on the resettlement of the Nilgiri district, the *Swadesamitran*, of the 28th August, expresses its surprise at no mention having been made either in this report or in the order of the Government thereon about the necessity of establishing schools for the Badugas and improving

their condition by means of education, which it is the duty of the Government to attend to, and reiterating the arguments adduced by the Government for not enhancing the assessment in 35 out of the 42 villages in the taluks of Coonoor and Ootacamund, observes:—In view of the facts stated in the report relating to the special hardships suffered by the Badugas, the order that the assessment need not be increased should have had reference only to the lands of these Badugas. But the order says that the assessment would not be increased, for another fifteen years, for the lands of others, the majority of whom are planters. It appears the coffee plants are affected by some disease and that therefore much interest is not evinced in this plantation. But the produce from tea plantations is said to be increasing. It is not fair to increase the assessment where the produce is on the decrease, and it will be discouraging a new plantation, if the assessment thereon is increased. The Board, therefore, recommended that the assessment need not at all be increased. We have no objection to this order, but our prayer is that this principle should be applied even in the case of other districts. The fact that there has been an increase in the value of land and the scale of prices and in the population should not, by itself, be deemed to be an argument for an increase of assessment. Care should be taken to see that the people have enough left, after paying assessment, for their subsistence.

(*h*) *Railways.*

26. The *Kerala Sanchari*, of the 22nd August, invites the attention of the Railway authorities to the necessity of constructing a platform at the Taliparamba road station and of a gate on the road leading from the backyard of the station to Taliparamba.

KERALA SANCHARI, Calicut, Aug. 22nd, 1917.

The necessity of a platform at the Taliparamba road station.

(*k*) *General.*

27. The *Swadesamitran*, of the 22nd August, reproduces in Tamil the proceedings of the meeting held in the Madras Mahajana Sabha hall on the 20th idem in connection with this scheme, which are published in the *Hindu* of the 21st idem.

SWADESAMITRAN, Madras, Aug. 22nd, 1917.

Reform scheme.

In the course of a leaderette on this subject, the *Dravidan*, of the 24th August, observes:—Whatever schemes of reforms may be drafted in England for introduction in the administration of this country, we can openly declare that these reforms cannot have any permanent value unless compulsory primary education is introduced and immediate steps are taken to uplift the lower classes and measures devised to create a sense of equality in the minds of all Indians. The reformers should, therefore, immediately bring forward proposals for Indian educational reform, and we trust that Mr. Montagu and Lord Chelmsford will bestow their attention on this subject.

DRAVIDAN, Madras, Aug. 24th, 1917.

Indian reforms.

Adverting to the Conferences held in Coimbatore, North Arcot and Chittoor, the *Lokopakari*, of the 27th August, observes:—All these conferences have unanimously declared that the Indians should acquire greater powers in the administration of this country, and have urged that such reforms should be introduced therein as will gradually lead to the grant of Home Rule to India. No party demands the immediate grant of this Home Rule. The British statesmen too are giving out similar views in the matter. It is, therefore, necessary that the officers of the Government of India should follow these views.

LOKOPAKARI, Madras, Aug. 27th, 1917.

Indian reforms.

Referring to the statement of the Secretary of State in Parliament regarding Indian administrative reforms, the *Manorama*, of the 24th August, approves of his decision to go over to India with a view to consult the Viceroy, the Governors and the Indian leaders, and says:—But his visit to India will be productive of no good to the country, if he goes back to England with the idea that he has learned a good deal of the state of affairs here from the reports of officials at Simla and their supporters. He should take special care to make himself acquainted with the views of recognised

MANORAMA, Calicut, Aug. 24th, 1917.

Indian administrative reforms.

Indian leaders and representatives. He says that reforms in the administrative machinery of India should be introduced only "step by step", and from this it must be inferred that the reforms which the Secretary of State proposes to introduce will not come into effect in the near future. But the granting of commissions in the army to nine Indian officers engaged in the present war may be considered as the first step in the ascent, which no doubt, was long overdue. In any case, it is better not to be jubilant over the present statement, so that we may not be disappointed when the reforms effected fall short of our expectations. His announcement would have given greater satisfaction to the people if the Secretary of State had decided that till he holds a consultation with the Government of India and the Indian representatives the repressive measures of the local Governments, which have caused such agitation in India, soould be deferred, and that such of the workers for the advancement of their country as have been interned should be liberated.

Yogakshemam, Trichur, Aug. 24th, 1917.

Referring to the same subject the *Yogakshemam*, of the 24th August, writes:—It is stated that the Secretary of State comes to India with the object of considering the question of making the Indian Government more responsible to the people and of "gradually" introducing such changes in the Indian Administration as will make Indians fit for self-government. There is a great deal of suspicion among Indian leaders as to whether anything is specially meant by the word "gradually". Some people say that it is now over a century since this word "gradually" is being heard, and that, judged from the administrative changes during that century, it will take several centuries to get self-government by such gradual changes. Others wish to know whether he intends to introduce any changes which can be carried into effect during the life-time of the existing generation. While yet other people contend that before carrying out reforms, the first thing that should be done is that those who have been interned for agitating for reforms in the administration should be set at liberty, failing which the Secretary of State cannot expect co-operation from the Indian peoples in his present mission. On the whole the people of India do not seem to be enthusiastic about the visit of the Secretary of State nor about the subjects which would engage his attention. Many people wish to see that administrative changes, instead of being talked of, are actually carried out.

Vokkaligara Patrike, Bangalore City, Aug. 29th, 1917.

Mr. Montagu on Indian reforms.

The *Vokkaligara Patrike*, of the 29th August, in another article welcomes Mr. Montagu's recent announcement regarding reforms in the Indian administration and his proposed visit to India, and observes that his words are a clear indication of his earnest love and regard for India and that his visit will doubtless lead to most beneficial changes in the administration and to greater cordiality between the rulers and the ruled.

Mysore Star, Mysore, Aug. 26th, 1917.

Writing on the same subject, the *Mysore Star*, of the 26th August, reproduces the substance of the above and adds that India ought to be equally grateful to His Excellency the Viceroy for recognising the far-reaching importance of the Secretary of State's visit to India at this juncture. The paper says that the throwing open of the commissioned ranks to Indians is "another boon" which will be hailed with joy in all quarters with feelings of deep gratitude.

Qaumi Report, Madras, Aug. 25th, 1917.

Promised reforms for India.

The *Qaumi Report*, of the 25th August, referring to the pronouncement of the Secretary of State for India on the subject of the proposed reforms for India, makes the following observations:—"From the Secretary of State's speeches it appears that he is well acquainted with the sentiments and aspirations of Indians and admits that the failure in Mesopotamia has opened the eyes of the British nation, and that the Imperial Government is convinced that the present form of administration is not satisfactory.

Had the Imperial Government in India been established on a firm and broad basis, the Mesopotamia disaster would never have occurred. It is, however, regrettable to find that Mr. Montagu has not considered the position of Muhammadans from the point of view of their importance and deserts. Perhaps he has not hitherto been afforded the necessary opportunity of understanding the position,

but now that he is to visit India in his capacity of Secretary of State, we are sure that he will consider the Muhammadan question from their national standpoint. He has saved the Muhammadans from the dangers of Home Rule, for, up to very recently, they were not likely to derive any advantage from the measure, and, consequently, we had not quite made up our minds to agree or disagree on this political question. Possibly the same occurred to Mr. Montagu, for, he too appears to have had an open mind like ourselves.

The Muhammadans cannot derive any immediate advantage from this constitutional freedom. They are backward in education and commerce and require a very considerable time to get ready for the responsibility. Should Home Rule be granted at once, it would be necessary to safeguard our rights and maintain our distinct and unique status.

Political reforms.

The *Andhrapatrika*, of the 24th August, says:—We wrote that Mr. Gokhale's scheme of reforms only represented the old aims and aspirations of the people and that they were insufficient to satisfy the aims which the people have begun to cherish after the commencement of the war. Even the resolutions adopted in the non-Brahman conference went beyond Mr. Gokhale's scheme. If the reforms to be granted are to be like those suggested by Mr. Gokhale, they will surely not meet with the approval of the people. It will not be reasonable to publish Mr. Gokhale's scheme now and ask the people to accept old opinions. The people should represent to Mr. Montagu that only the Congress's scheme of reforms will be acceptable to the Indians. . . The *Manchester Guardian* has advised Mr. Montagu not to rest contented with consulting the officers but to take into consideration the opinion of the people. . . It may be believed that Mr. Montagu has made up his mind to satisfy the people's aspirations, and that he will not be influenced by the advice of those who are opposed to reforms. We need not be anxious. . . We must necessarily tell Mr. Montagu that the people can never enjoy the full benefit of any reforms unless repressive measures are repealed.

ANDHRAPATRIKA, Madras, Aug. 24th, 1917.

Reform scheme.

The *Andhrapatrika*, of the 22nd August, publishes in Telugu a gist of the speech of the Hon'ble Mr. B. N. Sarma on the subject of reform scheme found in the *Hindu* of the 21st August.

ANDHRAPATRIKA, Madras, Aug. 22nd, 1917.

The National Congress.

28. The *Swadesamitran*, of the 22nd August, gives a Tamil version of the letter of Sir S. Subrahmanya Ayyar, regarding the presentation of a petition to the Parliament for the release of Mrs. Besant, in case she is elected President of the Congress, and of the enclosures thereto. Sir S. Subrahmanya Ayyar's letter and the enclosures referred to above appear in the *Hindu* of the 22nd and 23rd idem, respectively.

SWADESAMITRAN, Madras, Aug. 22nd, 1917.

Internment of Mrs. Besant.

29. The *Dravidan*, of the 22nd August, publishes, from the pen of a correspondent, the proceedings of a public meeting held in Madura on the 16th idem, to protest against the internment of Mrs. Besant. In the course of the report, the correspondent makes the following observations:—Tiruppur Doctor Varadarajulu Nayudu and another, a Deputy Collector, have given up their offices and come forward to work for Home Rule. Are these Brahmans or non-Brahmans? Whose curse or whose sin is it that our people should not realise even now that the Brahmans are making a cat's paw of the Dravidians to gain their own advantage?

DRAVIDAN, Madras, Aug 22nd, 1917.

Internment of Mrs. Besant and her colleagues.

The *Swadesamitran*, of the 22nd August, publishes the proceedings of the public meetings held at Trivadi, Negapatam, Kollengode, Agaramangudi, Tirumiyachchur, Tuticorin, Sulur and Gooty on the 16th August 1917 to protest against the internment orders. All these meetings, except those held at Tirumiyachchur and Sulur, were held under the auspices of the local Home Rule Leagues. Resolutions were also passed at Tuticorin that the externment order issued by the Government against Mr Karandikar was improper and illegal, that such orders as these are productive of harm to the British Empire, and that the above order should, therefore, be immediately cancelled as well as the internment orders issued against Mrs. Besant and others.

SWADESAMITRAN, Madras, Aug. 22nd, 1917.

Swadesamitran, Madras, Aug. 22nd, 1917.

The communiqués of the Government of India.

50. Referring to the two communiqués issued by the Government of India regarding the announcement of Mr. Montagu to visit India and the conferment of commissions in the army on nine Indians, the *Swadesamitran*, of the 22nd August, observes:—As these communiqués should be deemed to be definite declarations regarding the future condition of India, it becomes necessary to understand their real meaning. It cannot be denied that they are somewhat disappointing to many who expected the introduction of important reforms; for these communiqués have been worded with great caution, nay very unnecessary caution. As regards the conferment of commissions on nine Indians, we appreciate a longstanding prayer of ours having been granted. But the introduction of petty and belated reforms will not be valued much now on account of the new spirit that is actuating the Indians at present. It is only the grant of reforms connected with Home Rule that will be welcomed heartily. It will be a great mistake to think that the very fact of Mr. Montagu having become the Secretary of State will help the grant of Home Rule to India. The great machinery of the Government of India is wholly made up of the bureaucrats Whatever change there may be in the individual parts of the machinery, the work of the machine will follow only in the same groove. We have, on several occasions, seen many persons of liberal views forsaking their independence and opinion the moment they are linked to this machinery. So it is not an easy thing to go against the principles of these bureaucrats. But our consolation is that Mr. Montagu seems to have understood the real state of affairs. His remarks about the Indian administration in the course of his speech on the Mesopotamian debate, show clearly that he is fully aware of the grievances of the Indians and that he has definite proposals about Indian reforms. But though he had occasion to have personal knowledge of India four years back, he does not know how far she has advanced subsequently. That is why he has a wrong idea that there is no active agitation in India about Home Rule. This will be made clear as soon as he comes here and sees the country. Now it is necessary to note two points which are made clear by these communiqués. One is that the reforms proposed by the Government of India without consulting the Indians have not been approved in full and the other is that the final proposals will be framed only after consultation with the Indian representatives. At this juncture, the Indians should offer proper counsel in one voice in view of the progress of the country. There should be complete mutual confidence between the Government and the people. The latter should be made to understand that the Government will be ready to fulfil their legitimate aspirations. There is only one way of doing it and that is the cessation of the repressive policy and the release of the interned. Mrs. Besant has not said anything more of the bureaucrats than what Mr. Montagu did. Rightly or wrongly the people seem to be under the impression that Mrs. Besant has been interned only for her having criticised the bureaucrats. So this lady and her colleagues should be released so as to remove all displeasure and disgust from the minds of the people. Unless Mr. Montagu attends to this first, his bona fide proposals will not evoke any enthusiasm in the present condition of India.

Hindu Nesan, Madras, Aug. 22nd, 1917.

Referring to this subject, the *Hindu Nesan*, of the 22nd August, says:—The announcement of Mr. Montagu is bound to give some satisfaction to the Indians, as it has been long expected by them. If the Government had made this announcement a little earlier there would not have appeared in India all the unrest that exists now. The proposed visit of Mr. Montagu to India may cause some apprehension to a few on the ground that after coming here he would be sorrounded by the bureaucrats and the Viceroy who listens to their words, and would not therefore be accessible to our people. But those who know Mr. Montagu well will not entertain any such fear; for he is not a man to change his views easily as a result of his environments. Now there is one thing which the Indians should do. They should cease agitation and state definitely and clearly their wants and ideals. The announcement that the Indians would be granted commissions in the army is sufficient proof for the fact that the British Government and the Secretary of State for India are willing and ready to introduce reforms in the Indian administration, which will not be disappointing to the Indians.

31. The *Swadesamitran*, of the 22nd August, publishes in Tamil the continuation of the proceedings of this conference held at Arni which appears in the *Hindu* of the 21st idem.

SWADESAMITRAN, Madras, Aug. 22nd, 1917.

The North Arcot District Conference.

A correspondent by name Chinnaswami Ayyar who claims to have a large extent of land under the Valkadai-Mukkur hissa tank in the Cheyyar taluk of the North Arcot district, contributes a long article to the *Swadesamitran*, of the 28th August, in which he expresses his appreciation of the resolutions passed by North Arcot District Conference and reiterating the arguments adduced against the increase of assessment in the North Arcot district at the resettlement and against the raising of the Valkadai-Mukkur hissa tank from the second to the first class, as a source of irrigation, observes:—If our leaders ask for liberty for India, the Government say that it cannot be had all at once, but should be acquired gradually. If, without applying the same principle to the resettlement of this district, they increase the assessment by almost 50 per cent, how is it possible for the ryot to adjust his wants? As a matter of fact, we, the ryots, here cannot pay anything more than the usual rate. But, as the Government are maintaining a separate department for this purpose at a great cost, they may perhaps raise the assessment by 5 to 10 per cent This will not affect the people much. Even now, there is nothing to prevent the Government from reconsidering the resettlement of this district, and we are ever praying that the Government will adopt this course.

SWADESAMITRAN, Madras, Aug. 28th, 1917.

The North Arcot District Conference.

32. The *Swadesamitran*, of the 22nd August, also reproduces in Tamil the proceedings of this conference in full as they appear in the *Hindu* of the 21st August 1917.

SWADESAMITRAN, Madras, Aug. 22nd, 1917.

The Chittoor District Conference.

33. The *Swadesamitran*, of the 24th August, reproduces in Tamil the speech delivered by Mr. K. Narayana Sastriyar, as Chairman of the Reception Committee of this conference, which was held at Coimbatore recently.

SWADESAMITRAN, Madras, Aug. 24th, 1917.

The Coimbatore District Conference.

Referring to the Non-Brahman Conference at Coimbatore, the *Swadeshabhimani*, of the 24th August, observes:—When it is known that the Conference was held with the deliberate intention of spoiling national work, how is it possible to expect from it anything but the vilification of the Brahmans, unjust accusations against the national movements, and eulogy of the authorities who are carrying on the policy of repression? If, by this type of conduct, the Non-Brahmans are in any way likely to elevate their own condition, and render the nation more self-reliant, we would earnestly advise all brethren not to hinder their work. If the authorities are prepared to grant self-government, let them grant it to them alone. The Brahmans should only rejoice at it. We are eagerly looking forward to the privileges which will result from this new Conference. Dr. Nayar who is officiating as the high priest at the sacrifice avowing anti-Brahmanism for such a long time now in this presidency and others of his fold must be thinking that they have done a meritorious deed in convening this Conference of the Non-Brahmans at Coimbatore.

SWADESHABHIMANI, Mangalore, Aug. 24th, 1917.

The Coimbatore Conference.

34. The *Desabhimani*, of the 18th August, has the following English leaderette on this subject:—"We are deeply sorry to learn that the Madras Government have recently ordered for the forfeiture of the security of Rs. 2,000, which Mr. P. K. Telang, the keeper of the *New India* Press, gave to Government for his conducting the *New India* Press. The reason assigned by the Government for having passed this order is that certain articles which are objectionable in their view were published in *New India* and they are specified in the order. The internments of Mrs. Besant and her co-workers have already caused much resentment and feeling in the public mind and it is nearly two months today since this measure was taken by Government. Though we have no mind to comment upon the nature of the articles referred to in the order, with a view to discuss if they are objectionable or not, one thing must necessarily be said in this connection. It is desirable that our Government endeavour to take a calm and sober view of the present political

DESABHIMANI, Cuddalore, Aug. 18th, 1917.

New India security forfeited.

condition in India and pursue a policy that may not embitter the feelings of the people but tend to take them into their confidence."

SWADESAMITRAN, Madras, Aug. 22nd, 1917.

35. The *Swadesamitran*, of the 22nd August, reproduces in Tamil the comments of the *Rangoon Gazette*, the *Punjabee*, the *Civil and Military Gazette* and the *Tribune* on the announcement made by Mr. Montagu to visit India which appear in the *Hindu* of the same date.

Mr. Montagu's visit to India.

SWADESAMITRAN, Madras, Aug. 23rd, 1917.

The *Swadesamitran*, of the 23rd August, reproduces in Tamil the opinions expressed by the *Statesman*, the *Indian Daily News* and the *Amrita Bazaar Patrika* on this subject, which are published in the *Hindu* of the same date.

HINDU NESAN, Madras, Aug. 24th, 1917.

The *Hindu Nesan*, of the 24th August, gives a Tamil version of the opinions of the *Statesman* and the *Indian Daily News*, as they appear in the *Hindu* of the 23rd idem.

DRAVIDAN, Madras, Aug. 23rd, 1917.

The *Dravidan*, of the 23rd August, welcomes the announcement that Mr. Montagu will visit India shortly for the purpose of deciding the reforms to be introduced, and remarks:—The Home Rulers have been severely criticising the speech of Mr. Montagu in which he announced his proposed visit. They clamour for their opinion being acted upon by him without his consulting the Provincial Governments or other English statesmen. We hope Mr. Montagu will not yield to this suggestion. The Government of India should be a little careful in choosing the Indian experts to be consulted by Mr. Montagu. Instead of asking every one to offer his opinion and the Government deciding later contrary to such opinion and creating a good deal of confusion thereby, it will be better to choose competent experts in the very beginning whose opinion may be consulted.

The proposed visit of Mr. Montagu to India.

SWADESAMITRAN, Madras, Aug. 25th, 1917.

The *Swadesamitran*, of the 25th August, reproduces in Tamil the suggestion made by the *Times of India* regarding the postponement of the departure from India of the three Indian Members of the India Council until after Mr. Montagu has been a few weeks here.

ANDHRAPATRIKA, Madras, Aug. 25th, 1917.

Referring to the federal ideal suggested by Mr. Montagu for India, the *Andhrapatrika*, of the 25th August, identifies that ideal with the goal in the view of the advocates of the *Andhra* movement and says:—At this juncture, there is no use if the *Andhras* rest satisfied with resolutions and pious wishes. The members of the Legislative Council should point out to the people what they have to do and begin to do it themselves. . . . If the present opportunity is not availed of and the enthusiasm is not translated into action, it will not be possible to reach the goal soon. . . . At a time when the English people are sacrificing their life and treasure to put down German militarism, the Indian nation has requested the Government to lay the foundation of self-government in India. Mr. Montagu is visiting India. The speech of Lord Islington bears testimony to the fact that the demand of the Muhammadans and the non-Brahmans for separate representation in the scheme of self-government has attracted the attention of the English people. If the provincial ideal of the *Andhras* had been adopted by all the Indian communities the division of the country into different provinces would have been deemed as the first step in a scheme of self-government. . . . Mr. Montagu is coming out to India to hear the wishes of the representative assemblies. In the meantime the *Andhras* will do well to discuss their aims and publish a scheme for themselves, holding a separate meeting if necessary. They must by their endeavours set an example to other provinces, so that those provinces also may agree to the provincial division of the country being included in the scheme of national movement. If by any cause, these endeavours do not succeed, at least the *Andhras* by themselves may wait on Mr. Montagu and represent their aims reasonably and satisfactorily.

Mr. Montagu's visit to India.

ANDHRAPRAKASIKA, Madras, Aug. 23rd, 1917.

The *Adhraprakasika*, of the 23rd August, says:—The appointment of Mr. Montagu, who is a Liberal, in the place of Mr. Chamberlain, who is a Conservative, has met with the approbation of all Indians, and the Home Rulers have praised him to the

Mr. Montagu.

skies for his speech on the report of the Mesopotamia Commission. But now that they hear he will come to India and consult the local authorities and representative bodies, they have begun to decry him. The Home Rulers who want to have Home Rule at once do not like the idea of his visit. . . There is little doubt that the Home Rulers number only a few, and Mr. Montagu is not so mad as to mistake the agitation of a few for that of the whole country. . . The Home Rulers fear that separate representation will affect the exercise of their authority and therefore object to it. They do not like the idea of class representation and want to make a monopoly of all offices in Government service for ever. It is audacious to think that the people and the rulers will be influenced by the Home Rulers. We can say that the visit of Mr. Montagu is welcome to all, for he will look to the interests of all personally. . . It is the duty of the Government to raise the backward classes like the Muhammadans, the Christians and the non-Brahmans to the level of the more advanced classes They have to confer commissioned offices in the army separately on the backward classes.

MUSHIR-I-DAKHAN, Hyderabad, Aug. 20th, 1917.

The new Secretary of State for India.

The *Mushir-i-Dakhan*, of the 20th August, referring to the appointment of Mr. Montagu as the Secretary of State for India, writes:—The present Secretary of State for India was formerly Under Secretary of State for India, and so he is not altogether unacquainted with India's needs and requirements and the ideas of its people. It is a good thing for the people of India to have, as Secretary of State, a cautious man who understands their country and their sentiments. Perhaps it is not generally known that Mr. Montagu is by religion not a Christian but a Jew.

God grant that, from the point of view of the Indian people, his tenure of office may be successful, fortunate and auspicious.

ANDHRAPRAKASIKA, Madras, Aug. 25th, 1917.

Mr. Montagu's visit.

The *Andhraprakasika*, of the 25th August, says that several people understand the words of Mr. Montagu in several ways and remarks:—We fear that the mind of Mr. Montagu may be confused by the Home Rulers laying stress on passive resistance, the Andhras, on the movement for an Andhra Province, and the Muhammadans and other classes, on the right of separate representation. But Mr. Montagu is a great man and we need not fear. . . Mr. Venkatappiah says in an article published in *New India* that no country which is administered in a foreign language enjoys perfect self-government in the world. We must first have the country divided on a language basis and administered in the languages of the country. Then we must endeavour to attain *swaraj*. . . Differences of opinion are on the increase and the leaders of the people are unable to reconcile them.

QAUMI REPORT, Madras, Aug. 22nd, 1917.

The Secretary of State's visit to India.

The *Qaumi Report*, of the 22nd August, writes:—Mr. Montagu, the Secretary of State for India, has announced in Parliament that with the approval of His Majesty, he is proceeding to India to discuss the question of reforms. The Muhammadans will take advantage of this opportunity to obtain a recognition of their special status in the scheme of reform.

DRAVIDAPATRIKA, Madras, Aug. 23nd, 1917.

Congress and self-government.

36. The *Dravidapatrika*, of the 22nd August, observes:—Some people think that the agitation for Home Rule carried on now throughout India has been brought about only by Mrs. Besant in the last two or three years. This is a mistake, for there has been such an agitation in India on several occasions before this Mrs. Besant came forward to conduct this agitation on western lines, without transgressing the law and has increased the thirst of the people for Home Rule.

The paper then traces how the congress has been agitating for the last 32 years to remove the defects in the Indian administration, how, on account of the opinion of several Indians that as much benefit has not accrued from the work of the congress as was expected, it was expressed by the late Mr. Dadabhoi Naoroji as the President of the Congress in 1906 that, unless India was granted Home Rule, there was no possibility of all these defects being removed, how, after the split in the Congress in 1907 and the partition of Bengal by Lord Curzon, the Bengalis preached the cause of Home Rule and *swadeshism* throughout the country

which led to the annulment of the partition and the introduction of the Minto-Morley Reforms in 1909–10, how, owing to the spirit of these reforms not having been carried out by the officials to whom was entrusted the duty of giving effect to them, the Indians began to demand further privileges and it was decided in the congress of 1916, where the Hindus and the Muhammadans had been brought together by the skilful efforts of the lady who is now all alone on the Nilgiris, to spread the idea of Home Rule to the uncultured masses also and how, as nothing was done to give effct to this decision for a long time, Mrs. Besant started Home Rule Leagues in different centres for this purpose and continues:—

Similar efforts were made by those in Northern India to spread the idea of Home Rule among the people, and yet the Government are trying to suppress these workers believing that they obstruct the progress of India. It is clear from the comments of the numerous newspapers in this country and the protest meetings held in several places that the policy adopted by the Government is an incorrect one. So the Congress committee at its meeting in Bombay decided to adopt the method of passive resistance in propagating the idea of Home Rule among the masses. If this decision is given effect to, many people will surely have to go to jail for disobeying the law. Of course there will not be much difficulty for the Government, if the number of those imprisoned is only one or two. If a large number of Indians are prepared to go to jail, it will cause great inconvenience to the authorities. So it is hoped that the Government will come forward to take the necessary steps to quench the thirst of the Indians for Home Rule.

SWADESAMITRAN, Madras, Aug. 23rd, 1917.

Agricultural loans.

37. Adverting to a communiquè recently issued by the Madras Government which shows that the loans granted by the Government for making improvements in agriculture have not been availed of by the people to a large extent, the *Swadesamitran*, of the 23rd August, invites the attention of the Government to the fact that only very few people are aware of the particulars connected with the grant of agricultural loans by the Government, and observes that if these particulars are published for the information of the people, many of them will doubtless come forward to avail themselves of the loans granted by the Government.

SWADESAMITRAN Madras, Aug. 23rd, 1917.

Commissions in the army.

38. The *Swadesamitran*, of the 23rd August, gives a Tamil version of the comments of the *Amirta Bazaar Patrika*, about the recent pronouncement made by the Secretary of State for India regarding the conferment of commissions in the army on the Indians, as they appear in the *Hindu* of the same date.

VOKKALIGARA PATRIKE, Bangalore City, Aug. 29th, 1917.

Indians in the Army.

The *Vokkaligara Patrike*, of the 29th August, referring to the news that Indians will be admitted to commissioned ranks in the Army eulogises the generosity of the Imperial authorities.

QAUMI REPORT, Madras, Aug. 22nd, 1917.

Commissions for Indians.

The *Qaumi Report*, of the 22nd August, referring to the grant of commissions to Indians, writes:—It is common knowledge that hitherto Indians could not rise higher than the rank of Subadar-Major. They have now been granted commissions, which means that they can rise to the ranks of Lieutenant, Captain, Major or Colonel. But nine is a very small number. It is hoped, however, that there are, on active service, many Indian officers, who are worthy of the grades of Major and Colonel.

KERALA PATRIKA, Calicut, Aug. 25th, 1917.

Indians and commissions in the army.

The *Kerala Patrika*, of the 25th August, rejoices at the decision of the Government to grant commissions in the Army to Indians, and observes that the people of India ought to be grateful to them for having recognised the claims of Indians at least now.

SWADESAMITRAN, Madras, Aug. 23rd, 1917.

Mr. Hassan Imam on Home Rule.

39. The *Swadesamitran*, of the 23rd August, reproduces in Tamil the speech said to have been delivered in vernacular by Mr. Hassan Imam in moving the Home Rule resolution in the last Behar Provincial Conference, in which he expressed the opinion that the Indians were entirely fit to have Home Rule,

that they should go on agitating for it until they get it, that they were till then treated as children by the Government, that this would no longer do and that they should be treated as men.

Passive resistance.

40. The *Swadesamitran*, of the 18th August, abstracts in Tamil the further portion of the letter said to have been written by Mr. Gandhi to the *Indian Opinion* of South Africa on the advantages of adopting the policy of passive resistance, referred to in paragraph 27 of Report No. 34 of 1917.

SWADESAMITRAN, Madras, Aug. 18th, 1917.

The *Swadesamitran*, of the 24th August, reproduces in Tamil a lecture said to have been delivered by Mr. Lakshminarayana, Barrister-at-Law, at Brahma Mandir, Georgetown, advocating passive resistance, in which the lecturer, after convincing the audience that there is no justification for the plea that the Indians are not fit for Home Rule and that the very raising of a doubt regarding their fitness is an insult to them considering their past history, and appealing to those assembled to adopt passive resistance, is reported to have observed :—If you use the weapon of *swadeshism* zealously so as to make the mills in Manchester stop work for at least a day in a week, we will surely win. If you take steps here which affect the merchants in England, our prayers will be surely granted without any demur.

SWADESAMITRAN, Madras, Aug. 24th, 1917.

A correspondent, by name P. S. Ramasubba Ayyar, the editor of the *Purnachandrodayam* of Madura, contributes an article to the above paper on the mighty force of passive resistance as a means to gain an end and, intimating his decision to tour round the country establishing Home Rule Leagues and *swadeshi* bazaars and preaching to the people the advantages of passive resistance, until Mrs. Besant and her colleagues are released, appeals to all Indians to be prepared to sacrifice everything for improving the condition of this country.

The *Swadesamitran*, of the 25th August, publishes in Tamil the proceedings of a public meeting held in Negapatam, under the joint auspices of the Tanjore District Congress Committee and the Negapatam Home Rule League, when a resolution was passed approving the proposition of the Madras Provincial Congress Committee to adopt the policy of passive resistance.

SWADESAMITRAN, Madras, Aug. 25th, 1917.

Passive resistance.

The *Andhraprakasika*, of the 22nd August, reports that at meetings held at Triplicane, Egmore and Rayapuram, the question of passive resistance was discussed. It says also that the Maharashtra Association dwelt on the advisability of resorting to passive resistance.

ANDHRAPRAKASIKA, Madras, Aug. 22nd, 1917.

Passive resistance.

The *Andhrapatrika*, of the 25th August, reports that the Kistna District Congress Committee has decided that the policy of passive resistance should be necessarily adopted.

ANDHRAPATRIKA, Madras, Aug. 25th, 1917.

Passive resistance.

The *Andhraprakasika*, of the 25th August, says, with reference to the disapproval expressed by Mr. N. Subba Rao Pantulu and six others, of the proposed adoption of passive resistance :—It will be well if the Home Rulers heed their words. Passive resistance will not be of use in our country. . . The Ganjām District Association entertains doubts about the efficacy of passive resistance. The people of Chittoor and some others want passive resistance. . . Mr. Montagu is coming to India to consider about the political rights to be given to India. The conditions of India are in this wise. We cannot say whether India will be granted political rights or whether the matters will end in confusion.

ANDHRAPRAKASIKA, Madras, Aug. 25th, 1917.

Passive resistance.

The *Desabhimani*, of the 26th August, reports Mr. P. Suryanarayana Rao to have said at a meeting at Guntūr :—Mrs. Besant represented to the Government among other things that they should carry out their pledge to give over the administration of India to the Indians. For this, she had to suffer internment. We cannot realize her ideals unless we all join together and work with courage and firmness of mind. Though our agitation is constitutional, the Government are subjecting us to hard punishments. Though we represent to them that this is unjust and that many statesmen have pronounced that the agitation for *swaraj* is not unlawful, the Government have turned a deaf ear and have begun to enforce repressive laws. So long as we submit to this, we will be made victims to such laws. We must not

DESABHIMANI, Guntūr, Aug. 26th, 1917.

mind the enforcement of the laws by them and submit to it. If we do so, we cannot deserve to be called heroic in action. By this do not suppose that I am exhorting you to break the peace. Our duty cannot be accomplished unless we refuse to submit to their orders. This is what our people call passive resistance.

. . . *Prahlada* resorted to passive resistance when he was subjected to severe trials by his father *Hiranyakasipa*. He showed God in a pillar and his father was at last immensely pleased with him. Every individual naturally endeavours to attain liberty. Our rulers will surely grant our desire for *swaraj*. Unless we adopt passive resistence, that desire of ours will not be fulfilled.

The paper reports Mr. Gollapudi Ramanathayya to have said:—Even the father will not willingly give up the management of the house to his son, however clever he may be. If he does, he can no more exercise the independence he enjoyed before. . . In the same manner, the Government do not give us self-government, but intern the Home Rulers, and impose security on their papers with a view to suppress the papers. If self-government is granted to us, the comforts of the Goverment officials administering our country on behalf of the Parliament, will be affected. They are exercising authority over us just as they please. If they lose their independence, by giving liberty to us and to our country which they have been ruling with unlimited authority, nowhere else can they exercise similar authority. In a sprit of self-interest, therefore, they say that our agitation is unlawful, and that our papers are beginning to write seditious articles. They then impose securities on our papers, intern leaders, and do such other things. By such designs, they try to suppress our agitation and keep the desires and aims of the Indians concealed from the people of England. Fearing that the people of England may grant our desire for self-government if by a circulation of the papers they should come to know of the ideals of the Indians, they place such obstructions in the way of papers circulating largely. We must therefore resort to passive resistance. Unless this is adopted, the goal cannot be reached. As the rulers enforce such repressive laws against constitutional agitation, we must not mind those laws.

The paper then publishes the speech of Mr. Chatti Narasimha Rao, in which he refers to a case of successful passive resistance by the washermen of the place some years ago and placed that as an example for the Indians to follow today. He remarked:—"If a Police Inspector is sent here to stop the meeting, you will say, 'No! we will proceed.' This is passive resistance." He said in conclusion. Pa sive resistance depends upon will force. The correct meaning of this resistance: is to do one's duty with firmness and without fickleness of mind. May the descendants of the *Rishis* who were noted from time immemorial for the eminence which they attained by mere soul-force, call to mind once today the example of *Prahlada* and others and establish righteousness.

ANDHRAPRAKASIKA, Madras, Aug. 24th, 1917.

Passive resistance.

The *Andhraprakasika*, of the 24th August, says in its leaderette:—The Madras Provincial Congress Committee has boldly decided that passive resistance is not unlawful and recommended its adoption. It is difficult to know whether it is lawful or unlawful until it is adopted. The passive resisters must not approach Mr. Montagu and ask him for anything.

SAMPAD ABHYUDAYA, Mysore, Aug. 30th, 1917.

Passive resistance.

Referring to the recent discussion at the Madras Provincial Conference regarding the question of passive resistance, the *Sampad Abhyudaya*, of the 30th August, says that passive resistance implies a degree of harmony and mutual cordiality among the different classes and communities which constitute the nation which is impossible under the strifes and animosities which seem to characterise the people at present, and that judging from the present state of things one would almost despair of India ever becoming a united nation.

SWADESAMITRAN, Madras, Aug. 25th, 1917.

The manifesto against passive resistance.

41. The *Swadesamitran*, of the 25th August, reproduces in Tamil the manifesto issued by some popular leaders against the adoption of passive resistance immediately and expressing its surprise at this manifesto not having been communicated to it, observes:—The advisability of the method of adopting passive resistance was discussed recently by the Provincial Congress Committee for two

days and it came to the conclusion that it should be adopted. Subsequent to this decision there has been no change in the circumstances under which it was arrived at. Mrs. Besant and her colleagues are still in internment. The policy of repression cannot be said to have ceased. Under these circumstances, what has made a few leaders to issue this manifesto? Are they not bound by the duty of abiding by the decision of the majority? If they differed in opinion, the proper course would have been for them to convene a meeting of the Congress Committee again and to discuss the question. They have evidently not thought over the point whether the issue of a manifesto by them, though it may secure for them cheap popularity, is in consonance with their responsibility as popular leaders.

42. In the course of a leader under this heading the *Dravidan*, of the 23rd August, repeats its argument against the grant of Home Rule to India at this juncture, that it will lead only to the administration being centred in the hands of a few Brahmans and makes fun of the clamour of the Home Rulers by describing the proceedings of an imaginary parliament in which each Brahman member dwells upon his own hobby.

The present situation.

DRAVIDAN, Madras, Aug. 23rd, 1917.

43. The *Tamilian*, of the 15th August, publishes a number of verses from the pen of a correspondent which condemn the Brahmans as having written false books styled Vedas, Puranas and Manudharma Sastra to support their claim of belonging to the highest caste and to help them in eking out a livelihood and calls them *mlechas*.

Brahmans and Non-Brahmans.

TAMILIAN, Madras, Aug. 15th, 1917.

44. A correspondent of the *Tamilian*, of the 15th August, contributes an article to it in which he refers to the internment of Mrs. Besant and others under the Defence of India Act and the fear entertained by men like Sir S. Subrahmanya Ayyar and Tilak that they would also be interned and adds:—The best policy for the Government will be to put down every one whoever he may be, that causes intense excitement in the country. It is necessary that our Government of India and the local Government should take prompt steps in the matter. It is owing to their delay that even the old men in villages are being taught to claim Home Rule. It is only 10 per cent of the people that are educated in India, and so the majority have no idea whatever of politics. Some seditionists go to these people and spoil their minds by sweet words. These people, instead of speaking the truth, find fault with the Government and poison the minds of the villagers. I hope the Government will move swiftly in interning all these under the Defence of India Act.

The activities of the Home Rulers.

TAMILIAN, Madras, Aug. 15th, 1917.

The *Mahavikata Dutan*, of the 25th August, also condemns the activities of the Home Rulers and makes fun of a few educated Indians clamouring for Home Rule when the majority of the people are not able to make both ends meet and when there is enough of internal dissensions in the country on account of caste and creed. The paper thinks that there is no use of granting Home Rule to India until compulsory education is introduced throughout the country.

MAHAVIKATA DUTAN, Madras, Aug. 25th, 1917.

45. The *Swadesamitran*, of the 24th August, publishes, from the pen of a correspondent, the proceedings of a meeting held at Kumbakōnam, on the 21st idem, under the auspices of this League, when Mr. N. Tiruvengadathayyangar is reported to have observed that by Home Rule the people were only urging for the grant of more powers to their representatives and for the consultation by the Government of the opinion of the people prior to the enactment of any legislation undertaken by them.

The Home Rule League, Kumbakōnam.

SWADESAMITRAN, Madras, Aug. 24th, 1917.

46. The *Dravidan*, of the 23rd August, and *Swadesamitran* and the *Hindu Nesan*, of the 24th idem, reproduce in Tamil the proceedings of a public meeting held under the auspices of this League at Trichinopoly on the 19th idem, when Mrs. Sivakamu Ammal, Mr. Sri Ram and Mr. Deobhanker are reported to have advocated the adoption of the policy of passive resistance. The proceedings are published in the *Hindu* of the 23rd idem.

The Home Rule League, Trichinopoly.

DRAVIDAN, Madras, Aug. 23rd, 1917; SWADESAMITRAN and HINDU NESAN, Madras, Aug. 24th, 1917.

Swadesamitran, Madras, Aug. 28th, 1917.

The Home Rule League, Mannārgudi.

47. The *Swadesamitran*, of the 28th August, also publishes the proceedings of a public meeting held, under the auspices of this League, at Mannārgudi, when Mr. Sri Ram is reported to have addressed the audience and, in the course of his observations, to have stated that Home Rule under the British Government was the ideal of the Indian people, to have advocated the adoption of the policy of passive resistance to oppose courageously all unjust measures of the bureaucracy who stand in the way of the grant of that rule and to have impressed that the first duty of the Indians was to regain the freedom of speech and the liberty of the press.

Swadesamitran, Madras, Aug. 25th, 1917.

The Madras Special Provincial Conference.

48. The *Swadesamitran*, of the 25th August, gives a Tamil version of the first day's proceedings of this conference, as it appears in the *Hindu* of the same date.

Swadesamitran, Madras, Aug. 27th, 1917.

The special session of the Madras Provincial Conference.

The *Swadesamitran*, of the 27th August, reproduces in Tamil the first and second days' proceedings of this session as well as the speech of the Chairman of the Reception Committee and in the course of a leader commenting on the proceedings, observes:—We need not dwell upon the main features of this conference, as they will be patent to any one who has watched the proceedings. The resolutions passed at this session, which express the views of the people and their feelings at the present juncture and point out the remedies to be promptly applied by the Government and the efforts to be made by the people, deserve careful attention by all. The proceedings clearly show that the mufassal delegates were more earnest and enthusiastic about the resolution on passive resistance than about the others. For all outward purposes, the reasons for this may be the omission of this subject from the agenda of the conference as originally published and the manifesto issued by some leaders on the day previous to the date of the conference suggesting that the adoption of the method of passive resistance might be dropped for the present. But the main cause of their enthusiasm, which was patent, was their own earnest opinion on this question. This should be noted by the authorities and the moderates among us. Why did the majority of the delegates in the conference throw away the suggestion of these moderate friends? As all of them had an interest in obtaining political reforms and were anxious to have them soon, they too knew that they should secure the good will of those that had to shape such reforms. But is it necessary or conducive to our benefit that we should forsake our natural rights in order to obtain political privileges? Should we lose the liberty of our person for the sake of securing rights of self-government? In whatever manner and at whatever time, political privileges are secured, when the natural rights of a people, who are not slaves by birth, are crippled by means of repressive measures, the first step towards the acquisition of Home Rule is to try to get rid of such measures. As the authorities, especially in the mufassal, have been given excessive powers to curtail the privileges of the people by means of repressive measures, which are both subtle and severe, and these powers are being exercised in several ways, we think the popular representatives are quite justified in seeking to remedy the state of affairs by any means, nay even by adopting the method of passive resistance. But many, who are inimical to our countrymen, will try to put a dangerous construction upon the resolution on passive resistance and, magnifying its objects, misrepresent facts. It is necessary that our people should refute any such attempt. The resolution merely declares that passive resistance is a constitutional method and that it will be desirable to adopt this method only when peacefully conducted political work and public meetings are prohibited by the repressive policy of the authorities. We do not see any cause herein for danger or surprise, nor does there seem to be anything in it indicative of impatience or immoderation. Some say that there will be no necessity or occasion in the future for adopting this method in connection with public meetings. If that be so, no harm can result from this resolution. Anyway, this resolution only conveys the public opinion through those who were present at the Conference, and no definite action has been taken on it. Who can deny that it is a just opinion? This expression of opinion will only make people view

things in the right manner and no one can say that, on account of it, there will be any untoward event or anything which may create a disgust in the minds of those who have to consider about the reforms. So, if the authorities would only act with true statesmanship and, appeasing the people by giving up their repressive policy as an indication of the coming reforms and by releasing Mrs. Besant, who can suggest means for securing the permanent welfare of the people and the Government at this important juncture, and others, avail themselves of her capability and introduce, without delay, reforms conducive to Home Rule, they will immediately become entitled to the gratitude of the people.

The *Hindu Nesan*, of the 27th August, also publishes in Tamil the proceedings of this Conference.

HINDU NESAN, Madras, Aug. 27th, 1917.

The special session of the Madras Provincial Conference.

Anent the proceedings of this conference, the *Dravidan*, of the 27th August, says that Mr. L. A. Govindaraghava Ayyar, the Chairman of the Reception Committee, had no business to state in his address that the time had come for all the people to take to the method of passive resistance including herein even the non-Brahmans, and remarking that there were only ten non-Brahmans and no Muhammadan among the 580 delegates in this conference, repeats its view that the resolutions passed therein will affect only the Brahmans and will not concern in any way the non-Brahman world. It refers also to the disorder that prevailed in the conference when the Hon'ble Mr. Sarma and others spoke, and funnily observes that it is possible to give medicine for a disease of the blood or the skin but not for one of the nerve.

DRAVIDAN, Madras, Aug. 27th, 1917.

In dwelling on the proceedings of this conference, the *Dravida Patrika*, of the 29th August, observes:—Special sessions of conferences are novel ones, the like of which have not been held till now, and they indicate the mental excitement of the people of this country. They demonstrate the union of the people. It is necessary that the Government should note these. It is not advisable to delay the fulfilment of the aspirations of the people any longer. It will be in consonance with the prestige of the English rule to understand them and seek to improve the condition of the nation.

DRAVIDA PATRIKA, Madras, Aug. 29th, 1917.

The Special Provincial Conference.

The *Andhrapatrika*, of the 22nd August, publishes in Telugu the draft resolutions of the special session of the Madras Provincial Conference, and in the course of its observations thereon, says:—The announcement made in yesterday's papers bears testimony to the fact that the angle of vision of the Government has changed to some extent after Mr. Montagu's appointment. If the Government also cancels the internments, there can be no doubt that they will deserve the gratitude of the people in a greater degree. Whatsoever reforms may be given to the country, they cannot be enjoyed in full unless the internments are cancelled. If this Provincial Conference helps to gain such a result, the usefulness of the conference will be plain. We request the Government to satisfy the wishes of the people at this juncture.

ANDHRAPATRIKA, Madras, Aug. 22nd, 1917.

The Madras Provincial Conference.

The *Andhrapatrika*, of the 27th August, refers to the proceedings of the Madras Special Provincial Conference and says:—Diwan Bahadur Kesava Pillai, the President of the Conference, has the confidence of both the Government and the people, and it is right that his words should be respected by the Government. . . The members of the *Round Table* supported the contention of the Colonies and wanted to have a share in the work of uplifting India, which is backward in civilisation. The Government have, without consulting the people, prepared a scheme of post war reforms and sent it to the authorities in England. They did not publish it and take the opinion of the people. Under such circumstances the people had no choice but to represent their aims and aspirations to the Government. If the Government agrees to the colonies having political control over the Indians and if the Government shape India's future without the knowledge of the Indians, it will be incompatible with the self-respect of the Indians. So the leaders of the people could not but represent to the Government their aims and aspirations. The publication of the report of the Public

ANDHRAPATRIKA, Madras, Aug. 27th, 1917.

Services Commission during the war has been an additional source of disappointment to the people. The report of the Mesopotamia Commission has shattered the opinion that the Indian bureaucracy is without defects. It laid stress on the necessity of the reforms asked for by the people. It has been revealed that neither the scheme of Mr. Gokhale nor the reforms suggested by Lord Islington will satisfy the people. Even the non-Brahmans, who have decried the Home Rulers, were not satisfied with them. The differences of opinion now prevailing among different classes in India will soon disappear, for they are all agreed as to Indian's future, and to the urgency of cancelling the internments. . . The Special Provincial Conference has decided that it is not desirable to co-operate with Mr. Montagu until the restrictions imposed on the primary rights of man are removed, and that the resolution of the Provincial Committee regarding passive resistance should be adopted. . . The announcement of Mr. Montagu has softened the naturally soft minds of the Indians and increased their confidence in British justice. It has induced some leaders to state that passive resistance need not now be resorted to. If the Government now removes all repression, the enthusiasm of the people will pass all bounds. We request that the Government may do so and satisfy the people. The paper then exhorts the *Andhras* to hold a special *Andhra* conference, draw up a scheme for themselves, and arrange to place it before Mr. Montagu when he comes to visit India.

ANDHRAPATRIKA, Madras, Aug. 27th, 1917.

The Madras Provincial Conference.

The *Andhrapatrika*, of the 27th August, publishes in Telugu the proceedings of the Special Provincial Conference held in Madras and a gist of the speeches of the several speakers, some of whom advocate on passive resistance. It reports the President to have said in the course of his speech, "In this country and in the colonies all the Indians are treated with contempt. The Public Services Commission also approves of such methods." It reports Doctor Nanjunda Rao to have said: "The British have ruled the country for 150 years. Even now they want to have their own way and do not listen to our words. We must make them listen to us by passive resistance."

HINDU NESAN, Madras, Aug. 24th, 1917.

Swaraj.

49. The *Hindu Nesan*, of the 24th August, reproduces from the *Dravida Patrika*, of the 15th idem, an article on this subject which is abstracted in paragraph 37 of Report No. 34 of 1917.

SWADESAMITRAN, Madras, Aug. 25th, 1917.

Mr. Gokhale's reform scheme.

50. The *Swadesamitran*, of the 25th August, gives a Tamil version of the opinion of Lord Sydenham on this scheme, as it appears in *New India* of the 24th idem.

MANORAMA, Calicut, Aug. 21st, 1917.

The late Mr. Gokhale's draft memorandum on Indian Administrative Reforms.

The *Manorama*, of the 21st August, gives a summary of the late Mr. Gokhale's draft memorandum on Indian Administrative Reforms, recently published by the Aga Khan and says:—It need hardly be pointed out that these reforms are not suited to the existing conditions in India. Before forming any opinion on the subject it should be considered when it was Mr. Gokhale that prepared the draft. There is a vast difference between the condition of the Indians in 1915, a few months after the outbreak of the war and that in 1917. After Mr. Gokhale's death many revolutionary changes have taken place all over the world. In 1915 Indians had not the same opportunity to display their gallantry in the various theatres of war and their willingness to sacrifice their all for the success of the British arms as they have at present. It cannot, therefore, be said that Mr. Gokhale's scheme is in entire agreement with the present aspirations of the Indians. Hence we are of opinion that it would not be proper to prepare a scheme for reforming the administrative machinery in India on the lines proposed in this draft memorandum.

UTTARA TARAKA, Parur, Aug. 25th, 1917.

Writing on the same subject, the *Uttara Tarka*, of the 25th August, says:—The *London Times* is of opinion that the Government should attach great value to Mr. Gokhale's views, the publication of which would be a good thing indeed, if it would serve to set at rest the present agitation for self-government.

SWADESAMITRAN, Madras, Aug. 20th, 1917.

The plain truth.

51. The *Swadesamitran*, of the 20th August, reproduces in Tamil a portion of an article appearing under this head in the *India* and published in the *Hindu* of the 20th idem.

52. The *Swadesamitran*, of the 20th August, also publishes in Tamil the gist of an article on this subject from the *India* in the course of which the following observations occur:—We never at all dreamt that the bureaucracy at Simla would commit such an eggregious blunder in the matter of the Mesopotamian expedition. They have lost the esteem they commanded, and the days of their influence may be said to be numbered. They can no longer lay claim to abilities superior to those of the ordinary men or say that their rule alone is the really good one.

The broken-down bureaucracy.

Swadesamitran, Madras, Aug. 20th, 1917.

53. A correspondent from Madura writes to the *Dravidan*, of the 24th August, as follows:—The pay of the temporary vaccinators who have had only five days' training is Rs. 16 per mensem, while that of the experienced vaccinators is only Rs. 10. The latter not only look after vaccination but also have to maintain the birth and death register. Much harm is produced by these temporary vaccinators, as they are not well up in their work. A Brahman youngster recently vaccinated a person whose face is full of marks of small-pox and we are at a loss to know on what principle he did so. The Sanitary Officer, however, says that no harm would be caused thereby. It was suggested that these temporary vaccinators might be employed in maintaining the birth and death register and that the experienced men deputed to vaccination work, but the reply was received that such an arrangement would only result in registers being spoiled. It is not possible to ascertain whether the fatality due to small-pox is among the vaccinated or among the others. I have written in vain to newspapers for information on this subject on several occasions. But so far as my enquiries go, I understand that the fatality is indeed among those who have been vaccinated. There is no column in the death register to show whether the deceased had been vaccinated or not. There is none to bestow any thought on this matter. According to the figures furnished by the Sanitary Officer, there have been 1,000 deaths due to small-pox in five months, of which 900 are among children. Alas! How is it that, in our country, there are none to look after the health of the children, while in England several measures have been zealously adopted for the purpose? We learn that Lord Pentland has condemned vaccination and holds views against it. We trust that he would bestow a little thought on this subject and appoint a committee to discuss whether vaccination can prevent small-pox altogether.

Vaccination.

Dravidan, Madras, Aug. 24th, 1917.

54. Regretting that Madura, the second important city in this Presidency, stands only the fifth in the matter of recruitment of men for the Indian Defence Force, a correspondent to the *Dravidan*, of the 24th August, observes:—Even Deputy Superintendents of Police are aware that the Home Rulers have acted in such a manner as to prevent the youths from enlisting in the Indian Defence Force. Madras, the first city in this Presidency, stands only the fourth in the matter of enlistment, while Malabar and Trichinopoly have taken the lead. The total number recruited for this force is indeed very small. The reason for this should be inferred. The effect of the Home Rule movement and the policy of passive resistance is worth consideration. Is there no remedy for it?

The Indian Defence Force.

Dravidan, Madras, Aug. 24th, 1917.

In an article referring to the poor results of the recruiting movement under the Indian Defence Force, the *Sampad Abhyudaya*, of the 24th August, makes a lengthy exhortation to the public not to let go the splendid opportunity of acquiring some degree of military skill, and proceeds as follows:—In European countries and elsewhere military service is compulsory. Those who refuse to serve are shot dead. That is what compulsory recruitment means. The British are a generous race. Military service was purely voluntary among them. Now they have introduced conscription. In this country enlistment is so far optional. But if any crisis arises it will have to be made compulsory. There is no use practising the use of weapons in war time. The art of warfare should be learnt at leisure. It is to be hoped that the public will give due thought to the matter. In the west, if a soldier tries to surrender, he is shot dead by his own comrades. There is why they prefer to die on the battlefield and don't turn their back. It must be remembered that only a fraction of those that go to war die. There is glory to the

The Indian Defence Force.

Sampad Abhyudaya, Mysore, Aug. 24th, 1917.

fighter whether he dies or lives. Every one should, therefore, be actuated by patriotism in this respect. If some of the Indian Chiefs and Zamindars take the lead, the people, it would seem, will be more ready to enlist.

SWADESAMITRAN, Madras, Aug. 27th, 1917.

The best principle of administration.

55. Quoting Mr. Churchill, the present Minister of Munitions, to have stated in a speech at Dundee that, hereafter, Governments should not treat their subjects as chattels, that the subjects should be able themselves to decide what is good or bad for them and that the system under which a few persons, with egotistic and narrow views, determine the lines and aspirations of crores of people should cease to be, the *Swadesamitran*, of the 27th August, says that our prayer is only that this principle should be applied also to countries dependent on Britain.

DRAVIDAN, Madras, Aug. 25th, 1917.

The Brahman vakil boat-mail.

56. In the course of a leader under this heading, in which the boat-mail that arrived in Madras on the morning of the 25th August 1917 is described as having been full only of Brahman vakils who came here to attend the special session of the Madras Provincial Conference, the *Dravidan*, of the same date, says:—As already stated by us, the Brahmans comprise only 30 lakhs out of about 4 crores of people in this Presidency. Among these Brahmans, leaving alone the *purohits*, coffee-hotel keepers, those who recite vedas, the *archakas* in temples and others following similar avocations, the majority of the educated men are in Government service, and these cannot openly take any active interest in political matters. Of the Brahmans that remain, the majority are either teachers or vakils. It is these that consider themselves to be experts in the political matters of this country and, vaunting that they are the representatives of crores of people, interfere in every useless activity, having no other business to do. In whatever towns there is a large number of Brahman vakils, there is much agitation about Home Rule and passive resistance and the minds of the ordinary non-Brahmans, quietly and loyally eking out their livelihood, are spoiled by them resulting in disturbances. Taking our own city, there are two important reasons for the unnecessary agitation found here now. The first is the advent of agitators from Northern India, who pose to be the leaders of this Presidency, and the second is the noise made by the Brahman vakils here. It is really regrettable that the Government have not yet paid any attention to prevent the gradual increase of active agitation in the country owing to these two reasons. They should spend some thought over this matter and take such steps as will prevent the happening of any untoward event here, until the European war comes to an end. What these agitators of Northern India and the Brahman vakils and teachers in this Presidency chiefly aim at is the adoption by the people of the method of passive resistance. Some years back, their cry was about *Swadeshism* and *Vande Mataram*. The then Brahman leaders spoiled also some non-Brahmans and, after causing them to be punished by the Government and incur their displeasure, skulked away. So we would warn the non-Brahman vakils not to yield in the least to the evil advice of the Brahman vakils. They would betray us at the nick of the moment and laughing over the whole matter, escape by dancing to the tune of the officials and pleasing them in every possible way. Our Dravidan brethren should not forget this even in their dreams. The special session of the Provincial Conference to meet this evening in the Gokhale Hall is only a meeting of the Brahman vakils of Madras, Mayavaram, Kumbakōnam and Tanjore. A large number of Brahman teachers also will take part in it. These teachers, whose duty is to guide boys, seem to think that they can act as they like. For aught we know, the Brahman teachers in some towns in the south induce boys secretly to use books on Indian politics for extra reading. In some schools they make students recite portions from political books on occasions such as anniversaries. Once, on an enquiry, it was definitely stated by some students in a town in the Tanjore district that Brahman teachers had supplied boys of a tender age with a list of books written by Indian Home Rule leaders, that they were creating an enthusiasm in the boys by means of small associations and that they (the students) were always using political books for extra reading. Thus, when the Brahman teachers themselves secretly transgress the order of the local Government that students should not interfere in politics,

ature becomes plain. The main prayer of the conference this evening will the release of Mrs. Besant. This is as it should be. Mrs. Besant came to residency relying on the Brahmans here; her work, writings and speeches ll for them, and it is again for their sake that she is now suffering. So, it fair that the Brahmans should clamour for her release. But the Brahman es in the Provincial Conference should realise that what they do is not for r crores of people in this Presidency. Mrs. Besant did not work for us, ahmans, and so we need not be anxious about her. Let the Government e Provincial Conference note this.

. Referring to the unwholesome condition, in the Madras city, of the sweets offered for sale in sweetmeat bazaars generally exposed to dirt and insects and of the hich is adulterated with impure water and other substances, the *Dravidan*, 25th August, observes that the consumption of these supplemented by the ed pipe-water and impure soda-water is productive of various diseases and hat sufficient precautions will be taken by the Government in this matter.

Health in Madras.

DRAVIDAN, Madras, Aug. 25th, 1917.

. The *Swadesamitran*, of the 28th August, publishes in Tamil an abstract of the proceedings of a public meeting held in Erode under the auspices of the local Home Rule e to advocate the hoisting of Home Rule flags in every house as an emblem mony between the Hindus and the Muhammadans. Thereupon a good of these flags are stated to have been hoisted by the people of the locality r houses.

Home Rule flags.

SWADESAMITRAN, Madras, Aug. 28th, 1917.

. Adverting to the meeting of the local Legislative Council fixed for November next, the *Swadesamitran*, of the 29th August, dwells upon the fact that the Government cannot have a clear idea of the condition of the y and the excitement caused by the speech of His Excellency the Governor at se of the last meeting and the repressive policy adopted by him subsequently, ount of their having been on the hills all along, and notes with regret that, s not convening the meeting often, there is an increasing tendency on the f the Government to circumscribe the subjects about which resolutions can ved at a meeting. It refers in particular to the disallowance, without any being assigned, of certain interpellations about the internments of which on'ble Mr. B. V. Narasimha Ayyar has given notice and, comparing the le of this Government with that of the Secretary of State for India who plying, as much as it lay in his power, the questions on this very subject liament, remarks that such events only go to confirm the impression that ill not happen, if the Government of India is primarily responsible to s and not to foreigners. It thinks that, though questions on the same t proposed to be asked in the Imperial Legislative Council do not seem to een disallowed, there may be room for disappointment, considering the nd capacity of the bureaucrats in wording replies in such a manner that ave no meaning.

next meeting of the Legislative Council.

SWADESAMITRAN, Madras, Aug. 29th, 1917.

. The *Hindu Nesan*, of the 29th August, reproduces in Tamil a portion of an article under this head appearing in the *Hindu*, of the 25th idem, criticising the work of the ssion appointed to enquire into the methods of recruiting and conditions of labour on the estates in Ceylon and Malaya.

ite-washing commission."

HINDU NESAN, Madras, Aug. 29th, 1917.

. Referring to the remarks of the *Madras Mail* on the proposed visit of Mr. Montagu to India, the *Andhrapatrika*, of the 23rd August, says:—When great changes are taking place in the political ideals of the Indians, *adras Mail* has ventured to say that parliamentary institutions will not serve s ideals to them. It remarks that the desire of the English people to spread ientary institutions all over the world is not proper. In its opinion, the al conditions essential for the establishment of such institutions do not exist country, and their establishment will not be possible for even fifty years to Such a thing was possible in the Phillippine Islands and in China, Japan

Montagu and the *Madras*

ANDHRAPATRIKA, Madras, Aug. 23rd, 1917.

and Persia. But it is stated that it is not possible in India, which is noted for its ancient civilisation and which once contained democratic institutions.

It may be surmised that the ideal of Mr. Montagu is to establish parliamentary institutions. That he has that ideal in view is evident from his speech on the report of the Mesopotamia Commission.

ANDHRAPATRIKA, Madras, Aug. 25th, 1917.

Mr. Polak.

62. In commenting on the speech of Mr. Polak at a dinner given by the editor of the *Hindu*, the *Andhrapatrika*, of the 25th August, says:—Mr. Polak has exhorted the people to do everything that lies in their power in order to maintain the rights of their countrymen in the Colonies. The report of the Indian representatives that attended the Imperial Conference will not, as we stated already, be of much use to ameliorate the condition of the Indians in the Colonies. If the disabilities of the Indians should disappear, the Colonials should be subjected to the same disabilities in India as the Indians are subjected to in the Colonies. Mr. Polak also gave expression to the same view. . . He has stated that whatever help he and Mr. Montagu may render to India, India's future lies in the hands of the Indians and that if they make the necessary sacrifices and show their fitness, they will undoubtedly reach the goal. History also teaches us that a nation can attain national prosperity if it begins to shape its own destiny. May the words of Mr. Polak breathing experience inspire new spirit in the minds of the Indians.

ANDHRAPATRIKA, Madras, Aug. 22nd, 1917.

"Glad news".

63. The *Andhrapatrika*, of the 22nd August, represents the *Message* to have written:—We are glad to read in the columns of the *Amrita Bazaar Patrika* that the Government of Bengal are intending to release some of the young men interned under the Defence of India Act. . . The paper observes that the people in Madras also desire the same thing in connection with the Madras internments. It hopes that the desire may be fulfilled, and that the rulers and the ruled may be drawn together in a closer tie.

ANDHRAPATRIKA, Madras, Aug. 22nd, 1917.

The *swadeshi*.

64. Writing on the subject of *swadeshi*, a correspondent to the *Andhrapatrika*, of the 22nd August, says:—Till some sixty or seventy years ago, even England had her trade protected. After her industries had well developed, she adopted her present policy in a spirit of selfishness. Indian politicians and English economists have stated that protective tariff is supremely necessary for the advancement of the country. The rulers not having responded to it, our country has been reduced to poverty and cannot stand the competition of foreign countries.

ANDHRAPATRIKA, Madras, Aug. 23rd, 1917.

The Non-Brahman Conference.

65. The *Andhrapatrika*, of the 23rd August, refers to the resolutions passed at the Non-Brahman Conference and says:—It is to make known the liberal spirit in which the resolutions were conceived and to show how the desire for self-government has permeated all classes, that we have referred to the resolutions in detail. The Hindus and the Muhammadans are agreed in the matter of self-government. It has today become plain that the surmise that the non-Brahmans in South India are opposed to the self-government propaganda, is groundless. Mr. Montagu is to visit India soon. The Indians may attain their object by representing to him with one voice their national aspirations.

ANDHRAPATRIKA, Madras, Aug. 27th, 1917.

Federal rule.

66. The *Andhrapatrika*, of the 27th August, urges the division of the country into provinces on a language basis and finds support for its contention in the federal rule suggested by Mr. Montagu for India, the observations made in this behalf by the *Indian Chronicle*, and in the ideals of many European countries such as Poland, etc. It says that there is nothing absurd in the desire on the part of the *Andhras* to have a separate province for themselves and exhorts the *Andhras* to convince the rulers of the truth of their contention and gain their end.

ANDHRAPATRIKA, Madras, Aug. 27th, 1917.

Indian Members of the India Council.

67. The *Andhrapatrika*, of the 27th August, endorses the suggestion of the *Times of India* that the Indian Members of the India Council may postpone their voyage to England so that they may meet Mr. Montagu in India and confer with him on the question of self-government for India.

68. A Nellore correspondent to the *Andhraprakasika*, of the 24th August, says:—In the district of Nellore, 80 per cent of the people are ignorant of political matters, though it is now eight years since the associations in this district came into existence. . . The leaders of the people are ignorant of the grievances of the masses. Forty per cent of the people in the western villages of our district have a half-meal only once in two days.

Political life in Nellore.

ANDHRAPRAKASIKA, Madras, Aug. 24th, 1917.

69. In the course of an article under this heading, a correspondent to the *Andhraprakasika*, of the 24th August, says:—Innumerable are the wrongs done by Government officials. They claim it as their right to take bribes and misappropriate money. Who knows how many throats are cut in India by reason of this greed for money. . . Should we have *swaraj* under such circumstances? Can we get it at all? Can we derive happiness from it? First of all, remove the cause of our decline. You do not indeed see that. Have you not yet known that India is groaning under differences? Merge all differences at least hereafter, give up all false pride, and with a patriotic heart, consider what you ought first to do.

What is our duty now?

ANDHRAPRAKASIKA, Madras, Aug. 24th, 1917.

70. The *Andhraprakasika*, of the 23rd August, publishes an imaginary dialogue in which one character is made to say with reference to the externment of the sub-editor of *New India*: "All that His Excellency the Governor does is of this nature. . . The Government have gagged the mouth of Mrs. Besant. They can do what they please. What can anybody do?" Another is made to say:—Yes, it is their kingdom. Others cannot open their mouths. . . They are putting all to great trouble without discrimination. I cannot bear it any longer. I have patriotism. Let me see as far as it lies in my power. I am no ass to put up with all that they do.

An imaginary dialogue regarding internments, etc.

ANDHRAPRAKASIKA, Madras, Aug. 23rd, 1917.

71. The *Andhraprakasika*, of the 24th August, reports Mr. Tyagaraya Chetti to have said:—The Universities turn out graduates and lawyers to a great extent. As the number of lawyers increases, litigation and courts also increase and the people are greatly ruined. . . Indigenous industries have all declined on account of competition. While the foreigners profit, we suffer. . . We are grateful to the British Government for many benefits, but it is doubtful if we are advancing from an economic point of view. The people are also degenerating physically.

Industries.

ANDHRAPRAKASIKA, Madras, Aug. 24th, 1917.

72. In its leader the *Andhraprakasika*, of the 24th August, exhorts the non-Brahmans to unite together, appoint a representative committee, and avail themselves of the opportunity afforded by the visit of Mr. Montagu, by representing to him their grievances.

Mr. Montagu and the non-Brahmans.

ANDHRAPRAKASIKA, Madras, Aug. 24th, 1917.

73. The *Hitakarini*, of the 19th August, says in its leader:—The sword of the Press Act is becoming sharper and sharper. Every one knows that many poor papers have fallen a prey to it. . . . It hangs over the heads of those that conduct papers and the pen of the editor is beset with risks. The attitude of the authorities is very serious, and the Criminal Investigation Department officers have gained the capacity to see wrong where it is not. These officers bring into memory the acts of the old plague inspectors. They find seditious expressions in innocent writings and acts likely to break the peace in the conduct of innocent men, and thus try to win the favour of the bureaucracy and extend their term of office. . . But the enforcement of the Act only tends to stimulate the papers published in English to greater national enthusiasm and activity. . . We cannot say how many more deposits of security have to be devoured. . . If security is imposed on helpless Telugu papers, there will be none to hear their complaints. . . This is not the time for editors to speak out their hearts. They need not fear that the time may not ever come to discharge their duty. The rigour of the Press Act will not last for ever. The authorities may change their attitude. If the Empire opens its eyes, the freedom of the press will be restored. The editor must be confident that although the papers may bow down their heads today, they may wave the flag of their duty to-morrow. We warn the editors to wield their pen in a peaceful manner.

A warning to editors.

HITAKARINI, Ellore, Aug. 19th, 1917.

HITAKARINI, Ellore, Aug. 19th, 1917.

A District Board member, Kistna.

74. The *Hitakarini*, of the 19th August, recommends the name of M.R.Ry. Mote Gangaraju, who is noted for his liberality, and who has now been appointed as a member of the District Board of Kistna, to a title on the occasion of the next birthday of His Majesty. It is at a loss to know why the authorities have not yet honoured him with a title.

HITAKARINI, Ellore, Aug. 19th, 1917.

A circular.

75. Referring to the circular of the District Judge of Guntūr calling for a list of the names of pleaders taking part in the Home Rule propaganda, the *Hitakarini*, of the 19th August, writes:—Did the Government send orders in this connection to all District Judges in the Presidency or to the District Judge of Guntūr only? When the C.I.D. officers are waiting to do their utmost in the matter, why should the District Judge of Guntūr bother himself about this? Will he by this rise in the estimation of the Government?

DESABHIMANI, Guntur, Aug. 26th, 1917.

The future of India.

76. The *Desabhimani*, of the 26th August, says in its leader:—We cannot divine the future. Just when a tree is yielding fruit, it may be affected by a disease and disappoint us. . . Political circumstances are of this nature. The whole country is in a state of confusion. The rulers of provinces are more or less the cause of this confusion. Especially, Lord Pentland, the ruler of our province, has made an uncalled-for speech against the opinion of the people and created confusion. To add insult to injury, His Excellency has issued orders of internment. This gale has slowly spread over the whole country frustrating the hopes of the people. The people do not know what to do, and are thinking of different things. The leaders of the people go here and there, consult with one another, and are about to come to a conclusion. They have made up their minds to some extent. That is to resort to passive resistance. . . Nobody says that improper methods should be adopted. That is opposed to the Hindu Sastras and customs. Hindus look upon the sovereign as God. His Majesty King George V is good. He looks upon the subjects as his children. As soon as he returned to England after visiting India, he made suggestions regarding the way in which India should be governed to the satisfaction of the Indians. Indians can never entertain any hostile opinion about him. Our future depends upon his knowing about us. . . . The appointment of Mr. Montagu augurs good for India. There have been indications of future good during the last few days. But we cannot trust till we realise our hopes, because we have experienced disappointments. . . If proper enquiries are made on the lines indicated by the utterances of Mr. Montagu, Indians may get self-government ere long. We want to have a share in the administration of the country, and we are not so very concerned with offices. Indians are satisfied with small things.

SAMPAD ABHYUDAYA, Mysore, Aug. 26th, 1917.

Mr. Montagu and Home Rule.

77. The *Sampad Abhyudaya*, of the 25th August, writes:—The latest issue of the *Gazette of India* states that the Secretary of State will come to India to effect reforms in the Indian administration, that India will be granted self-government (*swaraj*), that arrangements will be made for the establishment of Home Rule, that Indians will be admitted to commissioned ranks in the army, and that all these reforms will be considered forthwith. If this be true, we must consider our country very fortunate.

MYSORE STAR, Mysore, Aug. 26th, 1917.

Popular leaders and the backward classes.

78. In a leading article referring to the presidential speeches at the two Conferences of the Brahmins and the non-Brahmans recently held at Coimbatore, the *Mysore Star*, of the 26th August, observes:—The root cause of these class differences between the Brahmans and the non-Brahmans which are so detrimental to the progress of the country, is abundantly clear from these speeches. Is it not incumbent on the educatad leaders of the country, who bear on their shoulders the responsibility of guiding the backward classes, to prove themselves more broad-minded, unselfish and generous to their brethren who are lagging behind, so as to ward off all fears created in the past that they as leaders might utilize their powers to keep the others downtrodden? Unless this is done, the country cannot progress, nor will it be possible to get the privilege of self-government, which can only come to a united nation. All far-seeing

people must admit this point. This is why all administrators are solicitous to help the advancement of the backward classes. The latter it is that form the vast majority of the population. All statesmen are agreed that when these show an awakening and wish to come forward, it would be very inexpedient to keep them in discontent instead of helping them to gain their wishes. In the recently published scheme of reforms drawn up by the late Mr. Gokhale, he has fully emphasized the necessity of giving every class and community, such as the Moslems and Lingayats, wherever they form an appreciable number, the opportunity of electing their own representatives to the Legislative Council and thus indicated the manner in which the backward classes may be helped to come forward. All true and far-seeing statesmen who aim at the advancement of the country as a whole will doubtless endorse his view. If all popular leaders should earnestly show the same brotherly feelings towards the backward communities, who would regard their leadership with suspicion or fear? It is such leaders that can truly help to reform the administration. If, on the other hand, the leaders should remain self-seeking at heart, but only profess broad principles, they will only mar and not make the progress of the country.

Lord Islington on Indian reforms.

79. In continuation of an article in a previous issue (vide Report No. 34, article 31, paragraph 4) the *Swadeshabhimani*, of the 24th August, commenting on Lord Islington's recent speech on the subject of reforms in the Indian Administration, says:—Even the most casual glance at his suggestions will bring home to the reader's mind that they are not likely to satisfy even a hundredth part of Indian aspirations. Before laying bare the true nature of these Islingtonian reforms, it would not be inappropriate to tell our readers that the Bengal Congress Committee has expressed its dissatisfaction with them and educated Indian opinion in the whole country is deploring his extremely disappointing pronouncement. Lord Islington is only arguing in a vicious circle in saying that the non-official majority in the Councils can only increase the number of critics and serve no purpose in the absence of any real responsibility resting with them. His statement (endorsing the views of the bureaucracy on the subject) that the idea of self-government cannot be carried out in a day, because England took many centuries to establish self-government and Ireland has yet to get it, ignores the fact that it is not necessary that the same process of evolution should be gone through in every case and that in every age man can profit by the discoveries and results achieved in the past and make his task easier. If England took many centuries to obtain self-government, why did Poland too not take the same length of time? Is it not one of our own Allies—Russia—that granted self-government to Poland? Is it not the British themselves who granted the same right to the Boers? Why was not the plea of *gradual* progress urged in their case? If the main principle of democracy itself is to be ignored, where would be the good of a few minor soulless reforms? To give the people control over particular departments with the main responsibility still resting elsewhere is akin to giving them the privilege of carrying an empty palanquin. We do not know what he actually meant by the words that India should resemble the *Commonwealth* of Australia. We can attach no more value to these pleasant words than to what parents are heard to say to humour their children. So long as the principle of democracy is to be ignored, it is useless to discuss the nature of the other reforms. If this is all that is to come to the expectant public, we must observe that they will be deeply disappointed. One welcome feature of Lord Islington's pronouncement, however, is that while Lord Sydenham and the Bishop of Bombay and other provincial authorities and thorough Anglo-Indians are asking us not to urge this vexed question of reforms during the present crisis, Lord Islington has shown that he and a few others do have the leisure to give thought to Indian problems and that they do utilise it to this end.

Swadeshabhimani, Mangalore, Aug. 24th, 1917.

The paper next refers to the scheme of reforms drawn up by the late Mr. Gokhale and remarks:—These reforms are inadequate in the opinion of the Congress and the Moslem League. As the Hon'ble Mr. Sastri observes, if Mr. Gokhale were alive at present he would have headed the list of signatories to the memorandum of the nineteen. Thus, the memorandum of the nineteen, the Congress, the Muslim League and the Home Rule Leagues and other educated

Indian opinion have made it abundantly clear that Mr. Gokhale's proposals stand very low in the scale of demands now made by the people. They establish one important point however, namely, that even before the autocratic nature of the authorities was brought to light by events such as the Mesopotamian tragedy, Mr. Gokhale saw the need for changes in the prevailing system of the administration.

The same paper in another article says:—The disappointment caused by Lord Islington's pronouncement has been somewhat allayed by Mr. Montagu's later utterances on the subject. While we are left to wonder what his crumbs of reform will be like, we are told that he will consult responsible authorities such as the Viceroy on coming to India. If we may judge from the present attitude of these authorities, we are at a loss to know how this consultation would help Mr. Montagu. If however he should frame his reforms in the light of the suggestions given by the representatives of recognised popular bodies to India, there will be some return for the pains taken in undertsking such a long journey. If, on the other hand, he should allow himself to be guided by his officials, it is impossible that he can succeed in his mission. We only hope that the sweet rose of Mr. Montagu's reforms will not be befouled by the onion touch of official attitude in India.

SWADESHABHIMANI, Mangalore, Aug. 24th, 1917.

Eye treatment of district hospitals.

80. In an article welcoming the proposal to afford facilities for the treatment of eye diseases at district hospitals at certain centres, the *Swadeshabhimani*, of the 24th August, says that it is to be hoped that the authorities concerned will lose no time in giving effect to a proposal of such incalculable good to the public.

MANORAMA, Calicut, Aug. 24th, 1917.

New hospitals for the treatment of eye diseases.

The *Manorama*, of the 24th August, approves of the decision of the Government to establish Ophthalmic Hospitals at Coimbatore, Tanjore and Vizagapatam, and in referring to the advantages of treating eye diseases according to the Ayurvedic system, dwells upon the necessity of appointing an Ayurvedic specialist in eye diseases in each of these hospitals.

KERALA SANCHARI, Calicut, Aug. 22nd, 1917.

Self-government.

81. The *Kerala Sanchari*, of the 22nd August, says:—It cannot be denied that the internment of Mrs. Besant and her associates has created considerable agitation in various parts of India. Though the public may not be aware of the reasons that induced the Government to take this step they cannot be said to have done so without sufficient grounds. It was after this internment that the number of Home Rule Leagues in India and the members thereof increased, and that the people began to evince more interest in matters relating to self-government and *swadesism*. The aim of these leagues is to liberate Mrs. Besant and her lieutenants from their confinement. As a result of the endeavours of the people in this direction the Local Governments and administrations were constrained to adopt repressive measures for curtailing their liberty. To thwart the measures taken by the Government the people have decided upon adopting passive resistance, as was done by the Indians in South Africa. But as the conditions there are different from those prevailing in India, such a step, if taken, would, instead of benefitting the people, be prejudicial to their interests. We do not believe that the Government are opposed to the grant of self-government to India. But what they contend is that it is not advisable either to demand or to grant complete self-government all at once especially in this time of war. We think that a majority of the Indians will not agree with Government, if they say that India is not yet ripe for self-government. We even doubt whether the tone of the speeches of some of the ardent Home Rulers has not displeased or irritated the Government. The recent repressive measures of the Government should, therefore, be considered as an indication of their displeasure. It cannot be denied that the responsibilities of Government are great. We are of opinion that to obtain powers and privileges from such a Government the people should approach them respectfully, and represent their wishes in a moderate and loyal tone, but that, instead of doing so, it will be ruinous to them if they go beyond their limits. The *swadesi* movement is, no doubt, beneficial to the country. But then it is not commendable to take the *swadesi* vow in a hostile spirit and with a view to boycott foreign goods.

Self-government.

In a leader under the heading "Self-government" the *Uttara Taraka*, of the 25th August, condemns the resolutions relating to passive resistance passed by the Home Rule Leagues in various parts of the country and says:—It is improper on the part of the Home Rulers to adopt such methods at a time when England is engaged in this colossal war. What value can be attached to their contention that they are loyal? As a result of this war the liberties of the people in England have been curtailed temporarily. There is no nation in the world which has so much love for liberty as the English. Yet, they willingly submit to the stringent laws that had to be made owing to this war. This is genuine loyalty. The protagonists of Home Rule ought to understand that their efforts would not be conducive to the welfare of the country, if they think that the critical position in which England is placed at present may be taken advantage of for pressing their claims for self-government.

UTTARA TARAKA, Parur, Aug. 25th, 1917.

Good news for India.

82. The *Jaridah-i-Rozgar*, of the 23rd August, writes:—Last Tuesday evening's *Gazette of India* publishes the good news which reveals the policy of His Majesty's Government in the matter of Indian reforms.

JARIDAH-I-ROZGAR, Madras, Aug. 23rd, 1917.

What could afford India greater pleasure than the announcement that Mr. Montagu, the Secretary of State for India, is to be the first Secretary of State to visit this country?

It is said that he will make the necessary changes in the administration of the country and consult the Viceroy and the local Governments on the subject of reforms.

The editor appeals to his compatriots to unstop their ears, to look with their eyes, to set aside all prejudice and bias, and to consider for a moment whether, in spite of the existence of a well-ordered Government, all this clamour for Home Rule is becoming.

In accordance with the saying "Kings know their own State secrets best," everything consistent with reason is being done for the administration of this country. The Government are not for a moment unmindful of what is required for the prosperity and advancement of the country. If agitators refrain from expressing their pleasure at the coming visit it will be a manifest mark of their ignorance and folly.

The editor refers, in appreciative terms, to the glad tidings that the Government have decided to grant commissions to Indians, and to the liberal spirit in which the Government are approaching the question of reforms, and, in conclusion, points out that it is the duty of his co-religionists to lend the Government a helping hand and to put a period to extravagant demands.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

Starvation among the poor in Malabar due to scarcity of rice.

83. Referring to the scarcity of rice in Malabar, a correspondent in the *Manorama*, of the 24th August, writes:—By the time we get Home Rule people would die of starvation. They cry aloud "how are we to support our children?". . . We shall agitate for Home Rule sometime hence. Let us first try to find out a remedy for this. The Government now turns a deaf ear to our representations. Their reply is "Let the war be over".

MANORAMA, Calicut, Aug. 24th, 1917.

* * * * * *

The present condition of Malabar is deplorable indeed. It is Malabar that stands first among the districts of this Presidency that contributed the war loan. Yet the Collector is not satisfied. He says that, considering the wealth of the district, the contribution is not adequate. We cannot but be sorry for this statement of the Collector. To speak the truth, the collection of such a large amount is due to the extreme loyalty of the people and nothing else. If the Collector visits the houses of some of the rich landlords in Malabar, he cannot form an idea of the miserable condition of the people in general. Let him go round the country *in cognito*. Then he will understand that many people are really starving. It is a pity that such opinions are expressed without understanding all this. . .

* * * * * *

ERRATA.

Report No. 33.

Page 2179, paragraph 11, line 20, *for* "lead" *read* "led".
„ 2179 „ 11 „ 21, *for* "take" *read* "takes".
„ 2183, line 22, *for* "the other from" *read* "the others from".

Report No. 34.

Page 2221, line 29, *insert* "the" *between* "on" *and* "one".
„ 2223, paragraph 27, line 31, *for* "serve" *read* "severe".
„ 2224, line 21, *for* "subject" *read* "object".
„ 2225, line 9, *for* "guide" *read* "guise".
„ 2226, paragraph 32, line 24, *delete* "now" *after* "not".
„ 2227, paragraph 35, line 8, *for* "clear, if" *read* "clear from".
„ 2229, line 4, from the bottom, *for* "will" *read* "would".

Issued, 4th September 1917.]

CONFIDENTIAL. **No. 36 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 8th September 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(e) *Local and Municipal.*

1. *Justice*, of the 5th September, states:—"'Our present water-supply' was the subject of a lecture delivered by Mr. Madeley, the Special Engineer of the Madras Corporation, at Kellet Hall, Triplicane. . . We are told that he entered into an account of the system of the Madras water works. That account, however, is not reported. But what is reported of Mr. Madeley's lecture is far more loose talk than any we have so far had on the subject of the Madras water supply. . . We challenge Mr. Madeley's statement that the analysis of water from November 1915 to October 1916 showed there was an average purification of some 90 per cent except for short periods. We not only challenge the accuracy of that statement, but we venture to assert that Mr. Madeley knows nothing whatever about the interpretation of the results of bacteriological analysis of water, and the only way to settle a dispute like this is to publish the actual results of the analysis over the signature of the Director of the King Institute. We challenged the Madras Corporation to do this once before. We do it again.

Justice, Madras, Sep. 5th, 1917.

The water-supply of Madras.

"Mr. Madeley made this statement yesterday, 'I cannot conceive how any reasonable person can argue that the filtered water is not better than the unfiltered water'. Well, we do hereby assert that the filtered water coming out of the Corporation filter beds at the present time is many thousand times worse than the unfiltered water. . . Every medical man who has seen the result of the analysis of the Madras filtered water, excepting, perhaps, the Acting Health officer of the Corporation, is of opinion that the filtered water is thousand times worse than the unfiltered. . . The public have a right to know before the question is referred to anybody else what the opinion of the Government experts are on the subject. Have the Sanitary Commissioner, the Surgeon-General and the Sanitary Engineer to the Government been consulted on the matter? . . . If the opinions of these three officers have already been obtained they ought to be published, and if they can give an assurance to the public that the filtered water is of reasonable purity that will satisfy the public. In the absence of which assurances from Government experts no amount of rigmarole from Mr. Madeley will be of any use. The Government have a responsibility in this matter. Evidently they have been sleeping over it. We hope that at a very early date they will stop the distribution of Molony's mixture to the citizens of Madras.

"If Mr. Madeley, instead of delivering such lectures, will go through a course of drinking the Corporation filtered water every day he would convince the public better of his own faith in the purity of the filtered water than any amount of lectures like the one he delivered last night."

2. Writing on this subject, *Justice*, of the 7th September, says:—The last meeting of the Madras Corporation, specially towards its latter part, resembled more a bear garden than a dignified civic institution. With a Deputy Collector as President and Molony's mixture as the subject of discussion it was not surprising that the proceedings were of an excited nature. . . It is evident that Mr. Madeley himself knows very little about the scientific data on which the working of sand filters depends and when the ignorant Special Engineer instructed the still more ignorant Deputy Collector-President and he began to give out his rambling justification of the municipal executive, it was no wonder that the commissioners lost their patience. Added to all this came the ruling from the chair that after the chairman's speech the debate was closed. In order to close the debate after the President's speech the President ought to have asked before he got up to speak as to whether any commissioner wished to make any more remarks. In the

Justice, Madras, Sep. 7th, 1917.

The Corporation of Madras.

absence of such enquiry when an excited President jumps up like a jack in the box, in the middle of a debate, he cannot reasonably say that the debate is at an end when his speech is finished. The most that he could have done was to permit all the commissioners who wanted to speak to have their say and then insist on having the last word and make another speech if he wanted to do so. But it is no good blaming the Acting President, for he knows no better. The real blame ought to rest with the Madras Government who have placed him in such a position. Probably he was rewarded for his special smartness in preparing a revised estimate which sent the Madras Government on a wild goose chase, and now that the Madras Government as well as the public have realised the Deputy Collector's capacity to preside at Corporation meetings as well as to frame revised estimates, we hope that he will be sent about his proper duties which is that of a tax-collector."

(k) General

Justice, Madras, Sep. 1st, 1917.

The Secretary of State for India.

3. In commenting on the cablegrams sent to the Secretary of State for India in connection with the article headed "A word to Mr. Montagu" in the *Madras Mail*, *Justice*, of the 1st September, observes:—"So far it has been the special privilege of the Home Rulers not only to flout the Government, but to defy them and lower their prestige in the eyes of the people. What right has the *Madras Mail* even to throw out a suggestion about a distant possibility? Is not the conduct of that paper in publishing the paragraph in question atrocious? None but the members of the privileged caste are licensed to speak and write in threatening tones about the authorities. If this sacred right which has been handed down to them from the time of Manu is violated and their functions usurped by others, these latter must not be spared. . . A few politicians among us most of whom are Brahmans have arrogated to themselves the right to speak on behalf of the forty millions of this Presidency compared with whom they are but as a drop. It is time that the pretensions of this pragmatic sect were abated. . . In these days of violent political agitation and deliberate misrepresentation the silent millions and their recognised leaders with large stakes in the country have no alternative left but to have recourse to the familiar methods of political controversy. . . We must in this connection impress upon the enlightened and public spirited Non-Brahmans in every part of this Presidency to be up and doing. This is the time for them to take concerted action and ensure their future political advance. We appeal to them all to form associations and to hold conferences almost in every district, so that they may place their own case before the Secretary of State in the name and on behalf of the millions of the Non-Brahman communities in this Presidency."

Non-Brahman, Madras, Sep. 2nd, 1917.

Passive resistance.

4. The *Non-Brahman*, for the week ending 2nd September, observes:—"How public life has become a field for display of the brutal nature of man was well illustrated by the special session of the Madras Provincial Conference. Excited politicians came from north and east and west to pour out their vehement nonsense. It was discovered that Rao Bahadur Ramanuja Achari had grown his beard—long may it grow!—as a protest against the Besant internments. He is sure to end a very striking figure in the Legislative Council. Diwan Bahadur P. Kesava Pillai played to the tune of the Brahmans—else it would have gone very wrong with him, for should he not be grateful to his masters? And then for his ruling in the Madura Provincial Conference Mrs. Besant had abused him, and so he resolved to make it up by destroying the Congress constitution—'Special Conference, special constitution.' Even a hired chairman could not have done better!

* * * * * *

"We deal in our leading article with the situation that has been created by this incessant rowdyism. With the aid of a servile press and the thoughtless following of immature youths we think that a great deal of demoralisation is going on. People are speaking of disobeying Government and going to jail. People are beginning to speak of Government as a worm. It is easy for young men to work themselves up to such feelings, and let us remember that a few resolute men can give any amount of trouble to the Government by disobedience

and passive resistance. And as for any disobedience in the public ranks, the ease with which the leaders were flouted showed that public life is at present in the hands of the Madras *Somaris*."

5. In a leader under the heading "Government of Mrs. Besant", the *Non-Brahman*, for the week ending 2nd September, remarks:—"Defiance of authority is in the air. We hope that the Government will not sleep over it in superior unconcern.

Non-Brahman, Madras, Sep. 2nd, 1917.

The Government and the political situation.

"Those who have the reins of popular agitation in their hands are well organised, they have perfected an excellent system. They always managed to give the public shock after shock. That is one reason why public excitement is high. . . The question is, how does the Government propose to handle the situation. Handle it it must. This kind of Government by Mrs. Besant must give way. What is it that the people say at present, 'Look how one woman is keeping the entire Government of India engaged and anxious. And where are Indians who will follow her and imitate her? Let one dozen come forth and Home Rule will be an accomplished fact'. They are all worshipping her. They have honestly come to believe that more things can be done by Mrs. Besant than by the Government. . . The latest sensation is that Mrs. Besant herself has turned out a passive resister she has refused to haul down the Home Rule flag. That is a call to the country to desobey the Police on the 16th day celebration of the internment. 'You shall not go out on a procession'. The public are to refuse and defy the law. They are out to do it. Let there be no mistake. And the effect of such disobedience on the public mind would be simply disastrous.

* * * * * *

"We quite realise the difficulties of the Government, but we must know, betimes, which is the Government we should obey—the Government of Madras or the government of Mrs. Besant. This dual authority is most inconvenient. If as it seems, Mrs. Besant is more powerful than the Government of Madras, there are many who, as shrewd men of the world, would become Home Rulers, grow their beards and take their chance. The Government of Madras can no longer rest on half-hearted measures. They must take full measures and stamp out this epidemic of lawlessness."

6. *Justice*, of the 4th September, writes:—"We have already pointed out in these columns that the Theosophical Society in India is no longer a purely religious institution, but a political body carrying on political propagandist work, the original religious character of it now affording shelter to officials actively to participate in politics. . . In the meantime Government who are responsible for law and orden will be well advised if they take the matter in hand, hold a thorough investigation, prohibit public servants and Government pensioners to continue in the society, and if the investigations disclose that the society is a danger to good government, law and order they should not hesitate to aim a death blow at it. There is primâ facie evidence that the Theosophical Society has become a political institution. The president of the society and its secretary have avowed it to be such. Messrs. Wadia and Arundale have corroborated them. Mr. Van Manen offers further testimony in proof of it. The frantic efforts of Sir S. Subrahmanya Ayyar to disprove it has come to naught. Under the circumstances it is incomprehensible that the Government blink these revelations and allow its servants to transgress a wholesome and well-established rule by joining or continuing as members of the society under the guise of being members of a religious body. . . The policy of drift especially in the matter of discipline is fraught with real danger. Government pensioners apparently feel that they are above discipline. As soon as some of the officials are retired they think it their duty to stump the country to preach a crusade against constituted authority. We cannot understand what justification there is for paying them out of the public revenues to go about creating strife in the country. . . We do not object to freedom of action for politicians, but we object to maintaining them out of the revenues contributed by the people for acting and speaking in a manner detrimental to the people's interests and to public peace. We trust the Government will be warned in time."

Justice, Madras, Sep. 4th, 1917.

Theosophy and politics.

VERNACULAR PAPERS.

I.—Foreign Politics.

Swadesa Bandhu, Madras, Aug. 1st, 1917.

7. The *Swadesa Bandhu*, of the 1st August, reproduces the comments of the *Swadesamitran* of the 26th July about the affairs in the Russian front abstracted in paragraph 17 of Report No. 31 of 1917.

The war.

Andhraprakasika, Madras, Aug. 31st, 1917.

The *Andhraprakasika*, of the 31st August, says:—The news coming from the Russian theatre are heart-rending. Russia is not yet able to escape from the disasters of the revolution. . . A perusal of the message of General Corniloff to the people of Russia causes regret. But it is a matter for some satisfaction to hear that the Russians have now opened their eyes and are determined to vanquish the enemy. We cannot say how far it is true that the Japanese armies will go to the Russian theatre to give help. . . Big men say that as soon as the American armies enter the western, and the Japanese armies, the eastern, theatre, the allies will win the victory.

The war.

Swadesamitran, Madras, Sept. 1st, 1917.

8. The *Swadesamitran*, of the 1st September, writes:—Reuter's telegrams for the last one week say that more serious fighting is taking place in the western front now than was ever the case till now. But those of our readers who have been watching events will not have forgotten that Reuter has been making the same statement at the beginning of operations on every occasion. If the severity of a battle which is described on a particular day as being waged with an unparalleled vigour and stock of ammunitions is judged by the telegrams about it received the next day, it leads to grave disappointment. So it very often becomes necessary to gauge the real situation correctly. It is, no doubt, true that the operations in the western front were begun with very strong equipments. But it should be remembered that the magnitude of these operations was based on the expectation that the Russians would also deliver a simultaneous attack on the Germans. Our readers are already aware that the Russian front has been weakened on account of internal political dissensions. So we need not say that results, which were expected from an attack being delivered on two sides, cannot be achieved, however herculean may be the efforts on one side. Therefore, in gauging the effect of the operations in the western theatre now, there is no use of our trying to ascertain to what extent the Allies have advanced or how much the Germans have been pushed back. We have understood the enormous loss incurred by the Germans from their own communiqués. The fact that, in spite of the deplorable condition of the Russians in the eastern theatre, the Germans have not been able to take advantage of it and advance is another indication of their exhaustion. They have not been able to gain much by their submarine warfare. In the Italian front the Austrians, unable to stand the repeated attacks of General Cardono, have begun to blame the Germans. In Germany itself the people who were enthusiastically making innumerable sacrifices have now woke up and, understanding the real situation, demand political reforms with unexpected boldness. Therefore, if the Allies deliver constant attacks in the western theatre, the effect of these will, doubtless, tell first upon the internal condition of Germany. As it is the internal reforms of Germany that will lead to a permanent peace, our readers can understand the importance of operations now carried on in the western theatre.

Liva-ul-Islam, Madras, Aug. 30th, 1917.

9. The *Liva-ul-Islam*, of the 30th August, reproduces in Tamil an article of the *New York Times* on the American view of censorship published in *New India* of the 25th idem.

Censorship.

10. The *Liva-ul-Islam*, of the 30th August, reproduces in Tamil a free translation of an article on this subject contributed by Mr. Philip Snowden to *New India* of the 23rd August 1917.

War aims and peace prospects.

LIVA-UL-ISLAM, Madras, Aug. 30th, 1917.

11. The *Liva-ul-Islam*, of the 30th August, also reproduces from the *Swadesamitran* of the 24th August a Tamil version of an article on this subject contributed to the *London Times* by one of its correspondents, abstracted in paragraph 7 of Report No. 35 of 1917.

The submarine activity.

LIVA-UL-ISLAM, Madras, Aug. 30th, 1917.

12. Referring to the resolution of the Government on the report of the conference recently held in London to discuss the question of the emigration of Indian coolies to the colonies, the *Swadesamitran*, of the 3rd September, writes:—Though the Government have not expressed any opinion about the recommendations of the conference, they have declared definitely that the system of indentured emigration will cease to be. For this we convey our thanks to the British Government and Lord Hardinge and to Indian public opinion. This system will be replaced by a system improvised by the Government and supported by them. The object of extending this support is to enable the Indians to stay in the colonies after undergoing a probationary course, to train them to live and work in the colonies and to secure for the colonies a sufficient number of labourers. So the motive of the Government seems to be more to send Indian labourers to countries which require them and to make them remain there than to find an outlet for the extra population of India. We do not see the necessity for the rules suggested by the conference, merely to make the Indians live and work in the colonies. The system proposed does not seem to be in consonance with the natural rights of the Indians. The question is whether an Indian has the right of remaining in the colonies, without working there for three years or not. The present report does not make this clear. According to the new system, an Indian labourer will be made to work under a master for the first six months after his arrival in a colony, after which period he may change to another master, by giving a month's notice. From the very beginning he will be given 10 cents of land to be cultivated for his own purposes. After six months he will be given about 33 cents of land and after 3 years he will not be obliged to work under any one. He will then be given 5 acres of land. In the absence of information about other conditions, these rules are very palatable. Will he have time to cultivate the land that is given to him, when he is serving under a master? If, as is the case in Ceylon, his work will keep him on from sunrise to sunset, when can he cultivate his own land? If the recommendations about the nursing of children and pregnant women are adopted in practice, the hardships now suffered by poor men will abate a little. But as the rules now in force in Ceylon do not seem to obtain in all plantations, there is room to doubt whether they will be given effect to in other colonies. There is no doubt that certain recommendations of the conference aim at improving the existing situation greatly. But some palatable regulations may end in disappointment. On the whole, the advantages offered to the Indian labourers in the new system seem to have been introduced more as a reward for the Indians working for the improvement of the colonies than in recognition of their rights. We hope that associations like the "Colonial Society" will point out to the Government, before they issue final orders on these recommendations, that they do not recognise our natural rights.

Indian coolies in the colonies.

SWADESAMITRAN, Madras, Sept. 3rd, 1917.

The *Hindu Nesan*, of the 3rd September, also expresses its satisfaction at the declaration by the Government that the indentured system of emigration will not be revived again, and referring to the recommendations made by the conference to enable Indian labourers to proceed to the colonies, remarks that the Indians will appreciate these only if the conditions of labour in the colonies are such that no difference is made between a European subject and an Indian subject.

HINDU NESAN, Madras, Sept. 3rd, 1917.

13. The *Andhraprakasika*, of the 27th August, has the following in an article under this heading:— . . . The Allies feigning retreat allow the enemies to advance and

War news.

ANDHRAPRAKASIKA, Madras, Aug. 27th, 1917.

strengthening their positions secretly, attack the enemies all of a sudden as they advance and cause much loss of life to them. This stratagem was first employed by General Paten, the French Commander-in-Chief . . .

HITAVADI, Masulipatam, Aug. 1917.

The Russians.

14. The *Hitavadi* for August says:—The Russian army have out of treachery ceased fighting and the Germans have been retaking the positions taken by the Russians. Though the Russian armies are once again beginning to do their duty, it is feared that the war may continue for a year or two more. The Russian army having been bribed by the Germans and having come under their influence, only the English are fighting in Mesopotamia and Egypt without any help from Russia. But the allies will undoubtedly win in the war though it may take some time.

ANDHRAPRAKASIKA, Madras, Aug. 30th, 1917.

The Russians.

The *Andhraprakasika*, of the 30th August, says:—A Russian wireless announces that the enemy are encountering the Russians . . . and that the Austrians have occupied all Russian positions.

JARIDAH-I-ROZGAR, Madras, Aug. 30th, 1917.

Our new war weapon.

15. The *Jaridah-i-Rozgar*, of the 30th August, has a leader on the excellent work done by the Tanks.

II.—HOME ADMINISTRATION.

(*b*) *Courts.*

SWADESAMITRAN, Madras, Aug. 31st, 1917.

Village courts.

16. Adverting to the reports submitted by District Collectors on the work done by these courts last year, the *Swadesamitran*, of the 31st August, writes:—We learn from these reports that the number of cases filed before village munsifs is on the decrease, while that of cases filed before bench courts in villages is on the increase. We are, therefore, led to think that the people have greater confidence in the bench courts than in the village munsifs' courts, and some Collectors, too, have expressed the same opinion. Mr. Paddison, the Collector of Madura, writes that the people have no confidence in village munsifs. This shows that they have greater faith in several persons constituting such bench courts than in a single individual doing duty as village munsif, and if these several persons happen to be the panchayat desired by the people, indeed the district munsifs will cease to have any work in the matter of disposal of minor suits. We trust that this fact would be considered at this juncture when it is proposed to amend the Act relating to village courts.

SAMPAD ABHYUDAYA, Mysore, Sep. 6th, 1917.

Village courts in the Madras Presidency.

Referring to the annual report on the administration of village courts in the Madras Presidency, the *Samvad Abhyudaya*, of the 6th September, writes:—It is reported that as many as 2,894 cases from 600 villages in the Trichinopoly district alone have gone to the District Court. One cause of this is the dearth of qualified village munsifs. Another is the presence of pleaders and touts who induce the parties to litigation. A third cause is the power given to (both) the Village and District Munsifs' courts to hear these cases. A fourth is that the village munsifs have not the power to execute decrees by distraining immovable property. If the village courts (alone) should have power to hear these cases, if there should be no right of appeal in disputes settled with the aid of panchayats, and if village munsifs should be appointed from among those who have passed a prescribed examination, the people will naturally go to these courts. It is urged in some quarters that pleaders and touts guilty of inducing the parties to litigation should be punished with transportation. Such steps would be radical and should be taken only in the last resort.

MANORAMA, Calicut, Sep. 4th, 1917.

Village courts.

In reviewing the report on the working of the village courts in the Presidency for the year 1916, the *Manorama*, of the 4th September, rejoices at the increase in the number of village courts and the cases tried by them, and observes that, inasmuch as several cases triable by these courts are now taken to District Munsits' Courts, it is doutful whether the object with which they have been established is fully gained at present. It then refers to the various causes which induce people to

take petty cases to District Munsifs' Courts, and dwells upon the necessity of appointing educated and respectable men of good character as village munsifs. Finally the paper suggests that, with a view to give the village munsifs a training in the disposal of small cause suits, they should be required to attend Munsifs' Courts once a week when such suits are tried by the latter.

(*d*) *Education.*

17. The *Madar Manoranjani*, for July and August, makes almost the same observations as the *Hindu Nesan* and the *Swadesamitran*, of the 25th July, on this subject, which are abstracted in paragraph 26 of Report No. 31 of 1917.

The Rajkumar College, Madras.

MADAR MANORANJANI, Madras, July & Aug. 1917.

18. In the course of an article under this heading, a correspondent to the *Andhraprakasika*, of the 27th August, observes:—We hear and read in books and newspapers that many educated women in the west dislike marriage and even when married are unwilling to give up their life of freedom. The system of female education prevailing there, is responsible for these social evils. We must take a lesson from them and formulate a better method . . .

Education for our women.

ANDHRAPRAKASIKA, Madras, Aug. 27th, 1917.

19. The *Andhraprakasika*, of the 31st August, publishes an article contributed which contains:—There should be an Agricultural College in every district with provision to give practical lessons with implements. . . The Government will be failing in their duty if they do not arrange for it. . . It is inexcusable that the Government are indifferent and do not provide such facilities in India.

Agricultural education.

ANDHRAPRAKASIKA, Madras, Aug. 31st, 1917.

20. Referring to the recent Educational Conference at Simla, the *Swadeshabhimani*, of the 31st August, writes:—Conferences are a conspicuous feature of the advanced methods of administration of the present day. The appointment of Commissions is another mode of discussing a problem. Neither these Conferences nor the Commissions take us far. More often than not, these Conferences and Commissions raise only fresh difficulties. The Educational Conference recently held at Simla is by no means an exception to this. The points that were to be discussed at the Conference were worded like the leading questions of a lawyer to a witness. Although a few of those present were for adopting the vernacular as the medium of instruction, the majority did not endorse this view. Only some of the members were of opinion that at the school final examination all the papers except that in English language may be answered in the vernacular. Others held that the language in which the papers were to be answered may be left to the option of the candidates. These are the main resolutions passed, and they are just what one would expect from the wording of the questions presented for discussion. The object of the Government in giving education to the people might be no more than creating a certain measure of proficiency in English; and we must say that it is in accordance with this view that they outlined the questions before the Conference. But what are Indians to do with mere proficiency in English? If the object of education be to gain knowledge, and if the Conference has agreed on the whole that this object may be achieved through the medium of the vernaculars, is it not surprising that the Conference should have come to the decision it did? Educated Indian opinion at present is unanimous on the point that the vernacular should be the medium of instruction in all subjects and that English should be only a compulsory second language. There might be some few who dissent from this view among those who have neglected their vernacular altogether. Their number, however, can be counted on the fingers. The educated public therefore are bent upon assigning a pre-eminent place to the vernaculars. The result of the recent Conference, however, makes it highly doubtful whether they would gain their wish in the near future. The truth is that what the public wants the Government do not want. This has been established once again by the result of this Conference. Alas! How unfortunate that the vernaculars should be treated thus!

Vernacular education.

SWADESHABHIMANI, Mangalore, Aug. 31st, 1917.

21. Referring under this heading to the opinion of the Hon'ble Mr. Stone that science, history and geography, which are foreign to the Indians, should be taught in English, the *Andhrapatrika*, of the 29th August, says:—It is

Mr. Stone's superior intelligence.

ANDHRAPATRIKA, Madras, Aug. 29th, 1917.

naturally difficult to learn branches of knowledge which are foreign through a foreign tongue. While this is so, it is strange that this appears easy to Mr. Stone. It is like advising when a house is on fire, that we should pour kerosine oil over it and thereby increase the mischief instead of asking us to quench the fire with water.

(e) *Local and Municipal.*

Dravidan, Madras, Aug. 30th, 1917.

Local self-governing bodies.

22. In the course of a communication, from the pen of a correspondent, published in the *Dravidan* of the 30th August in which he dwells upon the procedure adopted in electing non-official members to local self-governing institutions, the following observations occur:—All of us are aware that the public have no experience whatever of the deliberations and responsibilities of these local self-governing institutions. For example, two or three persons stand as candidates for every ward of a municipality. The right of voting is conferred upon individuals who have certain prescribed qualifications, and this right is exercised even by keepers of coffee hotels. What interest can an individual of this profession have in the management of municipal affairs? What does it matter to him whoever becomes a councillor? What knowledge has he to guide him in voting for the suitable candidate? Mostly the Brahmans who manage these coffee hotels vote in favour of the Brahman vakils who belong to their caste, and the local self-governing bodies conducted by the Brahman vakils and other prominent Brahmans do not pay proper attention to the welfare of the non-Brahmans. The European Presidents of these institutions, who do not even in their dreams think of caste distinctions, cannot understand clearly the caste prejudices and the narrow views of the Brahmans and their zeal to promote the interests of their own community. Unless seats are specially set apart for non-Brahmans in these bodies, it is certain that, in our present condition, it will not be possible for us to send our representatives to them.

Andhrapatrika, Madras, Sep. 1st, 1917.

The Corporation of Madras.

23. The *Andhrapatrika*, of the 1st September, says:—So long as the Government do not agree to give financial independence to the Municipal Corporation, the drainage works in Madras will not be finshed. The Government should at least give some financial help to the Corporation. If they do, the rest of the required money will be met from the Corporation funds and the drainage works will be finished. We hope the Government will do so soon, or the health of the city will be endangered. . . If unnecessary establishment is reduced and those who really serve the people are more amply paid, we hope that the administration of the Corporation will be successful. . . There are some more streets in Madras which are full of stink and they require to be set right. . . We are happy to hear that it is due to Doctor Raghavendra Rao that the city is in a sanitary condition. We see that in the Presidency towns only foreigners are deemed fit for places like that of the Health Officer and that Indians, however talented they may be, are not appointed. Will not Mr. Vijayaraghava Achariyar, the present President, and Doctor Raghavendra Rao, the present Health Officer, do to prove to the Anglo-Indian papers and to the Government, that the Indians can manage their own affairs under a system of self-government? . . . It is not Mr. Molony alone that is responsible for the administration of the Corporation. The Commissioners also are responsible. . . It is not right on the part of Mr. Molony that he should assert his individuality in a public report and decry the Commissioners who criticised the opinions of the Commissioners. . . The removal of the tram line from Chintadripet should first be attended to by the Government, to whom the matter was recommended by the Corporation. . . Unfiltered water may affect the health of the people, and we therefore hope that only filtered water may be supplied.

Manorama, Calicut, Sept. 4th, 1917.

The taluk boards and the election of presidents.

24. The *Manorama*, of the 4th September, expresses joy at the decision of the Government to allow the Nellore Taluk Board to elect a non-official president and hopes that the Government will be pleased to grant similar privileges to the other taluk boards as well as to the district boards.

(*h*) *Railways.*

25. A correspondent of the *Prapanchamitran*, of the 1st September, signing himself as Doraiswami Mudaliyar of Conjeeveram, narrates how, in a carriage in which he travelled by the Mēttupālaiyam mail from Conjeeveram to Coimbatore on the 15th August 1917, and which could accommodate only 25 persons, there were 34 passengers when the train reached Jalarpet and 30 more got in at that station and how 5 more passengers were shoved into the same carriage by a ticket collector in spite of protest by this correspondent and says:—These ticket collectors seem to think that they are District Collectors. When I pointed out the injustice of his action to the ticket collector at Jalarpet, he quietly asked me to get down, if I liked. Will the authorities pay some attention to the vagaries of these ticket collectors at least hereafter? They huddle passengers in trains like cattle and there is no one to inquire into this. The Railway Companies in India are treating the Indians very badly, while they set apart a separate compartment for the Anglo-Indians and afford them every convenience. If the Government will consider this well and redress this serious grievance, they will be securing the convenience of the people.

The Mēttupālaiyam mail and the public.

PRAPANCHAMITRAN, Madras, Sept. 1st, 1917.

The *Lokopakari*, of the 3rd September, publishes a letter on this subject, from the pen of a correspondent, which is also published in the *Prapanchamitran* of the 1st idem, and abstracted in this report.

The Mēttuppālaiyam mail and the people.

LOKOPAKARI, Madras, Sept. 3rd, 1917.

(*k*) *General.*

26. Referring to the numerous meetings held in different places to protest against the repressive policy of the Local Government and the letter said to have been addressed to Sir S. Subrahmanya Ayyar by the mother of the two Muhammadan brothers who have been interned in the United Provinces, the *Vaisyamitran*, of the 13th August, says:—What do this letter and these meetings indicate but the new spirit that is actuating the minds of the people? If this spirit is exhibited in reasonable ways, no one can call it sedition or transgression of the law. This well-considered activity cannot be suppressed by means of internment orders. The Government are bound to remove the hardships of the people. It is not fair on their part to brush aside intelligent opinion. Sufficient reasons have not yet been adduced for justifying the internment orders. The people fully believe that Mrs. Besant and others could not have had recourse to unjust methods. We hope the Government will cancel these orders without delay. It is unjust orders like these that have led to the agitation about the adoption of passive resistance in India. Indian youths seem to be decided upon taking to it, and they expect elders of mature experience to lead them. As a national spirit is spread throughout India, the efforts of the Government to suppress it by means of repression will only resemble adding fuel to the fire. "Considering about it deeply, this method of passive resistance does not require either physical strength or pecuniary help. It is a soul force and every man and every race can adopt it. The effect of this force upon brutality and despotism is the same as that of light upon darkness. Applying it to politics, it will demonstrate that a Government may be conducted only with the consent of the people," so says Mr. Gandhi. Therefore the people should understand this, and take steps to improve their country. Some persons seem to make a distinction between castes, but it is not wise to do so. All of us are brethren born in the same motherland. This should bring us all together and induce us to work in union for the advancement of the country.

The present political situation.

VAISYAMITRAN, Devakotai, Aug. 13th, 1917.

The *Liva-ul-Islam*, of the 30th August, reproduces an article on this subject from the *Dravidan* of the 23rd idem, abstracted in paragraph 42 of the above report.

The present situation.

LIVA-UL-ISLAM, Madras, Aug. 30th, 1917.

In a leader under the same heading the *Swadesamitran*, of the 4th September, refers to the advice given by Mr. Jinnah and the Raja of Muhammadabad that no room should be given for mischievous attempt of some people, who are inimical to the progress of the Indians and who try to create a split in the camp of the Home

SWADESAMITRAN, Madras, Sept. 4th, 1917.

Rulers, to succeed and that the Indians should stand united in working out the reforms demanded by the Congress and the Muslim League, which are the same as those demanded by the Home Rule Leagues, and observes:—There seems to be an impression among highly placed Government officials that the Home Rule movement is, except in one or two provinces, everywhere conducted by a few popular leaders without any support from the masses. After the Government interned Mrs. Besant on this wrong impression, there has been intense agitation throughout India and the Home Rule propaganda based on the very reforms suggested by the Congress and the Muslim League has been carried on widely. When the Government officials have thought it necessary to have recourse to several repressive measures in order to put a stop to the very strong condemnation by the public of the internment order of the Government, it is really strange that they should try to ignore the Home Rule agitation, which has not gone down on account of these repressive measures, as not being supported by the masses. It is a wrong opinion on the part of some that certain communities, which are against the immediate grant of complete Home Rule, are antagonistic to the Home Rule agitation carried on at present. We should note that these communities accept the Home Rule ideal, and want this ideal to be reached by means of important political reforms. It is these very reforms that have been detailed by the Congress and the Muslim League and the Home Rule agitation again is based on these reforms. Therefore all the Indians should try, without being led away by misrepresentations, to understand the real objects of the Home Rule movement and render the necessary help in their fulfilment. We should give no room to those who attempt to create a wrong impression in the mind of the Secretary of State for India when he goes here that there is a difference of opinion among us and that the Home Rule movement has no support whatever.

VAISYAMITRAN, Devakottai, Aug. 20th, 1917.

The present political outlook.

The *Vaisyamitran*, of the 20th August, publishes in Tamil an abstract of the proceedings of a public meeting held at Trichinopoly under the auspices of the local Home Rule League, referred to in the third paragraph on page 2220 of Report No. 34 of 1917.

LOKOPAKARI, Madras, Sept. 3rd, 1917.

The present condition of India.

Referring to the active efforts made by the Indians to acquire Home Rule for their country and the opposition of the Anglo-Indians to this, led by their organs, the chief among them being the *Madras Mail*, the *Lokopakari*, of the 3rd September, remarks:—It is really strange that the very Anglo-Indian papers, which preach to Indians that they should obey Government orders, should begin to threaten the Secretary of State for India, who is above the Government of India. It is the Anglo-Indians that create a disgust in the minds of the Indians, on account of their improper acts and provoke them. The Government should curb them. The Anglo-Indians always enjoy privileges and the aim of the Indians is only to acquire the same privileges. The Anglo-Indians feel that, if the Indians acquire their privileges, their influence will go down. If they realise that this is a mistaken idea, the misunderstanding between the Indians and the Anglo-Indians will disappear in a way. The Government themselves have often pointed out that the Indians and the Anglo-Indians should have a mutual sympathy. Even this has not made the Anglo-Indians treat the Indians with sympathy.

SWADESAMITRAN, Madras, Aug. 30th, 1917.

The *Madras Mail* and Mr. Montagu.

27. Referring to an article in the *Madras Mail* headed "A word to Mr Montagu," the *Swadesamitran*, of the 30th August, observes:—Our readers are aware that several Anglo-Indians, who are not at all for our country acquiring Home Rule now and advancing, and some of our own people, who have not the courage to go against the wishes of these Anglo-Indians, are trying to counteract the Home Rule activity carried on now. Though the Government take no direct interest in this matter, it has often been rumoured that several of the bureaucrats carrying on the administration sympathise with these Anglo-Indians and others and evince an interest in their work. We have noted this often with regret. Nevertheless, it is expected throughout the country that the new Secretary of State will bring about an abatement of the repressive policy adopted by the officials, and instruct the Government of India to follow only methods approved by the people. He has been informed both by the public and

Members of Parliament that the first thing he will have to do before he makes a move as aforesaid is to bring about the release of Mrs. Besant and other interned persons. This has exasperated the Anglo-Indian papers already and they have begun to come down upon him. Though no importance need be attached to this, all the Indians suspected that several bureaucrats and the Anglo-Indian public supported these papers. The note headed "A word to Mr. Montagu" in the *Madras Mail* of yesterday has confirmed this suspicion. Though this note is worded ambiguously, one or two points are patent therefrom. Firstly, it presumes that the Secretary of State intends to do something which is against the opinion of the men on the spot and threatens him that, if he should do any such thing, acting on the clamour of a few, and bring about the resignation of high officials, the Anglo-Indians and the retrograde Indians here are sure to bring about his own resignation. Though Mr. Montagu may take this threatening quite coolly, Sir S. Subrahmania Ayyar, our leader, has today sent a cable to the Prime Minister and the Secretary of State, so as to acquaint them with the unanimous opinion of the Indians. If it is a fact, as is stated by the *Madras Mail*, that the bureaucrats will, as a body, stand against the Secretary of State, when he visits this country in person, it is tantamount to permitting Indians to have recourse to active instead of passive resistance. What are we to say of the strange attitude of this paper, which preached a solemn sermon to our people that they should not indulge in agitation in the time of war and that, if passive resistance is begun, it would displease the Secretary of State and the British public and no good would come of it, inculcating to its own party active resistance and agitation, even to the extent of making the Secretary of State resign and openly vaunting that it has a strong support! For the last few days, this paper advocated severe punishments for all those who talked of passive resistance. We do not know when one will come, who, taking it at its own word, will punish it for advocating active resistance. Though the Secretary of State may not care to suppress this paper, Mr. Morley, whose disciple he is, has given him a lesson, as far as the official, whose resignation is referred to by this paper, is concerned. Mr. Morley has stated: "So long as I am concerned with the Indian Government, if anybody tenders his resignation because he cannot have his own way against the deliberately formed views of his superior authorities, that resignation will be promptly and peremptorily accepted." We anxiously await further developments.

HINDU NESAN, Madras, Aug. 31st, 1917.

Adverting to the same subject, the *Hindu Nesan*, of the 31st August, remarks: - The threat offered by the *Madras Mail* to Mr. Montagu is evidently the outcome of an exhuberance of loyalty. We do not think Mr. Montagu will flinch in the least and change his policy on account of it. Certain innuendos in the article of the *Madras Mail* show that there may be some truth in the rumour, which has been current in the city, that Mr. Montagu had suggested the release of Mrs. Besant and others and that Lord Pentland offered to resign, if such a thing should be done. We hope Lord Pentland will not do any such thing. When Sir Arthur Lawley was the Governor of Madras, he offered to resign when Sir Sankaran Nayar was appointed the permanent Advocate-General of Madras. But Lord Morley, the then Secretary of State for India, boldly stated that he was ready to accept his resignation. Immediately Sir Arthur Lawley toned down. The same story may repeat itself even now.

SWADESAMITRAN, Madras, Sept. 1st, 1917.

The *Madras Mail* and Mr. Montagu.

Referring to the explanation offered by the *Madras Mail* in regard to its article headed "A word to Mr. Montagu", that it applied not to the political reforms to be introduced by him but to certain individual acts contemplated by him, which tend to curtail the authority of not a provincial Government alone, but of the Government of this country itself, the *Swadesamitran*, of the 1st September, observes:—This makes it clear that the article in question referred to the internment of Mrs. Besant and her two colleagues. If the statements therein are correct, it shows that the Secretary of State for India has decided to cancel the internment orders. So it is quite natural for the Anglo-Indian papers to cry out that the prestige of the officials on the spot would diminish. These Anglo-Indian papers have, on numerous occasions, stated that the prestige of the officials should be saved from being tarnished. It is the

opinion of the Anglo-Indians and the bureaucrats that the latter can never commit a mistake. It is really strange that these should ignore justice and clamour for the prestige of the officials being supported. However this may be, we learn from the *Madras Mail* that Mr. Montagu intends to walk in a path which will secure for him the love of the Indians. We trust that he will not give up his intention, afraid of the vain threatening of the Anglo-Indians.

ANDHRAPRAKASIKA, Madras, Aug. 30th, 1917.

The threat of the *Mail*.

The *Andhraprakasika*, of the 30th August, says that the *Madras Mail* holds out a threat that if Mr. Montagu should recommend self-government to India all at once, the Europeans and the Moderates would see to his removal from his office. It remarks that it is childish to tremble at the shadow and hold out such a threat. Mr. Montagu has the wisdom which the *Mail* has and is not so blind as to put self-government all at once into the hands of its advocates.

ANDHRAPATRIKA, Madras, Aug. 30th, 1917.

Mr. Montagu and the *Madras Mail*.

The *Andhrapatrika*, of the 30th August, says:—When a great man expresses his sympathy for the Indians, it has become a common thing with the Anglo-Indian papers to grow indignant at him. . . Mr. Montagu has become the Secretary of State at a critical juncture in the affairs of India. Before he has become such, he expressed his firm opinion about the Government of India. He has stated that he has not changed that opinion. Purity of administration is his ideal, and it is not in his nature to trouble himself about prestige. There is nothing strange in that the appointment of such officers is an eyesore to the Anglo-Indians. At present the political situation in this country is critical. The bureaucracy do not like the new aspirations of the people. The enforcement of repressive laws only increases the commotion instead of promoting peace. Excepting the Bengal Provincial Committee, the other seven Committees have resolved that Mrs. Besant should be elected as President of the next Congress. This shows the decided opinion of the country. Who is there now better qualified than Mr. Montagu to establish peace in the country? Mr. Montagu announced that he would come to India. This has removed the disappointment of the Indians and generated new hopes in them. Reuter says that Mr. Montagu has wired to the Government of India to inform him of all the circumstances connected with the internment of Mrs. Besant. From this it is plain that he is deeply thinking of allaying the present unrest. It remains to be seen if Mr. Montagu will hesitate on account of the ultimatum sent to him by the *Mail* yesterday. It may be firmly believed that the opinion of the whole country excepting a few Anglo-Indians supports the right endeavours of Mr. Montagu. Will no law apply to the *Mail* which has undertaken to treat the Government with contempt? As it is natural with the *Mail* to grow angry with anyone who may endeavour to ameliorate the condition of the Indians, we pray that Mr. Montagu will show his wisdom by not hesitating to restore peace in India.

ANDHRAPATRIKA, Madras, Aug. 31st, 1917.

The last message of the *Madras Mail* to Mr. Montagu.

Referring to certain statements of the *Madras Mail* in connection with the visit of Mr. Montagu to India, the *Andhrapatrika*, of the 31st August, observes:—The *Madras Mail* threatens that if by the above words the repressive methods are removed all the Europeans will join in raising an uproar. Is it not ridiculous that the *Madras Mail* which has been preaching peace to the Indians all the while should grow so emotional and cast peace to the winds. As it writes about the opinions of the authorities it would seem that it is enjoying their patronage. . . India should see that she helps the realisation of the good aims of Mr. Montagu. From all quarters of India thousands of messages should be sent to Mr. Montagu asking him not to draw back on account of the threats of the *Madras Mail*.

The Provincial Congress Committee has sent today a message on this subject to the Prime Minister and Sir William Wedderburn as follows: . . . It is the duty of the Indians to send similar messages to Mr. Montagu from all parts of India and help him in his good endeavours. The opinion of the Indians is made clear by the election of Mrs. Annie Besant to the Presidentship of the National Congress by the reception committee. May Mr. Montagu note all these facts."

28. Adverting to the proposal to grant self-government to the German colonists in Africa at the close of the war, the *Vaisyamitran*, of the 20th August, writes :—Is there any doubt that we Indians are superior to these colonists in civilization and in every other respect? However the same right has not yet been conferred on us. Perhaps the Government have no mind even to consult us upon that matter. No question of fitness for self-government seems to arise in the case of these Africans, while it often arises only in the case of Indians.

Self-government to the German colonists in Africa.

VAISYAMITRAN, Devakottai, Aug. 20th, 1917.

29. The *Swadesamitran*, of the 30th August, also gives a Tamil version of a portion of an article under this head appearing in the *Hindu* of the 25th idem, criticising the work of the Commission appointed to enquire into the methods of recruiting and conditions of Indian labour on the estates in Ceylon and Malaya.

"A whitewashing commission."

SWADESAMITRAN, Madras, Aug. 30th, 1917.

The *Hindu Nesan* and the *Swadesamitran*, of the 3rd September, reproduce in Tamil a further portion of an article under this head appearing in the *Hindu* of the 25th ultimo referred to in paragraph 60 of Report No. 35 of 1917.

"A whitewashing commission."

HINDU NESAN & SWADESAMITRAN, Madras, Sep. 3rd, 1917.

30. The *Hindu Nesan* and the *Dravidan*, of the 30th and 31st August, respectively publish an abstract of the proceedings of a meeting held in the Trichinopoly Town Hall on the 28th idem, under the auspices of the local Home Rule League, when Messrs. Chandrasekhara Sarma and Mantreswara Sarma are stated to have delivered lectures on "Students and politics" and "National service to the motherland during the present crisis". A large number of students are reported to have been present at the meeting.

The Home Rule League, Trichinopoly.

HINDU NESAN & DRAVIDAN, Madras, Aug. 30th & 31st, 1917.

The *Swadesamitran*, of the 3rd September, reproduces in Tamil the proceedings of the first anniversary of this league celebrated on the 1st idem, which appear in the *Hindu* of the 3rd September 1917.

The Home Rule League, Trichinopoly.

SWADESAMITRAN, Madras, Sep. 3rd, 1917.

31. The *Vaisyamitran*, of the 13th August, publishes in Tamil the proceedings of a meeting held in Bombay under the auspices of this League on the 6th idem to bid farewell to Messrs. Shiva Rao and Deobhankar when they left for Madras to join the staff of *New India*, which appear in the *Hindu* of the 7th idem.

The Home Rule League, Bombay.

VAISYAMITRAN, Devakottai, Aug. 13th, 1917.

32. The *Vaisyamitran*, of the 20th August, reproduces from the *Swadesamitran* of the 14th idem the speech delivered by the Hon'ble Mr. V. K. Ramanuja Achariyar on the occasion of the celebration of the first anniversary of this League, referred to in paragraph 24 of Report No. 34 of 1917.

The Home Rule League, Negapatam.

VAISYAMITRAN, Devakot'ai, Aug. 20th, 1917.

33. The *Vaisyamitran*, of the 20th August, publishes in Tamil a telegraphic summary of the lecture on Home Rule delivered in Bengali by Sir Rabindranath Tagore at a public meeting held in Calcutta on the 10th idem, which appears in the *Hindu* of the 11th idem.

Sir Rabindranath Tagore on Home Rule.

VAISYAMITRAN, Devakottai, Aug. 20th, 1917.

34. The *Vaisyamitran*, of the 20th August, reproduces the comments of the *Swadesamitran*, of the 8th August, on this subject, which are abstracted in paragraph 65 of Report No. 32 of 1917.

Home Rule for Indians in the Portuguese India.

VAISYAMITRAN, Devakottai, Aug. 20th, 1917.

35. The *Swadesamitran*, of the 31st August, gives a Tamil version of the reply of Sir S. Subrahmanya Ayyar to the manifesto issued by the Hon'ble Mr. V. S. Srinivasa Sastri and others against the adoption of the policy of passive resistance. This reply is published in the *Hindu* of the 30th idem.

Passive resistance.

SWADESAMITRAN, Madras, Aug. 31st, 1917.

The *Andhraprakasika*, of the 28th August, says :—*New India* that published the article written by the Hon'ble Mr. Venkatapathy Raju and six others condemning

Passive resistance.

ANDHRAPRAKASIKA, Madras, Aug. 28th, 1917.

passive resistance, says that at the special meeting held last Saturday, Mr. Raju fought for passive resistance with zeal. . . . Thus are the rulers and the ruled deceived. . . . Oh, advocates of passive resistance! Can you swear that all the people of the Madras Presidency advocate passive resistance which has been advocated by the self-appointed representatives of the people at the Gokhale Hall last Saturday? If you cannot, mend your mistake, call for another provincial conference, pass a resolution to the effect that the Madras Presidency does not advocate passive resistance, and avert all commotion by the help of truth.

ANDHRAPATRIKA, Madras, Aug. 31st, 1917.

Notice against passive resistance.

The *Andhrapatrika*, of the 31st August, publishes in Telugu the rejoinder of Sir S. Subrahmanya Ayyar to the representation published by the seven anti-passive resisters.

ANDHRAPATRIKA, Madras, Aug. 31st, 1917.

Passive resistance.

The *Andhrapatrika*, of the 31st August, reports that a resolution was passed by the Committee of Mahajana Sabha, Malabar, advocating passive resistance.

DESAMATA, Rajahmundry, Aug. 22nd, 1917.

Passive resistance.

The *Desamata*, of the 22nd August, reports that a meeting was held at Rajahmundry on the 16th August, in which a resolution was moved urging the necessity of passive resistance and the use of *swadeshi* articles.

ANDHRAPRAKASIKA, Madras, Aug. 29th, 1917.

Passive resistance.

The *Andhraprakasika*, of the 29th August, says:—It is to be deemed that the unnecessary drama of passive resistance is due to the fact that the people do not know the mind of the Government. The decrying of the authorities is reaching the skies. The Government are reticent. The acts, writings and utterances of the passive resisters suggest that the Government are afraid. What more is needed for the false words of the advocates of passive resistance to be believed in. Those who wish to live peacefully ask whether their statement that they would disobey the orders of the authorities and their acts, speeches and writings persuading others to do so, are not unlawful. To resist without weapons is a step preliminary to resistance with weapons. If passive resistance is not resisted, it may lead to resistance with weapons and break the peace of the country. Unless the Government put a stop to this passive resistance, riots, commotions, agitations and inconsiderate acts will not cease. The idea of passive resistance has entered the minds of students also and is doing away with the difference between the young and the old. It is setting at naught the order of the Government regarding students and politics. It is separating students from their parents and guardians. Students attend meetings in crowds. *New India* says that passive resisters at Erode have resolved to hoist the Home Rule flag in their houses and exhorts the passive resisters in Madras also to follow their example. The authorities try to suppress passive resistance by peaceful methods. We cannot say how far they will succeed in this matter. We cannot say what aspect this scene in the drama may take at any moment. The elders and the Government will do well now at least to put a stop to the commotion.

ANDHRAPRAKASIKA, Madras, Aug. 29th, 1917.

The *Andhraprakasika*, of the 29th August, represents a certain patriot to have written:—It is a fact that passive resisters number only a few. It is untrue that all Home Rulers have agreed to the adoption of passive resistance. There is no truth in the writings and speeches which state that all educated men are in agreement with the Home Rulers and passive resisters. It is also not a fact that ordinary people know anything about Home Rule and passive resistance. It is a mistake to suppose that all passive resisters are great men and men who think deeply. Mr. Subba Rao and others should not rest satisfied with writing something in the papers against passive resistance. They should arrange for a meeting in Madras and publish to the rulers and to the world that the people of Madras are opposed to passive resistance. We suggest that it is their duty to see that there is no commotion in the country when Mr. Montagu arrives.

SWADESHABHIMANI, Mangalore, Aug. 31st, 1917.

The passive resistance movement.

In a lengthy article, dwelling on the passive resistance movement, the *Swadeshabhimani*, of the 31st August, observes:—At present there are two opinions among the public regarding the advisability of adopting the principle of passive resistance. There

is truth in the contention of both the parties. In the term passive resistance there is not the slightest idea or suggestion as to any kind of violence. It is the only device left to the people when all other constitutional methods have failed. It is true that the movement might create some displeasure in the minds of the responsible authorities. But it would be wrong to suppose that the principle will be in operation from the moment it is agreed to by provincial assemblies. For, it has to be approved by the All India Congress Committee. How far have the resolutions passed by the Congress year after year been carried into effect? We must therefore expect that this resolution will share the same fate as the rest. From this point of view, the opposition expressed in the manifesto issued by some of the leaders was hardly necessary or expedient. We wonder why any manifesto should have been issued at all, when these leaders were at liberty to bring forward their views at the meeting itself. One fact, however, is evident from this conflict of views, namely the consensus of opinion among the district delegates and a more accurate measure of its strength.

Passive resistance.

Referring to the news of Mr. Montagu's proposed visit to India, the *Sampad Abhyudaya*, of the 4th September, writes:— Some Anglo-Indian papers, such as the *Madras Mail*, have begun to indulge in unrestrained criticism, and talk as though they have the power to dictate even to the Viceroy, the Secretary of State and the British public, and could even get Mr. Montagu to be dismissed in case he should espouse the popular cause. They are a united body. Their strong unity has brought them the power to control even their rulers. These personages say that if the Indians should resort to passive resistance, they have the means of putting down the movement, that is, they affirm that if the people should disobey any autocratic laws which are detrimental to their progress, they know the means of ending the disobedience with a high hand by sending the people to jail, etc. It is after this policy was adopted and hundreds of thousands were punished that the British constitution came to be established. The writings of the Anglo-Indian Press go to show that a similar state of things might arise in India. Mr. Montagu wants both the authorities and the people to adhere to constitutional methods. The Parliament too desires the same. The British people follow these national traditions. If the Anglo-Indians should presume to know better than all these, and would undermine these traditions, let them. They will reap the fruit of their deeds. All Indians would remain on the side of the Government. Already Home Rule Leagues are being formed in every town and village. Passive resistance is being resorted to. British methods are being followed and laws forbidding the pursuance of those methods are being disobeyed. If those that disobey are sent to jail, they suffer the punishment with a spirit of resignation. They try to feel that it is godliness and conquest of the self to suffer unjustly. This feeling is spreading like wild fire. It is never possible to put 30 crores of people into jail. Nor is it possible to undermine British traditions. If it be possible, be it so. The Indians have been a race of ascetics from time immemorial. It is our spirit of resignation that has protected us always. We should never give it up. Let us not take revenge against those that do us harm. If possible, let us do them a good turn. Let us pray for the reclamation of those that punish us. If they make unjust laws, let us defy them fearlessly. This is the great principle of passive resistance. Let us face all the consequences of adopting it. Let us pray for the Anglo-Indians too. Let us do our duty fearlessly.

Sampad Abhyudaya, Mysore, Sep. 4th, 1917.

Passive resistance.

The *Mukhbir-i-Dakhan*, of the 29th August, referring to the resolution regarding passive resistance put forward at the special conference held at the Gokhale Hall the day before yesterday, makes the following observations:—A section of the Hindus passionately devoted to passive resistance has apparently no desire to act with prudence or fairness. Their object, in moving this resolution, is to oppose every Government order, whether dealing with crime or prompted by expediency, and suffer the consequences which means that, without having recourse to force of arms, the law should be broken or hampered. They must be willing to go to jail and suffer the severest punishment rather than obey the laws of the Government.

Mukhbir-i-Dakhan, Madras, Aug. 29th, 1917.

In our opinion if this is not a case of downright madness and lunacy, it is certainly inimical to the interests of the country.

We cannot believe that the passive resistance movement will be successful in Madras. Granted for the moment that our Hindu friends possess all the necessary qualifications, such as spirit, courage, sincerity and determination, can they assure us that they are likely to obtain Home Rule or self-government by such means?

If not, and most emphatically not, how can this policy of spreading disorder and discontent in the country be considered a wise one?

We express our unqualified disapproval and utter abhorrence of this movement. It should be the first duty of every peace-loving citizen of India to support and respect the law. If these people desire to secure the release of Mrs. Besant and her associates, they should adopt legal and constitutional means. It is possible that more dignified and sober arguments might induce the Government to relent and liberate them.

We appeal to the Muhammadans to have nothing whatever to do with this unlawful procedure.

ANDHRAPRAKASIKA, Madras, Aug. 27th, 1917.

A passive resister.

36. The *Andhraprakasika*, of the 27th August, reproduces from the *Andhrapatrika* a letter addressed by a non-Brahman lady to the President, Home Rule League, Vellore, which contains: "I wish that without discussion passive resistance may be approved of by all unanimously."

The same paper publishes a letter from a correspondent in reply to the aforesaid letter which contains the following: "Without union, India cannot obtain *swaraj*. Even if she gets it, it will only be the rule of Yama (the god of death), and not one of happiness . . . The present agitation is misdirected."

PRAPANCHAMITRAN, Madras, Sep. 1st, 1917.

Home Rule flags.

37. The *Prapanchamitran*, of the 1st September, also publishes in Tamil an abstract of the proceedings of a public meeting held in Erode under the auspices of the local Home Rule League to advocate the hoisting of Home Rule flags, referred to in paragraph 58 of Report No. 35 of 1917.

ANDHRAPATRIKA, Madras, Aug. 31st, 1917.

The Home Rule flag case.

The *Andhrapatrika*, of the 31st August, reporting about the case regarding the hoisting of Home Rule flag at Coimbatore, states:—. . . "The Hon'ble Narasimha Ayyar asked the Magistrate permission to look into the records but it was refused. On the 28th instant the pillar and the flag were brought to Mrs. Besant, but she sent them back. It is not known who sent them to her. Many hoisted Home Rule flags over their houses at Coimbatore.

In the high school attached to the Coimbatore College, there is employed one Paramjyoti Sreshti, a non-Brahman Christian, who is a Theosophist. He is said to have been dismissed from service. A correspondent from Coimbatore writes that the reason for the dismissal is the instigation of the anti-Home Rulers.

LOKOPAKARI, Madras, Sep. 3rd, 1917.

Home Rule flags.

The *Lokopakari*, of the 3rd September, publishes in Tamil an abstract of the proceedings of a public meeting held in Erode advocating the hoisting of these flags in every house, referred to in paragraph 58 of Report No. 35 of 1917.

HINDU NESAN, Madras, Sep. 1st, 1917.

The Special Session of the Madras Provincial Conference.

38. The *Hindu Nesan*, of the 1st September, reproduces the comments of the *Dravida Patrika*, of the 29th August, on this subject, abstracted in paragraph 48 of the above Report.

ANDHRAPATRIKA, Madras, Aug. 28th, 1917.

The Madras Special Provincial Conference.

The *Andhrapatrika*, of the 28th August, publishes in Telugu the speeches delivered at the Madras Special Provincial Conference on passive resistance, etc. It reports Mr. Joseph to have said:— . . . The Government are the cause of our taking to the policy of passive resistance. Their repressive administration should not be allowed to go on. . . . We must create disturbance. It is for that that we intend to use the weapon of passive resistance. . . O, young men! It is your duty to show to the world by the prowess of your action that our words are no empty threats. . .

The paper reports Mr. Gopalaswami Mudaliyar to have said :—If the Government do not enforce repressive laws, there will be no passive resistance. If they do enforce, we cannot but adopt it to protect our rights of citizenship. Those who advise us not to take that step, should first advise the Government and not the people.

It reports Mr. G. Harisarvottama Rao to have said :—When the Government have made a mistake, we shall necessarily apply this weapon of passive resistance.

39. Adverting to the Government order declaring that the security deposited by *New India* has been forfeited to His Majesty, the *Vaisyamitran*, of the 20th August, expresses its regret at this action of the Government and remarking that everything done by the Government to curtail the liberty of the people will reduce the love of the people for and their confidence in the Government, says :—All the editors who express themselves boldly are often being warned and threatened by the Government. The prestige of the editors as a class has gone down. The Press Act, as it is, does not enable one to understand what is an offence and what is not an offence under it. If the authorities like they can declare anything in a paper having reference to *swaraj* or liberty to be an offence. Liberty is a thing which we have acquired from western civilization. It is a right bestowed on us by God. If newspapers are not to have this divine right and speak out boldly, how can the people and the Government understand each other. It is really strange that when the people are crying for Home Rule and justice, the Government should, without fulfilling their aspirations, increase their repressive measures.

The *New India* security forfeited.

VAISYAMITRAN, [Devakottai, Aug. 20th, 1917.

The *Desamata*, of the 22nd August, refers to the forfeiture by the Government of the security paid by *New India* and remarks :—The Press Act is giving arbitrary authority to the Government. No High Court can interfere. We hope that the Government who are noting the trend of public opinion will not grow more and more irascible, but will assume a sympathetic attitude towards the people and the papers.

The *New India* security.

DESAMATA, Rajahmundry, Aug. 22nd, 1917.

40. In the course of a leader under the heading "With the olive branch," the *Dravidan*, of the 30th August, observes :—Though the statement made by Mr. Montagu some days back in the Parliament raised high hopes in the minds of the Home Rulers, the announcement that he will go here and consult the officials and non-officials about the reforms to be introduced, was received by them with regret. As a matter of fact, Mr. Montagu will feel, after going here, that he is placed between two fires, as opinion regarding the future type of Indian administration is divided here. The Brahmans, who form a minority, clamour for wholesale reforms, while the non-Brahmans, who form the majority, justly claim that the reforms should be introduced gradually. The progressive party will not be satisfied unless the reforms granted are at least to the extent to which they have been demanded in the memorandum of the nineteen non-official members of the Imperial Legislative Council. On the other hand, if definite reforms are now introduced in response to the clamour of these people, it will provoke those who believe in the wisdom and justice of the British rule. The introduction of such reforms will, as is doubted now, increase the influence and status of the class which is already enjoying every privilege and lead to the degradation of the majority of the people, who are still trying to improve their education and lead a happy life under the British rule. So Mr. Montagu has a serious responsibility on him in skilfully steering the ship of Indian administration clear of the Scylla of the impatience of the Brahmans and the Charybdis of the views of the non-Brahmans, who have already been victimised by the Brahmans. If he succeeds, by means of his rare fact, in bringing both the parties together in spite of their conflicting views about the Indian administration, his work will become indelibly impressed on the history of this country and will doubtless be remembered by every one.

Mr. Montagu's visit to India.

DRAVIDAN, Madras, Aug. 30th, 1917.

JARIDAH-I-ROZGAR, Madras, Aug. 31st, 1917.

Mr. Montagu in India.

The *Jaridah-i-Rozgar*, of the 31st August, writes:—The glad tidings of the approaching visit of the Secretary of State has caused no little stir in India. A certain political journal, in view of the present complications, puts forward its recognized opinions and writes that, if it is essential for Mr. Montagu to acquaint himself with India's real political secrets, he should endeavour to get into personal touch with the leaders of the various schools of thought. Another thinks that Mr. Montagu should privately consult the Government officials in order to obtain information regarding the origin of those questionable movements that have aroused the suspicion of the Government.

The editor of the *Jaridah-i-Rozgar* disagrees with both opinions and observes:—From our point of view we consider the best plan would be for Mr. Montagu to make an attempt to settle, in the presence of their accredited representatives, those differences which exist between Government officials and Indian leaders. There would then be no cause for complaint.

ANDHRAPATRIKA, Madras, Aug. 28th, 1917.

Mr. Montagu's visit.

The *Andhrapatrika*, of the 28th August, refers to the remarks of the Anglo-Indian papers on the proposed visit of Mr. Montagu to India and says:—In his speech in the House of Commons Mr. Montagu pointed out the defects of the Government. No advocate of the National Congress expressed firmer opinions than those of Mr. Montagu. . . Even the former history of Mr. Montagu is an eyesore to the Anglo-Indians. . . The *Indian Daily News* says that Mr. Montagu's visit will only augment the discontent in the country and not reduce it, that all the means required to encourage disloyalty and animosities will always exist in this country, and that whatever boons may be conferred on the Indians, will then be of no use. The gist of its contention is that no privileges should be granted to the Indians. To substantiate this contention, it charges the Indians with disloyalty. It can easily be inferred how hostile such papers are to the Indians. . . The paper says that the extremists will never be satisfied as they will have no work to do if any reforms are granted to gratify the people. We want to know from this paper what personal advantages those who conduct political agitation gain. When there are many repressive laws in force, and when there are dangers on every side, only those who are self-sacrificing and who wish the welfare of the people will agree to suffer and not others. Only when the people are contented and happy, will the Government be able to govern the country efficiently. . . The object of the agitators is to promote the welfare of the people and bring the rulers and the ruled closer together. All the people welcome Mr. Montagu in the hope that his visit will promote the happiness of the people. . . The endeavours of the Anglo-Indian papers to prejudice the mind of Mr. Montagu do not show broadmindedness.

SWADESAMITRAN, Madras, Sept. 1st, 1917.

Students and the Government.

41. The *Swadesamitran*, of the 1st September, says:—It is a fact known to all that it is the students of today that will occupy responsible positions in the future, and, therefore, unless they understand wordly affairs from now, they cannot acquire this knowledge suddenly later on. It is on account of this that, in western countries, students are allowed to take part in controversial political discussions, and the lecture delivered by Lord Islington recently in the Oxford University can itself be quoted as an instance in point. Even in India, students were allowed, till a few months back, to take part in political meetings. It is they that have served as volunteers in the Congress from the time of its inception. No serious harm has resulted from this. Experience being this way, there is no justification whatever for the order passed by the Madras and other Provincial Governments prohibiting students from taking part in politics. By not attending a political meeting they are not rendered incapable of knowing the political discussion therein, for they learn it from the papers the next day. But they lose altogether the opportunity of listening to the words of eloquent speakers. Thus they are deprived of one of the advantages which a student should derive in his educational career. This much for the students. Even on the side of the Government, their object is not fulfilled. The memorial from the students of the Law College in Bombay and the behaviour of the students in Trichinopoly and

Nagpore show that they resent this curtailment of their privileges. Will this not lead to their getting discontented with the Government? Perhaps the Government, whose object is to prevent the students getting discontented on account of their listening to political lectures, have failed to note that their order by itself tends to make the students discontented. We hear that the Madras Government have been apprised, by the Principals of Colleges themselves, of the unwisdom of this order and yet the Government have not cancelled it. We do not think these restrictions will confer any real benefit either on the students or on the Government, which is evincing a greater interest in the students than even their parents. We will point out again that there is time yet for the Government to reconsider the matter in a sympathetic spirit.

42. The *Vartakamitran*, of the 2nd September, publishes the very same article on this subject as that published in the *Hindu Nesan* of the 10th August, which has been abstracted in paragraph 52 of Report No. 33 of 1917.

VARTAKAMITRAN, Tanjore, Sept. 2nd, 1917.

The German trade after the war.

43. A correspondent by name S. S. Arunagirinadan contributes an article to the *Dravidan*, of the 31st August, in which he dwells upon the injustice of a few educated Indians claiming to be the representatives of the masses, who have not yet had the benefit of education, and the justice of the refusal on the part of the British Government to grant Home Rule acting upon the opinion of the few self-interested persons, who demand it, observes:—Some of them, who clamour for Home Rule, are enjoying fire works here in place of the sound of the explosion of bombs, listening to the sweet voice of male and female musicians in the Gokhale Hall in place of the harrowing cry of the heroes dying in the war, seeking the company of prostitutes in place of the misery of the bold and valiant men who proceed to the front leaving their loving wives behind, driving in motor vehicles and side-cars and dozing in beautiful bungalows in place of the fighting of military men in mountain and plain, and having their fill, both at home and in hotels like D'Angelis, and wasting their time in idle talk in place of the fighting of the heroes in the front, unable to have even their rations in time. These think that the English Government will grant them Home Rule if they claim for it. This is a vain attempt.

DRAVIDAN, Madras, Aug. 31st, 1917.

The demand for Home Rule.

A correspondent of the *Swadesamitran*, of the 1st September, refers to the great services rendered to India by Mrs. Besant and the meaning of the word Home Rule, after the introduction of which expression by this lady every Indian is said to love life under it, and appeals to all Indians to work for the cause of Home Rule and, bearing in their minds the learned lecture delivered on this subject by the Hon'ble Mr. V. K. Ramanuja Achariyar at Negapatam, take a vow to observe the suggestions contained therein. The communication ends with a verse in Sanskrit, printed in Tamil characters, in praise of Mrs. Besant.

SWADESAMITRAN, Madras, Sep. 1st, 1917.

44. A non-Brahman correspondent of the *Swadesamitran*, of the 31st August, dwells upon the circumstances which necessitated the holding of a special session of the Provincial Conference at Madras, and the expressive, though short, speech of the President of the conference, and remarks:—If Lord Pentland, who is spending his time pleasantly on the hills, had been in Gokhale Hall in spirit on the days of the conference and noted the mental excitement and enthusiasm of the delegates and the failure of the herculean efforts made by certain members of the Legislative Council to control this excitement and enthusiasm, he would, doubtless, have understood clearly the serious situation in which the country has been landed on account of his repressive measures. As we are interested in the welfare of the English Government, we are bound to point out that the Government of India should no longer blindly ignore public opinion as they have been doing till now. When, in the face the pronouncements of Viceroys and High Court Judges that there is nothing unlawful in demanding *swaraj* under the British rule, we see the present Viceroy, Lord Chelmsford, and the Provincial Governors speaking against our Home Rule movement and gagging patriots and patriotic newspapers by means of strong measures, which are against the British

SWADESAMITRAN, Madras, Aug. 31st, 1917.

A timely advice at the present juncture.

principle of political liberty, and the serious unrest created throughout the country on account of this, our heart quivers. We are terrified to see even old and far-sighted gentlemen, with enough of worldly experience, having found it difficult to curb their enthusiasm in speaking at this conference. We do not know what mistakes the young men engaged in political work may commit. The timely advice we now offer to the Government is that they should forthwith release Mrs. Besant and other interned patriots and gain the love of the people by kindness and sympathy. To the patriots of the country we will say that they should control their enthusiasm and, in pointing out facts both to the Government and the people, use language which is moderate and within lawful bounds, while being at the same time dignified and definite. Our ideas, words and acts should be such as will infuse a sense of admiration and moral fear in the British public and the great Powers of the world.

HINDU NESAN, Madras, Sep. 3rd, 1917.

Mr. Bhupendranath Basu to remain in India.

45. The *Hindu Nesan*, of the 3rd September, approves of the action taken by the Secretary of State for India in asking Mr. Bhupendranath Basu to remain here alone, till he arrives here, and thinks that Mr. Basu will be of much use in introducing Mr. Montagu to the Indian leaders and acquainting him with the political privileges necessary for the people.

ANDHRAPATRIKA, Madras, Aug. 28th, 1917.

Mr. Bhupendranath Basu.

The *Andhrapatrika*, of the 28th August, refers with satisfaction to the news that Mr Bhupendranath Basu will now go to England and come back with Mr. Montagu to India, and hopes that Mr. Basu will justify his appointment and do good to the people.

DRAVIDAN, Madras, Sept. 3rd, 1917.

Mr. Bhupendranath Basu's utterances.

46. The *Dravidan*, of the 3rd September, refers to the speech delivered by Mr. Bhupendranath Basu at the Bombay Presidency Association, in which he is reported to have stated that the memorandum of the nineteen was drawn up in haste, and says:—Among the political leaders in India, Mr. Basu has an established reputation of being moderate and keen sighted in his views. If he does not act on the words of Mrs. Besant and make the congress a tool in her hands, he will have to be regarded as an important leader in India. The very fact that he has not done so leads one to doubt whether he and other congress leaders like him can be regarded as the real leaders of the people. Mr. Basu also stated in his speech in Bombay that he would make all possible endeavours to get the principles laid down in the memorandum of the nineteen carried out. It is known to many that this memorandum is full of flaws. Then again it is doubtless a harmful act of his to try to stick to the principles in this memorandum after stating that it was drawn up in haste. It appears to us that, at the present juncture, it will be better to leave the administration of the Government in the hands of the English officials than in those of the congress officials. Any way Mr. Basu admits that the memorandum of the nineteen was drawn up in haste. We hope he will understand the truth in course of time.

KISTNAPATRIKA, Masulipatam, Sept. 1st, 1917.

Montagu's visit to India.

The *Kistnapatrika*, of the 1st September, referring to the remarks of the Anglo-Indian papers regarding the visit of Mr. Montagu to India, observes:—"Hearing of the visit of Mr. Montagu to India the Anglo-Indian papers are agitated. It is said that the visit of a Secretary of State is opposed to custom. What? Did not Lord Crew come to India and personally help in the annulment of the partition of Bengal? Another objection is that it would somewhat compromise the dignity of the Viceroy. Why has the Viceroy been secretly trying for political reforms without consulting the representatives of the people? What was the necessity for discouraging words, awe-inspiring punishments and other unpopular and dangerous acts? If the Viceroy had not taken up this course of action, and if he had commanded the confidence of the people, there would have been no need for the visit of the Secretary of State to India nor any cause for the dignity of the Viceroy being compromised. . . . The failure of the Mesopotamian campaign opened the eyes of the Parliament. The old game cannot be played hereafter. The time for sticking on to old customs has passed away. The system of political administration in India must undergo a radical change. Superficial colouring and varnishing will no longer do."

47. In the course of a long article under this heading, a correspondent of the *Dravidan*, of the 4th September, refers to the various Tamil equivalents for the word "Brahman" and, describing how each name was given to the Brahman on account of certain good qualities to be possessed by him and how the Brahmans of the present day are lacking in these qualities, concludes by saying that calling them by these different names, when they have not even one of these good qualities, which will entitle them to such appellations, resembles a blind man being called a man with the lotus eye and a most ugly fellow being called *Manmada*, who is the personification of beauty.

Who are the Brahmans?

DRAVIDAN, Madras, Sept. 4th, 1917.

48. Referring to the Special Madras Provincial Conference, the *Andhra-prakasika*, of the 27th August, observes:—All the resolutions that were passed in the conference must be said to have been approved of by these four hundred delegates but cannot be said to have received the approval of all the people of this presidency. . . It is regrettable that the advice of Mr. N. Subba Rao Pantulu, etc., not to have recourse to passive resistance should have been discarded. . . The Hon'ble Mr. V. K. Ramanuja Achariyar's fiery speech reminds us of the speeches of the Irish leaders, who would only push on without caring for the consequences. Need it be expressly stated what our young leaders, who have paid so little regard to the advice of elderly gentlemen, will do when they actually get Home Rule. The moderates will do well now at least to open their eyes to the enormities of the self-constituted young leaders and stop them by clearly proclaiming that it is unwise to take to passive resistance.

A split among Home Rulers.

ANDHRAPRAKASIKA, Madras, Aug. 27th, 1917.

49. The *Andhrapatrika*, of the 28th August, reports a correspondent to the *Bombay Chronicle* to have advised the Servants of India Society not to stand in the way of its members joining the Home Rule League, which is working for India's political liberty.

The Servants of India Society.

ANDHRAPATRIKA, Madras, Aug. 28th, 1917.

50. The *Andhrapatrika*, of the 28th August, publishes in English and in Telugu a gist of the proceedings of the Behar Provincial Congress.

The Behar Provincial Congress.

ANDHRAPATRIKA, Madras, Aug. 28th, 1917.

51. The *Andhrapatrika*, of the 28th August, also publishes in Telugu a gist of the proceedings of the Central Provinces Provincial Conference under the heading "Passive Resistance and Internments".

The Central Provinces Provincial Conference.

ANDHRAPATRIKA, Madras, Aug. 28th, 1917.

52. The *Andhrapatrika*, of the 28th August, reports that a meeting was held at Narasayapalem village, Bapatla taluk, in which the President spoke on the subject of "The Home Rule banner", and a resolution was passed protesting against the internment of Mrs. Besant, etc.

A Home Rule meeting.

ANDHRAPATRIKA, Madras, Aug. 28th, 1917.

53. A correspondent to the *Andhrapatrika*, of the 28th August, says that many instances may be cited in which the authorities treat the ryots with contempt. He states that they should be taught how to respect our rights and our honour.

The authorities and the ryots.

ANDHRAPATRIKA, Madras, Aug. 28th, 1917.

54. The *Andhra Bazaar* refers to the report of the Trade Commission sent to Russia, and says:—While Russia which is backward in every direction is trying to take raw products from our country and to establish industries, it is a pity that India which has the help of Britian and which produces so many things, is unable to establish industries and is poverty-stricken. . . Though the cost of the commission has been met from the Indian Treasury, the report of the commission will not be of much help to our merchants, for all our foreign trade is in the hands of foreigners. We have no trade facilities, and . . . no merchants with zeal.

The Russian trade.

ANDHRA BAZAAR, Cocanada, 1917.

55. In the course of an article on the protection of cows, the *Andhra Bazaar* remarks:—Whatever the Hindus say appear crazy to our people, and whatever the whitemen say appears as gospel truth. This also is just, for, the saying goes:—"As is the King so are the subjects" . . . In the matter of cows, there is a great difference of opinion between the people of foreign countries and ourselves. Nowhere is man

Cows.

ANDHRA BAZAAR, Cocanada, 1917.

so kind to cows as here. We protect the cow and use the many things that she gives, but the foreigners kill her and enjoy her flesh. While we consume the ghee, they are satisfied with the fat. While we live on milk and curd, they live on her flesh. So since the advent of foreigners into our country, we have been suffering from cow-famines. He who devoid of wisdom slaughters a cow, earns sin and not merit. . . India was once enjoying a good supply of fresh milk, but now she has been reduced to a condition in which she is obliged to use tinned milk. . . The municipalities, unions and village panchayats should arrange for the proper grazing of cows, and as far as possible see that cows are not killed for food, and that foreigners do not carry away superior breeds of cows. Only thus, can cows be protected and we enjoy good health.

ANASUYA, August 1917.

A prayer to God.

56. The *Anasuya*, for August, in the course of its prayer to God, says:—Alas! Scorned and down-trodden we are unable to rise again and we do not feel shame. . . We feel as if we are roaming in a desert having left our own houses. Free us from this miserable condition and uplift the motherland, the womankind and mankind.

DIVYAGNANA-DEEPIKA, Chittoor, August 1917.

Mrs. Besant.

57. In an imaginary dialogue, a correspondent to the *Divyagnanadeepika*, for August, makes one of the characters say:—Mrs. Besant is comparable to the goddess of learning in knowledge and to *Prahlada* in devotion. In successfully accomplishing what she has undertaken, she has equalled *Anjaneya* who did even impossible things. She is doing good to the world.

ANDHRAPATRIKA, Madras, Aug. 29th, 1917.

Reforms.

58. The *Andhrapatrika*, of the 29th August, says in its leader:—If we consider what proportion of the Indian revenue is spent on education, the difference between India and England will become plain. The educational policy followed in India is not very encouraging to education. In England, elementary education is given free. Mr. Fisher's ideal is to give secondary education also free. . . When even in the midst of war, England has taken into consideration the questions of education and industry, how is it possible that India will keep quiet without asking for reforms? The *Leader* has remarked that in this country only is the war said to stand in the way of reforms and that the Government of India have no reason to disregard the endeavours made by Indians to uplift the country.

The same paper says:—By whatever name Indian political reforms are christened, it is admitted by all politicians that reforms in the administration of the country are a matter of necessity. There is difference of opinion as to what reforms are needed, but there is none as regards their necessity. . . It is difficult for those that have been enjoying authority to forego it. People look at the world according to their own lights and not with the eyes of the world. This is the reason for difference of opinion as regards reforms. . . Despite the recent reforms, there are no indications that the original principles on which the British administration is based have undergone any material change. The stronghold of authority is as powerful and impregnable as ever. The wishes of the people are at the mercy of the rulers, and do not depend on their natural rights. Unless these things are changed, there can be no real reforms. . . The rulers do not agree to grant any of the reforms asked for by the National Congress. They have been satisfying the leaders with sweet words. The reforms of the rulers do not satisfy the leaders or the people. Agitation has been on the increase, and the people ask for reforms more and more. The war has wrought a change in the ideas of the people. The starting of *New India* has marked a new era in political agitation. Mrs. Besant has devoted her intellect and her money to the advancement of the new era and enlisted the sympathy of not only the Indians but of the whole world, towards the reforms. The bureaucracy treated the agitation as if it were a great offence, and have begun to shake the authors of it by means of threats and persuasions. The rulers of the Madras Presidency have taken the lead in it. The utterances and decisions of Lord Pentland have spread the agitation. The internment of Mrs. Besant has increased it. The number of Home Rulers has risen. The moderates have joined the extremists. Protest meetings have been largely held. Home Rule Leagues have been formed.

Provincial Conferences have met. The decisions of the rulers have been strongly criticised. In all the meetings, the release of Mrs. Besant has been prayed for unanimously.

The Madras Provincial Conference met last week. The name of Mrs. Besant has charmed the people like magic. The adoption of passive resistance for the release of Mrs. Besant has been considered a duty. The power of the old leaders has declined and that of the younger generation has gathered strength. The resolution that the adoption of passive resistance for protecting the primary rights of man is a duty has met with the approbation of the meeting, as also the resolution that the release of Mrs. Besant is necessary if the people should co-operate with the rulers in political reforms. These resolutions are enough to let the Government know the ideas of the people. Mrs. Besant has long been working in the Madras Presidency. Under such circumstances, there is nothing strange in the Madras Provincial Conference praying for her release. In other provinces, also, the same thing has been prayed for unanimously. The proposal to elect Mrs. Besant as President of the next Congress shows the trend of public opinion. The rulers will do well to note this and adopt a conciliatory policy. It is an illusion to suppose that such a policy will affect the prestige of the rulers. Should Lord Pentland release Mrs. Besant and establish peace, his reputation would increase, the people would be well disposed towards the rulers, and the rulers and the ruled would be knit together in closer bonds of friendship.

Indian reforms.

The *Ravi*, of the 30th August, comments as follows on the declaration of the 20th August:—The number of the Indians in every department will be increased and the power of self-government will be increased till full self-government is granted. This is what we have been long asking for. This will not satisfy all, but will satisfy many reformers. . . Unlike formerly the reforms will be discussed beforehand by the public before they take the shape of a law. The reforms may be amended as a result of our discussion. The extremists also may approve of the reforms, because of its many advantages. There is also a precaution that we should not ask for complete self-government all at once. . . We have to be grateful for this declaration.

RAVI, Cocanada, Aug. 30th, 1917.

Pandit M. Malavya's opinion on the political situation.

59. The *Andhrapatrika*, of the 29th August, reports from the *Leader* the following remarks of the Hon'ble Pandit Malavya:—I do not think that Mr. Montagu will fall under the influence of our hostile critics here, for he said after his appointment as the Secretary of State for India that he has not changed his opinions about India. . . The agitation will not cease until Mrs. Besant, Mr. Arundale and Mr. Wadia are released. Harsh language regarding the reforms will cease. The establishment of responsible Government was announced as a result of keen agitation. . . So far as the Provincial Governments are concerned, the scheme of Mr. Gokhale does not differ much from that of the Congress. The Congress considered deeply about the Government of India and then decided. So its suggestions will not be rejected. The reforms it has asked for, were considered necessary for the welfare of the people.

ANDHRAPATRIKA, Madras, Aug. 29th, 1917.

A cable sent to the Premier and the Secretary of State.

60. The *Andhrapatrika*, of the 30th August, publishes in Telugu the cable sent to the Premier and the Secretary of State by Sir S. Subrahmanya Ayyar on the remarks of the *Madras Mail* referred to in the above article.

ANDHRAPATRIKA, Madras, Aug. 30th, 1917.

The Andhras and Mr. Montagu.

61. The *Andhrapatrika*, of the 1st September, says:—In the Non-Brahman Conference, the non-Brahmans also approved of the ideal of self-government. They prepared a scheme of self-government which almost agreed with the scheme of the National Congress. The message of the Non-Brahman movement was also heard in England, and Lord Islington suggested separate representation in his scheme. . . If the principles of self-government are accepted, the details may be settled afterwards. There is no room now for disputes. . . The *Andhras* believe that the *Andhra* movement is the foundation of the edifice of an Indian nation. It has often been made plain that the division of the country on a language basis will certainly

ANDHRAPATRIKA, Madras, Sept. 1st, 1917.

secure provincial independence. . . The Secretary of State is coming to India. The *Andhras* should keep ready a satisfactory scheme including division of the country into provinces on a language basis. . . The *Andhras* should, with the co-operation of the others, see Mr. Montagu.

ANDHRAPATRIKA, Madras, Sept. 1st, 1917.

The *Swadeshi* movement.

62. A correspondent to the *Andhrapatrika*, of the 1st September, says under this heading "Sir George Birdwood stated:—" . . In response to an agitation in England against competition from the Dacca weavers, the authorities imposed a tax of 75 per cent on all imports of yarn and cotton piece-goods. The export of Dacca muslins, therefore, declined gradually, and the office of resident of the East India Company at Dacca was removed. It is sad and reflects discredit upon the people of England to contrast the prosperity which Dacca enjoyed under the East India Company with the extreme poverty which that city suffered at the beginning of this century when the Imperial Parliament interfered largely with the administration of India by the company. When the East India Company was free from interference by the Parliament, the company was not only encouraging India's indigenous industries, but they did other useful things also in different parts of the country. . ."

The paper then remarks:—Sir George Birdwood, who expressed his sympathy with us and showed how our weaving industry declined, ever deserves our praise. No comment is needed on his opinion. He discussed the grounds on which the charge that his countrymen caused the decline of the Indian weaving indus try are based. . . Cotton goods are imported into India from England and thus our money goes to England, and we are reduced to poverty. The people of our country are not able to notice this.

ANDHRAPATRIKA, Madras, Aug. 31st, 1917.

The Indian Christians.

63. The *Andhrapatrika*, of the 31st August, publishes in Telugu an article from the *Christian Patriot*, which contains the following:—It is our duty to declare that we agree with the congress as regards the scheme of reforms proposed by it. We must co-operate with the Indians in trying to realise the political ideal which is giving new life to the people in the country.

ANDHRAPATRIKA, Madras, Aug. 31st, 1917.

India and the British Empire.

64. The *Andhrapatrika*, of the 31st August, in its leader under this heading, observes:—The article written by the *Nation* under this heading, only reflects the opinion of the Indians. . . The Mesopotamia Commission's report has revealed that the dogma that the bureaucracy is faultless is groundless. . . The *Nation* writes that those who have read the said report see clearly what a good opportunity has been lost. . . The *Nation* opines that as India did not hold a position in the British Empire equal to that of the Colonies, Lord Hardinge could not demand of the Indians the self-sacrifice which was asked of the people of the colonies. "The Empire is not theirs. To speak the truth they are dependent. . . When they leave India and go to the Colonies, instead of being regarded as citizens of the Empire, they are treated very meanly. When some pressure is employed from London or from the Colonies as regards its rights the bureaucracy tries its best to prevent them from being reduced. . . Simla (Government) cannot rise beyond this." The *Nation* states that Lord Hardinge did not make India, which has not received the benefit of freedom, to bear the burden of war as he was afraid of frontier as well as internal disturbances. We do not take these words to be true. Despite the public statement of Lord Hardinge in the Parliament that the whole Indian army was despatched to the various scenes of war and the peace of India was maintained with an army of only 15,000, we cannot understand why the *Nation* holds such a wrong view. . . When war was begun Indians from all quarters sent the message that they were quite prepared to make any sacrifices for gaining victory in the war. Even Mr. Tilak, the leader of the nationalist party, expressed the same idea. But the difficulty of Lord Hardinge to accept these offers was clear. It is said that Simla Government was afraid that when India is prepared to protect the liberties of foreign countries, she may demand her own liberty. Can it be possible for even Lord Hardinge to be able to discard the opinion of Simla all at once? The *Nation* says that if the rulers had promised to try to lay

the foundations of Indian self-government, it would have been possible for Lord Hardinge to create any number of battalions of the Indian army. . . It writes: "When a dependent nation does not share with us our rights, it cannot bear our responsibilities."

A member of the Viceregal Council is said to have observed that India did not render such help as the colonies did. In reply, the *Nation* says that India is not governed as the colonies are. . .

65. With reference to the election of Mrs. Annie Besant to the presidentship of the National Congress, the *Andhrapatrika*, of the 31st August, reports the *Indian Patriot* to have said:—"Mrs. Annie Besant now represents the very cause of the Indian self-government. When she was interned, that cause was treated with contempt. Her election does not only strengthen the cause of self-government, but it also serves as a reply to the Madras Government for the grave injustice done to her by them.

ANDHRAPATRIKA, Madras, Aug. 31st, 1917.

Election of Mrs. Annie Besant to the Presidentship of the National Congress.

The *Andhraprakasika*, of the 30th August, says:—The regard that the Government have for societies such as that of the Servants of India disappears day by day on account of their connection with the National Congress. We are seeing how the Indians are regarded by the Government by such connection. The Hon'ble Mr. K. V. Rangaswami Ayyangar went to Calcutta and is persuading the people there to elect Mrs. Besant for the office of President of the next Congress and to incite the people of Bengal to passive resistance. . . Bengal is not like Madras. The fire there kindled will not be easily extinguished as the fire in Madras. So the leaders will do well to nip this endeavour in the bud.

ANDHRAPRAKASIKA, Madras, Aug. 30th, 1917.

Mrs. Besant and the National Congress.

66. A correspondent to the *Andhrapatrika*, of the 31st August, refers to the decision of the Privy Council in the Urlam Zamindari water-cess case, and observes:—. . . "The Government believing that the powers already possessd by them are insufficient have been trying to enact a complete law regarding water sources. Owing to war it was postponed. May no danger be caused by new enactments in future to the permanent rights for water established by the decision of the Privy Council. When the decisions of the courts do not appear to be in agreement with the opinion of the Government it is usual to cancel them through the Legislative Councils. It cannot be said what the zamindars, who follow the opinion of the Government, would say then. The Urlam Zamindar, who could afford to do so, fought for getting the water-cess levied by the Government, arbitrarily without an eye to justice, cancelled, spending a large sum of money and believing that justice could not be obtained except by an appeal to the Privy Council. But what about the fate of the poor people? Attempts were made even to deprive the Indians of the right of condemning the acts of Government by filing suits in law courts. But the attempts did not succeed. In India the English Government has its unshakable foundation in judicial institutions. In so administering justice, if the authorities behave autocratically, it is clear to all how difficult and expensive a task it would prove to be for the people to obtain justice in law courts. In contending for a claim in the law courts, it is often seen that the Government works like an ordinary party, making efforts solely to win the case. We know by experience how the Government make use of the laws that are in their own hand. May the Government rule the country so as to be conducive to its prosperity, without taking heavy taxes as regards water-supply, which are proving very burdensome to the people.

ANDHRAPATRIKA, Madras, Aug. 31st, 1917

Water-cess.

67. The *Kistnapatrika*, of the 1st September, writes under this heading as follows:—It is certain that the coming session of the Congress will prove very important. . . The relations that subsist between the British Empire and the different members of it are going to be readjusted. . . How can India escape the effects of this great movement? The repressive measures of the rulers and the strong opposition of the ruled are indications of this great commotion. Do not suppose that the national movement that is agitating India today is confined only to this part of the country alone. . .

KISTNAPATRIKA, Masulipatam, Sept. 1st, 1917.

A new incarnation.

Though by birth Mrs. Besant is an English lady, she is a reformer belonging to the whole world. The love of social freedom of the westerners is incarnate in her. The benevolence of the Indians has taken hold of her. Equality of all men is her aim. The echo of her voice has been heard in all lands. Her message is the regeneration of mankind. . . The several national movements are not so many devil-dances. They all tend to the same goal, and the same end, and to the realisation of the same ideal. Call this new idea that manifests itself by whatever name you like. Call it *Avatar* in the language of the Vishnavites, or "Christ" of the Logos, or the "Superman" of the German philosopher. Whatever name we give, the knowledge of the man who has no faith in that idea is useless. . . Leaders that have no vision of this universal idea are unfit to lead. . . Unless all countries become free, unless all nations gain their liberty, unless all societies become enlightened, that idea will not be realised. . . To proclaim this message there is no holier place than the banks of the Ganges and the city of Calcutta. That message has to be voiced forth by a woman in the form of a mother. Who else can that woman be than Mrs. Besant?

KISTNAPATRIKA, Masulipatam, Sept. 1st, 1917.

Madras Provincial Conference and the Andhra leaders.

68. The *Kistnapatrika*, of the 1st September, referring to the repulse met with by the Andhra leaders in the recent Madras Provincial Conference, observes:—"The repulse met with by the Andhra leaders in the Madras Provincial Conference on last Saturday is regrettable but it is natural. It is not surprising that persons, who do not understand the signs of the times, and who, clinging to old ways even during critical times, try to oppose the new spirit, should meet with a repulse. . . All that Hon'ble Mr. Narasimha Sarma, the Hon'ble Mr. Ramachandra Rao and Mr. Subba Rao Pantulu, etc., can do is to put small questions in the Legislative Councils and to get laws of little importance enacted, for bettering the administration. . . It is such great men as Sir S. Subrahmanya Ayyar and Mr. Gandhi alone that are fit to be nation builders.

DESAMATA, Rajahmundry, Aug. 22nd, 1917.

The *Al Hilal*.

69. The *Desamata*, of the 22nd August, gives in Telugu a gist of the correspondence that passed between the editor of the *Al Hilal* and the Government about his allowance and about permission requested for going to the mosque for praying. The paper says that he resolved to go to the mosque even if the Government should withhold their consent to his request.

DESAMATA, Rajahmundry, Aug. 22nd, 1917.

Mr. Gokhale's scheme of reforms.

70. Under this heading the *Desamata*, of the 22nd August, says:—Though the Indians have even now the same respect for Mr. Gokhale as while he was alive, they cannot now agree to his scheme of reforms. Since that scheme was drafted, the world has developed considerably. The ideal of every country and every nation now is a democratic form of Government. . . Mr. Gokhale stated that the Government themselves may appoint members to the Executive Council. The Indians do not now agree to this, but want that half the number of members of the Executive Councils should be elected by the members of the Legislative Councils and that the Executive Councils should be responsible to the Legislative Councils. This is the key to the Government of India. Unless this key is in our custody, we will not profit. . . The reforms that India now wants are those proposed by the Congress and the Moslem League. India will not accept anything short of these reforms. Until those reforms are carried out, India cannot but go on agitating in a constitutional way.

DESAMATA, Rajahmundry, Aug. 22nd, 1917.

Industries.

71. The *Desamata*, of the 22nd August, says:—All countries are trying to stand the great future commercial competition. While even America with its industries and industrial knowledge greatly developed, is making great efforts to withstand the future competition, it needs no saying what great efforts we who are very backward in technical education have to make. In order to spread industrial education in their country, the United States of America have enacted separate laws. . . . The Government of India should note what a great amount America spends annually on industrial education, and make the necessary efforts in this matter in India. If they do not make such efforts soon, we not only cannot stand the competition that will come into existence as a result of the spread of industrial knowledge, but will be blotted out of existence.

72. The *Desamata*, of the 22nd August, gives in Telugu the comments of the *Bengalee* on the circular of the District Judge of Guntūr calling for a list of the names of pleaders working on behalf of the Home Rule and the *swadesni* movements, and hopes that the High Court and the Government will interfere in the matter and see that no Judge in future does such things.

DESAMATA, Rajahmundry, Aug. 22nd, 1917.

The District Judge of Guntūr.

73. The *Desamata*, of the 22nd August, publishes in Telugu the letter addressed by Commander Wedgewood to Sir Subrahmanya Ayyar, Mr. Rangaswami Ayyangar and Mr. Ramaswami Ayyar.

DESAMATA, Rajahmundry, Aug. 22nd, 1917.

The letter of Commander Wedgewood.

74. The *Andhraprakasika*, of the 30th August, publishes a letter from the pen of a correspondent urging the undesirability of sanctioning the keeping of rice mills at Rajahmundry on the ground that they make the surroundings insanitary, and remarks :—Our industries are in an infant stage, and we do not like that they should be discouraged. These mills turn out raw rice and so they cannot be a nuisance. It is therefore not right to put an end to this industry. If those who object to the keeping of these mills are not satisfied with this, they will be satisfied, if they see the nuisance caused by mills in Madras, and by the tramways in the narrow streets of Chintadripet, which sometimes cause danger to life.

ANDHRAPRAKASIKA, Madras, Aug. 30th, 1917.

Rice mills at Rajahmundry.

75. The *Andhrapatrika*, of the 3rd September, says :—Under the system of indentured labour, the chastity of woman has suffered, and murders have prevailed. The indenture system has eclipsed slavery. The Government of India themselves have noted that that system has no place in the civilised world. They have earned the gratitude of the Indians by directing the stoppage of that system under the Defence of India Act. This step has allayed the resentment of the people. But the people are not sure that the system will not be revived after the war, and so the cause of agitation has not yet fully left their minds. . . The Government of India deserve the thanks of the people for publishing the report of the London Committee, for giving the people an opportunity to review it, and for promising that the old indenture system will not be re-established . . India should have the power to retaliate the wrongs to which the Indians are subjected in the colonies. If there were such power, no one in the Empire would venture to subject the Indians to disabilities. Is not self-government necessary if India should have such a power? It is plain that self-government is the chief means by which the Indian problem in the colonies can be solved. We therefore pray that at this juncture the question of self-government also may be satisfactorily solved.

ANDHRAPATRIKA, Madras, Sept. 3rd, 1917.

Indentured labour.

76. Referring to an article contributed to the *Commonweal* entitled "National reconstruction", the *Andhrapatrika*, of the 3rd September, says :—Under the federal system, all parts of the Empire should have equal privileges. If India secures a suitable place in the Empire, it will not only help to widen the Empire, but will bring about a confluence of the east and the west. The writer of the article states that the high ideal which will help to uplift India has begun to bear fruit. He says :—"India now entertains a new desire to be constituted into a federation of Provinces. Under that system every province should be constituted on the basis of language. It should have the power of self-government and should be under the control of a powerful Government only in matters relating to the Empire." This article shows that the principle of constituting provinces on a language basis is gaining ground.

ANDHRAPATRIKA, Madras, Sept. 3rd, 1917.

Federal Government.

77. A correspondent to the *Andhraprakasika*, of the 31st August, says with reference to the disproportion of Non-Brahmans to Brahmans in public service :—The remedy for this evil is this. The higher Revenue and Criminal Tests should be open to undergraduates and to those who hold school final certificates. A certain fixed number of appointments should be allotted to each class. Till that proportion is reached, the head clerks of Divisional offices and the Huzur Sarishtadars should be Non-Brahmans.

ANDHRAPRAKASIKA, Madras, Aug. 31st, 1917.

Non-Brahmans in service.

ANDHRAPRAKASIKA, Madras, Sep. 1st, 1917.

Allotment of appointments.

78. The *Andhraprakasika*, of the 1st September, says:—It is plain from Standing Order No. 128 of 1854 issued by the Revenue Board that the Government intend that the officers in the Revenue Department should be members of different castes. If the Collectors strictly follow this order, they will be doing great good to the Non-Brahmans. There is great scope in the Registration Department to encourage Non-Brahmans. In the Judicial Department also Non-Brahmans should be encouraged.

ANDHRAPRAKASIKA, Madras, Sep. 3rd, 1917.

Industrial research institutes.

79. A correspondent to the *Andhraprakasika*, of the 3rd September, says:—The *Madras Mail* states that the proposed establishment of an industrial research institute in Japan will cost Rs. 75 lakhs, and this cost will be met by the Tokio Trades Association and the Royal family. This not only serves as an example to our rulers, but also helps the Zamindars and big merchants to request the Government to establish a similar institute on the lines of the Japanese, at their own cost with the help of the lovers of the country. It is strange that our rulers have been indifferent in this matter. . . Foreigners are adopting new methods according as they find them necessary. Our rulers also should give up their indifference and help to improve our industries. . . The selfish Europeans who suppressed our trade in the time of the East India Company and gave importance to their machine-made goods are the cause of the ruin of our industries. They did not help our industries and our labourers but worked incessantly for their own selfish ends. The Lancashire merchants who brought pressure to bear on the Parliament and made our rulers indifferent, are the cause of the decline of our industries.

ANDHRAPRAKASIKA, Madras, Sep. 3rd, 1917.

The *swaraj* agitation at Gopisettipaliem.

80. The *Andhraprakasika*, of the 3rd September, says under this heading:—The Brahman Home Rulers go to every district and make speeches on Home Rule. What do the illiterate masses know about Home Rule? They may, perhaps, think that it is a movement against the Government. It will therefore be well to pass laws to suppress these disturbances.

ANDHRAPATRIKA, Madras, Sep. 4th, 1917.

The Masulipatam Home Rule League.

81. The *Andhrapatrika*, of the 4th September, reports the Secretary of the Masulipatam Home Rule League to have wired the following resolution of a meeting:—This meeting is of opinion that if the Government do not take the necessary steps to release Mrs. Besant, etc., who have been interned without trial, by the time fixed by our elders, the people should be exhorted to agitate constitutionally and to resort to the adoption of passive resistance, if necessary, in regard to repressive measures which curb the freedom of the individual and of speech.

HITAKARINI, Ellore, Aug. 26th, 1917.

True statements.

82. Under this heading, the *Hitakarini*, of the 26th August, reports John Stuart Mill to have said:—There is meaning and truth in being ruled by indigenous kingly power, but there can be no meaning in one nation being governed by another. One nation keeps another under its control to gain its own ends. It turns the other nation into a machine for making money, and converts that other nation into a cow-fold for its own advantage.

The paper reports Mr. Dadabhai Naoroji to have said:—The English who are God likeand are of good nature have thought it best to keep the Indians under the rule of a lower class of people of their country.

The paper reports Mr. J. M. Maclene to have said:—A large portion of India's money goes to England in the shape of home charges. A third part of the rest is used for the maintenance of the army. In truth, only a small portion of India's money is expended in India.

The paper has also the following quotation:—The British Prime Minister gets Rs. 55 thousands annually from the British Treasury, but the Viceroy of India, a poor member of the Empire, is paid an annual salary of Rs. 2½ lakhs.

KISTNAPATRIKA, Masulipatam, Sep. 1st, 1917.

Andhra leaders and passive resistance.

83. A correspondent to the *Kistnapatrika*, of the 1st September, referring to the notice given by some Home Rulers who were opposed to passive resistance just before the holding of the Madras Provincial Conference recently,

observes:—". . . Had Messrs. Subba Rao Pantulu, Ramachandra Rao, Sarma and Venkatapathi Raju who signed the notice ascertained popular opinion regarding the internments, self-government, etc., they would have been able to find out that it was the opinion of the majority of the educated people that the weapon of passive resistance must necessarily be employed. Why did they not make it clear whether the views expressed by them were their own and whether they were or were not the views of the people also. . . As the said gentlemen did not observe the popular opinion they lagged behind now as in the case of the Andhra province movement. It would appear that the people have to push them forward and that they are not able to lead the people boldly. I very much regret that they have brought on the Andhras the disrepute of their being greater cowards than the Tamils.

Suffrage of women in England and passive resistance.

84. The *Kistnapatrika*, of the 1st September, publishes in Telugu the letter of Miss Doratha giving a brief sketch of the history of woman suffrage in England, which contains the following:—". . . Thus were spent fifty years. Thousands of memorials were submitted to the Parliament. Meetings were held incessantly. The whole country praised our movement. The leaders in the country ever spoke sweetly on the subject, but they did not appear to take any steps about it. . . They did not appear to mind us unless they were pricked to the quick. That is why we gave up the softness natural to women and assumed an attitude of roughness. . . When a protest meeting was held by women suffragists they were arrested and sent to the jail. . . We, then, began to employ passive resistance. . . When we forced our way into the Parliament in batches of seven each, one batch after another was arrested and sent to the jail. . . As hundreds of us were thus arrested the jails could not hold us and we were therefore let off.

KISTNAPATRIKA, Masulipatam, Sep. 1st, 1917.

"We worried the Government in all possible ways. . . . In 1911 Census could not be taken. The Government could not do anything and they kept quiet. Thus have we gained our end."

Postal facilities.

85. The *Sampad Abhyudaya*, of the 4th September, writes:—We know that village schoolmasters in India are already doing the work of postmasters as well. In England, shopkeepers too are entrusted with postal work, such as vending stamps, receiving parcels and letters, etc., in addition to their own regular calling. The postal authorities have proposed to introduce this system in Kandy, Ceylon. In the larger towns in India, the public are put to great inconvenience in consequence of the enormous distance between the post office and their place of business. We therefore think it highly necessary that there should be similar post offices in shops in India.

SAMPAD ABHYUDAYA, Mysore, Sep 4th, 1917.

SAMPAD ABHYUDAYA, Mysore, Sep. 3rd, 1917.

Referring to the news regarding the Labour Conference in London on the 28th August, under the presidency of Mr. Henderson, the *Sampad Abhyudaya*, of the 3rd September, writes:—The labourers are the men who provide all the necessary equipment for the continuance of the war. In every country the welfare of the people rests in their hands. If they should strike what can the soldiers or the military authorities or even the administrators do? One has therefore to think twice before overriding their wishes. It is well that this fact has been realised. Mr. Henderson though a Cabinet Minister, resigned his office and dared to differ from the authorities regardless of their displeasure, and by joining the labour party and attempting to bring about peace proved his highly conscientious nature. It is understood that he is organising an international labour conference so as to bring the war to an end through the influence of a united body. It is not easy for these men to control the military authorities and the military autocrats who are blinded by passion and prejudice. But it is also true that great men have untiring energy in surmounting difficulties. If they succeed in their attempt, they will have saved the whole world. These activities of the Labour party are highly laudable. God will be on their side. We hope that they will proceed with their work heedless of obstacles and bring success to the noble cause they have in view.

Shimoga Vrittanta, Shimoga (Mysore), Aug. 29th, 1917.

Reforms and class representation in the public service.

86. In a leading article, the *Shimoga Vrittanta*, of the 29th August, referring to Mr. Montagu's proposed visit to India, observes that there can be no doubt that the British who are fighting this great war for the vindication of justice, will, at the close of the war, give the Indians full powers regarding the internal administration of their country in recognition of the heroic sacrifices made by them in the service of the empire. The paper proceeds to remark that it is deplorable that, at such a supreme moment of expectations as this, there should be any signs of class differences, such as between the Brahmans and the non-Brahmans and that it is to be hoped that the authorities will not deviate from the established practice of entertaining men in the public service on considerations of merit alone, inasmuch as the principle of proportional representation of particular classes and communities will have the effect of creating disunion and mutual ill-will.

Qaumi Report, Madras, Aug. 27th, 1917.

Our condition in India—No. 1.

87. The *Qaumi Report*, of the 27th August, writes:—Progress has been, is, and will continue to be, made. Rights have been, are being, and will continue to be, granted. The question, however, is how far have we advanced and how much success can we lay claim to? India is like a white elephant and we are like unto its tail, or take it, we resemble its tusks which are not used for mastication but for show. Our name is mentioned in meetings, petitions and debates, and we are made to appear to be in an exalted position, but when favours are granted we are relegated to the limbo of forgetfulness. Are we to be content with our present position? Are we born in India simply to live and die? Have we no distinct share in the prestige and honour of the country and the empire? We, Muslims, handed over our Empire to the English on the understanding that they would safeguard and preserve us, but they have left us out in the cold on the plea that we have neglected to safeguard and preserve ourselves. It is true that we have been guilty of this crime, and it would be idle to attempt to refute or contradict the charge. Had we entered into the secrets of the State immediately after the kingdom had departed from us and accepted the responsibility of Government in whatever way was possible, there would have been no occasion for us to complain.

Perhaps some will say that the mistake lies with the Muslims, as they are fifty years behind in educational progress. If this argument is sound, how is it that we are being assured of obtaining equal rights under Home Rule. All our votes taken together will not equal even a third of those of the Hindus and we, who are fifty years behind in education, will be fifty years behind in the field of political preferment. Although this will be a dignified retreat and a tactical defeat, yet why should our nationality suffer this blow?

The condition of the Madras Presidency, especially, gives us concern with reference to the higher official posts in the Government. In our Presidency it has come to this that as many as 478 appointments are held by Hindus while only 49 have fallen to the lot of the Muhammadans! Can any one show any comparison between the figures 478 and 49?

The fact is we are either being drawn into the vertex of indifference or being drowned in the depths of the ocean of flattery, but we are not given to realise the situation. On the one hand, a few flatterers have made the Government neglect us, and on the other, some foolish friends, being deceived by false praise, are puffed up with pride. The result is that the Government consider we are happy and, our compatriots suppose we are well off. How long are we to put up with idle show? Offend or please we cannot but complain thus—

> How long are we to maintain silence?
> How long shall I refrain from speaking of the world-consuming fire?
> I burn, I burn, how long is this secret to be concealed?

Qaumi Report, Madras, Aug. 27th, 1917.

The cinematograph.

88. The *Qaumi Report*, of the 27th August, has an item which runs thus:—"It affords us some pleasure to learn that, on the 5th September, the Hon'ble Sir William Vincent will introduce a Bill in the Imperial Legislative Council to reform cinematograph exhibitions. These moving pictures have begun to drain the pockets of the people of the country, and it is apprehended, should this kind of silent teaching and education go on, the unfortunate Indians will be infected with the virus of occidental fraud and chicanery.

89. The *Jaridah-i-Rozgar*, of the 29th August, referring to the absurd views expressed at the special meeting of the Madras Provincial Conference recently held at the Gokhale Hall, makes the following observations:—In fact, our compatriots did not act with foresight, gave prudence to the winds, and in their precipitancy did not reflect with whom they are contending. The ultimate result will, in the words of Saādī, be—

JARIDAH-I-ROZGAR, Madras, Aug. 29th, 1917.

The Madras Provincial Conference and ourselves.

Whoever grapples with an iron fist
Only injures his delicate wrist.

These miserable people gratuitously defamed other Hindus also who were opposed to such an unworthy movement. It is true—

When one member of the community commits an act of folly
Both high and low share in the disgrace.

Our just, wise and impartial Government has given an opportunity even to these foolish persons to turn over a new leaf. They know our sympathetic Government have often overlooked their misdeeds? They know on whose account and why the Press Act has been passed, and they see on what grounds internments are being made. All these calamities have been brought on you by yourselves.

The editor, addressing his compatriots, says, "The breaking of the law is an unpardonable crime. The Government frames laws to suit the time and the occasion. You have no right to try to nullify them; on the contrary it is your duty, as far as possible, to obey them."

It is through God's mercy that the English have been made the rulers of India; and it is under their protection that every community can live in peace and tranquility, none making them afraid.

Our sacred law lays down that in the case of ruler under whose sway every section enjoys peace and security, to take up arms against him is absolutely illegal; in fact rebellion which God Almighty abhors.

90. The *Qaumi Report*, of the 29th August, refers to the late Mr. Gokhale's proposed scheme of reforms for India published by His Highness the Agha Khan as advised by the deceased and says:—The public have neither approved his legacy of reforms, nor admitted that His Highness has conferred a benefit on the country by publishing it; on the contrary they dispose of the question with the observation that it contains nothing they did not know already.

QAUMI REPORT, Madras, Aug. 29th, 1917.

Agitation for reforms (His Highness the Agha Khan's wisdom).

We know this is not the time for submitting schemes, still it is necessary to consider how far the reforms, that are being talked about all over the country, are advantageous to Muhammadans, and how we can maintain our national position. The fact that we have no official relations with a foreign power is an open secret. Hindus have nothing to do with the foreign policy of the Empire and they can acquire Home Rule within the boundaries of India. But does not His Highness consider it necessary that, in order to maintain and strengthen Muslim religious obligations and our loyal relations with the British Government, we should reconsider our demand and advise the Government in a manner which will enable it to appreciate our relations with it and to guard against mistakes in future?

In these circumstances it is our duty to keep acquainted with the foreign policy of our Government and to endeavour to strengthen the bonds of mutual relations.

91. The *Qaumi Report*, of the 1st September, referring to a lengthy article by Doctor Sir Subrahmani Ayyar published in the evening papers of the day before yesterday in which the writer invites the people to embrace the cult of breaking the law, and proves to them the legality of such action, writes:—We regret very much that, despite his age and experience, he has disregarded the rule of expediency. We were under the impression that Sir Subrahmani Ayyar would express an opinion in the matter that would have put an end to unlawful agitation.

QAUMI REPORT, Madras, Sept. 1st, 1917.

Defiance of law.

But in proving the innocence or obtaining the release of Mrs. Besant and her two associates they should never have had recourse to transgression of the law

and violation of administrative rules. We are even more responsible for the maintenance of peace and tranquility than the authorities themselves. Governors or Collectors are required to do their duty in the offices they hold, and for which they are paid, but ours is a natural duty and it is here we have to pay our last debt to nature.

Our commonsense demands that we should oppose the law by constitutional means, expose flaws and drawbacks of the law and meet the law with law. Had this been a religious matter we should have had very little regard for occasion and expediency, for religion supersedes all. But it is folly to cause a great stir and to endanger lives for the sake of a single political or administrative enactment. If Mrs. Besant and her associates have suffered the ignominy of internment it is nothing for them to be elated or downcast about. This is a sacrifice which every patriot or lover of liberty is bound to make. If, by the force acquired by breaking the law, we nullify law, it means that we are refusing to make our sacrifices and are afraid of internment and death for patriotism sake.

Perhaps our compatriots have not yet tasted the delights of such sacrifices, but Muhammadans know from the beginning what these signify.

In spite of all this Muhammadans do not consider the breaking of law justifiable.

QAUMI REPORT, Madras, Sept. 1st, 1917.

92. The *Qaumi Report*, of the 1st September, writes:—We learn from Reuter that Mr. Montagu has asked the Government of India, for all papers connected with the internment of Mrs. Besant. We have been complaining that attention has not been drawn to the case of interned Muhammadans but the Muhammadans have taken no notice. In the end the expectations of the agitators have been realised.

Ultimately the same thing has come to pass.

Will the Muhammadans now abandon the refrain of sacrificing rights and the submissive—Very good, Sir?—

It is true—As long as the baby does not cry, the nurse will not give it milk.

ERRATA.

Report No. 34.

Page 2218, paragraph 19, line 11, *substitute* "," *for* "of" after wisdom.
" 2218 " 19 " 12 " "grant" *for* "Grant".
Pages 2218 and 2243, paragraphs 19 and 92, lines 19; 2, 3 and 4, *insert* "," *after* "Muslims", "Stewart", "Regiment" and "that".
Page 2243, paragraph 93, margin, *insert* "the" *before* "League".
" 2244 " 93, line 1, *insert* "have" *after* "We".

Report No. 35.

Page 2261, paragraph 26, 3rd line, *for* "road" *read* "Road".
" 2262, 12th line from the top, *for* "soould" *read* "should".
" 2274, paragraph 50, 10th line, *for* "Mr. Gokhale that" *read* "that Mr. Gokhale".
" 2283 " 83, 9th line, *insert* the word "towards" *after* the word "contributed".

Issued, 11th September 1917.]

CONFIDENTIAL. **No. 37 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 15th September 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(b) Courts.

1. *New India*, of the 13th September, remarks:—"Our readers must have perused, with utter amazement, the document which, we suppose, must pass for judgment in the Home Rule flag case and which Mr. MacMichael has transmitted to Mrs. Besant and Messrs. Arundale and Wadia through the Censor. . . The statement that the 'state of feeling was such, etc.,' is obviously, as all people acquainted with the English language will unhesitatingly admit, a statement of opinion, of inference or impression and not one of fact which could be testified to by persons who said or heard anything. No witness was produced either by the Superintendent or by the District Magistrate to show the source or sources of the information upon which both these extraordinarily imaginative and active European officials of the district formed that impression. . . The worst part of it was that only the Magistrate who tried the matter spoke of his personal knowledge; the Police Superintendent who testified on oath would not be tendered for cross-examination by the parties whose liberties have been so ruthlessly interfered with. Mr. MacMichael may not care what impression this kind of thing will make upon even the most casual man in the street as to the manner in which justice is rendered in such matter; but surely if he was personally aware and satisfied of the imminence of the riot which justified his action under section 144, it was pretence of the most preposterous kind and a most unjustifiable waste of public time and money to hear evidence on the other side and to listen to arguments which *ex hypothesi* were in direct contravention of his personal knowledge whatever it may have been. . . Is the public to hold then that because Brahmanas and non-Brahmanas are on strained relations in Coimbatore, therefore people belonging to the one or the other of these communities, presumably the non-Brahmanas, would straight away run mad and commit rioting or affray on seeing a red and green flag? We have yet to know that the educated people of Coimbatore have imbibed the qualities of the Spanish bull so as to get into the arena of the round roads of Coimbatore extension and run amock among the peaceful citizens of the locality. . . We sincerely hope that before it is too late the High Court will be enabled to intervene and remove such mischievous impressions as the judgment of Mr. MacMichael will undoubtedly produce, that the law is powerless to put down the lawbreaker or to protect the liberties of the peaceful citizens."

New India, Madras, Sept. 13th, 1917.

The Coimbatore Home Rule flag case.

(d) Education.

2. *New India*, of the 13th September, states:—"The considerable amount of discontent with which Government Order 559 was received when it was issued materialised a few weeks ago into a concrete protest when 200 of the under-graduates in the Trichinopoly colleges declared their intention of attending political meetings in spite of the prohibition. This action has been followed up at Guntūr, Coimbatore and Rajahmundry; and the depth of feeling may be gauged from the fact that within the last three days nearly a thousand under-graduates of the various colleges in Madras have signified their willingness to convene a meeting of protest against the Government Order. . . So far, we have refrained from expressing any opinion on the action taken by the students in the mufassal, and contemplated in Madras. We have, however, no hesitation in saying, though we may be running counter to a great body of public opinion, that the attitude of the students, which their action bespeaks, must have the heartiest sympathy. . . While this is our considered opinion, we feel justified in making an earnest appeal to the student population to desist from an action which may precipitate matters and complicate

New India, Madras, Sept. 13th, 1917.

Students and politics.

the general situation. . . In making this appeal to our young men we wish to point out that the general situation has altered radically since the Trichinopoly incident took place and the exercise of a little patience just now may enable all concerned to relieve the acute tension that exists now. . . It is far from our intention to deny them either the opportunity or the right to act for themselves, but we feel that especially at the present moment, public life would be impossible without mutual regard and co-operation between the older and younger generations. . . We hope the Government will not be blind to the indomitable spirit that is coming over our young men. Repression has not succeeded with the elders, and it will fall even more miserably with the younger generation We think it would be wisdom on the part of the Government to revoke the order at once. In the interests of justice and good feeling, superstituous notions of prestige must be sacrificed."

(k) General.

Cochin Argus, British Cochin, Sept. 8th, 1917.

The political situation in India.

3. The *Cochin Argus*, for the week ending 8th September, writes :—"It is extremely deplorable that at a critical juncture like the present, in the history, not only of the Empire, but of virtually all humanity, political forces should be let loose in India, that are clearly calculated to produce no other effect than the retardation of the political, moral and material advancement of the people amidst whom they have been promiscuously and, we may even say, angrily introduced. Those who are mainly answerable for the introduction and spread of these really baneful forces confidently assure us that they are the heralds of democracy and freedom, but, like all political visionaries, these new missioners are utterly incapable of correctly interpreting whatever signs and portents they discern around them. . . They are deliberately creating mistrust and suspicion between the governing and governed classes, and more than this, they are responsible, if only indirectly, for the tendency now beginning to show itself in many undiscerning quarters to defy the authority of the responsible administrators of the country. . . They are meeting with a large measure of success in their attempts to popularise the remarkable principle that democracy can only be correctly understood, expounded and practised by very young people, including those very much younger ones who are in their second childhood. . . Looking at another aspect of the existing political situation, we do not think that, outside the ranks of political fanatics, visionaries and windbags, there will be found very many, who will condemn the action of leaders, like Babu Surendranath Bannerjee, who courageously decline to take any share in the attempts, once insidious, but now open and aggressive, to reduce the National Congress to a pliable instrument of the Besant party. . . And now there would seem to be a somewhat more subtle movement for associating Mr. Montagu's visit to India with the release of Mrs. Besant from internment and, presumably, with the restoration of her full political freedom. We should be happy to see Mrs. Besant released, but if her release is to be immediately signalised by a resumption of those political activities, in consequence whereof she had to be deprived of her freedom of political action, we would consider that Mr. Montagu's visit to India would have done this country a vast deal more injury than good. The authorities should make no mistakes, in the present circumstances, between genuine concessions to a genuinely aggrieved people, on the one hand, and a mere yielding, in a spirit of meretricious opportunism to excited popular clamour. . . Mr. Montagu will quickly discover that great Indians like Babu Bupendranath Basu, of whom he himself has the highest opinion, are looked upon, in Home Rule circles in India, as useless fossils, and that, in such circles, genius and statesmanship are conceded only to journalistic prodigies like Telang and Karandikar, to legal giants like C. P. Ramaswami Ayyar and lots of others, whom our readers have doubtless heard of, and to political luminaries like Mr. Ramanuja Achariyar. . . If a certain malcontent section of this great people should express themselves disappointed, when the scheme of reforms is eventually drawn up and announced, that will really not matter at all especially in a country like this, where it is still most unsafe to try to gauge real public opinion by sounding the artificially excited pulse of a very microscopic minority."

4. The *West Coast Spectator*, of the 11th September, observes:—"The report of yesterday's public meeting we publish elsewhere will be read with mingled feelings of surprise and regret. It is deeply to be regretted that in spite of the conciliatory speech of Mr. Evans who presided, and the Viceroy's appeal for co-operation, the forces of extremism exerted themselves. In view of what Mr. Evans said explaining the objects of His Excellency's visit and his reminder that Lord Pentland visited us as the representative of His Majesty, the 'dissenters' had absolutely no justification whatever for the course they took. The whole business is a sad commentary on the frame of mind and mentality of a certain section of the educated classes.

West Coast Spectator, Calicut, Sept. 11th, 1917.

His Excellency the Governor's forthcoming tour on the West Coast.

"If opposition of this kind, as unreasonable as it is undesirable, continues, we must state with all the force we are able to command that the outlook is rather dismal for the future of our land. The old leaders are everywhere sought to be repressed and suppressed, and reason is displayed by tomfoolery and attempts at conciliation are rejected and treated with contumely. In this state of affairs, a satisfactory settlement of the outstanding political problems cannot be within sight. And a cleavage in the public life is inevitable. We have no desire to write more on unfortunate and organised attempt to convert public meetings convened by the moderates into Donnybrook fairs. Before closing this very regrettable episode, it is only fair that we should record our congratulations to Mr. Evans on his having kept remarkable control over his temper which many of those present on his side of the house found it very difficult to hold within bounds."

5. In a leader headed "When?", *New India*, of the 14th September, says:—"A full week has passed away since Sir William Vincent replied to Mr. Jinnah's question to the effect that the Government of India would recommend to the Local Government that Mrs. Besant may be released; and yet no step has been taken to give effect to it. The public are in a state of dreadful suspense, and every one is asking what the cause of this delay may be. Has not the Government of India transmitted its recommendation? It is impossible to believe that they have not, specially after so explicit a statement in the Council. If they have, why is the delay? What is it that stands in the way? . . . The attitude of the Government of India is perfectly clear. Not only did Sir William Vincent promise to recommend the release, but the Viceroy himself did not deal at length with the internment issue in view of that statement. What does that show? Is it not clear that in the opinion of the Viceroy the interned leaders were to be immediately set free? . . . Are we to remain silent, we ask respectfully, when a full week has definitely passed away without the open statement made in the Supreme Council being given effect to? The country is not kept informed even as to the cause of delay and thereby the authorities are needlessly increasing excitement and restlessness everywhere. Probably this is the bureaucratic response to the highly conciliatory attitude adopted by Indian publicists in view of the Viceregal appeal. If that be so, they have deceived themselves into a serious error. The feeling in the country is too strong and serious to be played with in that fashion; and this dilatoriness with regard to a definite order of the Government of India may create a situation which every fair-minded person will regret."

New India, Madras, Sep. 14th, 1917.

Mrs. Besant's release.

VERNACULAR PAPERS.

I.—Foreign Politics.

Lokopakari and Prapanchamitran, Madras, Sep. 10th & 11th, 1917.

Indian coolies in the Colonies.

6. In echoing almost the same sentiments as *Swadesamitran*, of the 3rd September, on the recommendations of the Conference recently held in London to discuss the question of the emigration of Indian coolies to colonies, which are abstracted in paragraph 12 of Report No. 36 of 1917, the *Lokopakari* and the *Prapanchamitran*, of the 10th and 11th idem, respectively, trust that the Government will carefully consider these recommendations and pass such orders as would improve the condition of the coolies.

Andhrapatrika, Madras, Sep. 5th, 1917.

The Russians.

7. The *Andhrapatrika*, of the 5th September, says:—Expert opinion is divided as to whether the Germans will endeavour now to march on Petrograd. . . Kerenski and Korniloff are both inspiring military enthusiasm in the armies. . . The temporary success of the Germans cannot change the issue of the war. But it will help to fan the fire of Russian valour and make them manifiest their prowess.

Ravi, Cocanada, Sep. 6th, 1917.

Foreign news.

8. The *Ravi*, of the 6th September, has the following under this heading:—A rumour is current in Britain that Lord Kitchener was not drowned but has been made a prisoner by the Germans.

Kistnapatrika, Masulipatam, Sep. 8th, 1917.

The secret endeavour of the Germans.

9. The *Kistnapatrika*, of the 8th September, writes under this heading:—One Mr. E. L. Fox belonging to a neutral country writes that Germany is, in spite of the terrible war, making secret endeavours to re-establish its commercial greatness after the war. . . The Germans are digging the mines containing metals and coal in France, Belgium, Servia and Roumania that have fallen into their hands and are hoarding the minerals in heaps in Germany. They are emptying the kerosine oil tanks in Roumania and are constructing huge iron kerosine oil tanks in their country and are filling them all with the kerosine oil. They are cutting down all the forests in Servia and carrying the timber to the dock-yards. . . Thus Germany intends to develop her commerce after the war.

Kistnapatrika, Masulipatam, Sep. 8th, 1917.

The war.

10. The *Kistnapatrika*, of the 8th September, writes:—The revolution in Russia has not yet subsided. Riga having fallen into the enemy's hands, the alarm at Petrograd has increased. The Germans are elated with this success. German airships have not yet ceased to throw bombs on London; but there is not much damage. German submarines attacked the harbour at Scarborough and caused some slight damage.

Qaumi Report, Madras, Sep. 4th, 1917.

Reforms and Muhammadans.

11. The *Qaumi Report*, of the 4th September, writes:—At present the clamour for reforms is so loud and persistent that the natural cry of the Muhammadans can scarcely be heard at all. The unfortunate Muhammadans have neither an elevated platform, nor a minaret from which to proclaim their rights. The Government occasionally deigns to look at them through its spectacles, but sometimes it does not even do that, the unfortunate part of it is that it gets a blurred impression and fails to recognise them. This may be due to the fact that we may or may not have blended our voices with those of other people and our constant condition and separate nationality are now in danger. Judging from Mr. Montagu's speech, we are afraid that he, too, has not understood the Muhammadans. He announced, in his memorable speech, that day by day Indians will be given a larger share in all administrative departments of the Government. In addition to this local Governments will be gradually developed in order that step by step self-government may be established in India.

In looking for a reference to the Muhammadans in the words and import of this communiquè we have been at once successful and disappointed. By no mental or mathematical process can it be evolved therefrom that any regard will be paid to the distinct nationality of Muhammadans.

It is possible that the Secretary of State has given the Muhammadans a separate place in his practical abstract.

This much may be expected from him inasmuch as he was the adviser of Lord Morley who in his famous scheme of reforms assigned Muhammadans a distinct position, and on this basis conceded their separate claims.

The editor, in contrasting Hindus with Muhammadans, says that the existence of both communities is essential to the welfare of India, and, if the former have already advanced in education, they should, as a community, enjoy the fruits of their endeavours. But we are not going to assume any ill-timed responsibilty on their account. Our community has not yet reached that stage of knowledge and wealth, and, until such time as it does so, it cannot derive any advantage from Home Rule. We quite agree with the principles of Home Rule, for we also earnestly look forward to this form of Government. We do not need it today or to-morrow and will demand it only when we arrive at the present position of our compatriots in knowledge and material importance. That is why we support the suggestion on principle, but desire to put off its materialization to a more convenient season. We do not say that the country should be deprived of freedom on our account. On the contrary we are ready to join the Home Rule League forthwith if our compatriots are willing to share with us their educational and financial advantages in a manner that will safeguard our numerical inferiority.

II.—Home Administration.

(*d*) *Education.*

Students and politics.

12. The *Swadesamitran*, of the 5th September, reproduces in Tamil an abstract of the proceedings of a meeting held by the students of Guntūr, to protest against G.O. No. 559, which prohibits students from taking part in politics. The abstract is published in *New India* of the 4th idem.

Swadesamitran, Madras, Sep. 5th, 1917.

Students and politics.

A correspondent to the *Andhrapatrika*, of the 7th September, says that the students of Guntūr have adopted a resolution to disregard G.O. No. 559, inasmuch as it violates their liberty, and that Mr. Sriram has explained in plain language the evil consequences of the Government order.

Andhrapatrika, Madras, Sep. 7th, 1917.

Students and politics.

The *Hitakarini*, of the 2nd September, says:—The pupils of the Amaravati Government Anglo-Vernacular school attended the meeting held in connection with Mr. Tilak's birthday. On being asked if they did so, they spoke the truth. The Director punished them. From this it is clear that the educational authorities have no love for truth. This is teaching them a lesson to speak falsehood.

Hitakarini, Ellore, Sep. 2nd, 1917.

Students and politics.

The *Desamata*, of the 29th August, has another note which says that at the instance of 200 students in Trichinopoly Mr. Deobhankar delivered a lecture on students and politics, which was attended by 2,000 people; and that it remains to be seen what action the Government are going to take against the students who acted against the Government order on "Students and Politics".

Desamata, Rajahmundry, Aug. 29th, 1917.

Is English superior to the vernaculars?

13. The *Swadesamitran*, of the 5th September, writes:—If we demand that education should be imparted through the vernaculars, some say that English alone should be the medium of instruction in schools. This view is favourable to the authorities. The reason for the demand by several cultured men that vernaculars should be the medium of instruction is their sincere opinion that, if English is the medium of instruction, the vernaculars do not improve and that the want of touch with the vernaculars leads to the denationalisation of the educated men. We do not say that English education is unnecessary. For some

Swadesamitran, Madras, Sep. 5th, 1917.

time yet, it will, of course, be advisable to impart higher education through English. Our contention is only that, in imparting secondary education in schools and especially in teaching scientific subjects such as Geography, Arithmetic, Chemistry, etc., English should not be the medium of instruction. Instruction through the vernaculars will not only save them but also help the subject taught being understood more easily. If the object of instruction is the imparting of knowledge, the vernaculars as a medium will yield better results. But if the object is the improvement of the English language, English should no doubt continue to be the medium of instruction. It is, of course, reasonable that many of us should be conversant with the English language. But why should all subjects in secondary schools be, on that account, taught through this language? It is argued that proficiency in it can be attained, only if it is taught from boyhood. That is no doubt true. But there is a corresponding deterioration in the knowledge of the vernaculars. Our view is that greater weight should be attached to one's knowledge of subjects than to one's knowledge of the English language. The fact that this great mistake in the method of instruction has been in existence for a long time can be no excuse for perpetuating it. That is the very reason why the system should be improved at least hereafter. They are spending a good deal of time in teaching English even in elementary schools. There will be many who stop with primary education, and this will be the case especially when compulsory primary education is introduced. So the best policy will be to impart to these as much knowledge as is possible within the short time they continue to study, through the vernaculars with which they are conversant, and not to stuff them with a few hundreds of English words.

Dravidan, Madras, Sep. 4th, 1917.

Maravars.

14. In the course of a long article on the present condition of the Maravars of South India contributed by a correspondent to the *Dravidan*, of the 4th September, the following observations occur:—It is highly regrettable that the benign Government have not yet made any arrangements for giving education to such a big community as the Maravars, who form an eighth of the Tamil-speaking population of this Presidency. It is desirable to utilise the revenues of the choultry attached to the Tirukkurungudi Devastanam to impart elementary education to the Maravars residing in the several villages of the Nanguneri taluk, instead of utilising them for establishing a Sanskrit College at Kallidaikurichi, as we understand that all the properties of the above Devastanam were endowed mostly by prominent members of the Maravar community of that locality.

Desabhimani, Cuddalore, Sep. 1st, 1917.

Vernaculars as media of instruction in Indian schools and colleges.

15. The *Desabhimani*, of the 1st September, writes as follows:—". . . No nation outside India thinks that the medium of instruction in schools and colleges and the medium of conversation, discourse and study should be any but the vernacular of the people. No man outside India will call himself educated, if he knows some foreign language. For instance no Englishman, Frenchman, Italian, Japanese, etc., will call himself educated, because he knows some foreign language tolerably well—after all what we know of English is at the best tolerable, and at the worst ridiculous. But with us it is so different. It is a great pity that we use the English language to such an extent in season and out of season. In every path of life, we give it preference to our mother-tongue. An Indian who knows some English calls himself an educated man, and the generality of the people takes him at his word and also calls him educated. . . It is high time to get rid of the idea that English-knowing men are the only educated people in India. The test of scholarship ought to be how well we know our own vernacular and how well versed we are in our own culture. The present system of education does not go far enough to make men of us. By our deep study of the English language, we can never enrich it, but we simply impoverish our own.

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. . . As a rule, our boys cease to study the vernaculars as soon as they enter English schools, about the twelfth year of their age, if not earlier. They thus practically lose touch with their people, and by the time they obtain their degrees, too many among them find that they are unable either to talk or to write

or read their current vernacular language. This want of familiarity breeds contempt for their mother-tongue, and people find it difficult to sympathise with a system which produces the unnatural results of so-called educated men being unable to speak or to write their own mother-tongue fluently and correctly.

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. . . Sixty years of modern college instruction among the Indians—instruction which entails hard study from morning till midnight, and from day to day for a number of years—has not produced an author whose writings can be placed on the same level as those of men of pre-university days. The writings of men not knowing English shows a great deal more originality in them, than those of English-knowing Indians.

If Indians cannot be good poets or authors it is not so much their fault as the fault of the system under which they are brought up. They are incapable of adding to the stock of national literature, because they are almost exclusively brought up on foreign literature. They have no incentive whatever for going deeper into their vernaculars and to write therein.

By the loss of political power, all encouragement to indigenous literature is gone, and with that the people have lost the capacity to be poets or authors. The absence of education through the vernacular in secondary schools and colleges is the greatest evil from which the people are suffering, and if our people are to make any real progress in this line, the vernaculars should be given the same place in the curriculum of study as they are in any other country in the world.

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No doubt we cannot get on simply with our own mother tongue. We have to deal with a larger world than our own, and in that case we ought to cultivate another Indian language—Hindi, which is practically the *lingua franca* of India. I need not say anything more on this subject, as I have already said it elsewhere. All I wish to say here is, that we can get on quite as well, if not better, with Hindi instead of English and sooner the idea that an Indian is educated, if he can speak and write in English, be exploded, the better for our country.

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16. The *Andhrapatrika*, of the 7th September, reports Mr. Ernest Wood to have said in his article under this heading:—The student's life in India should be fruitful and profitable as in Germany, England, etc. All know that educational methods in this country at present have not borne any fruit. These methods are an impediment to the student wishing to know how to uplift mother India. They cause the deterioration of the intellect of boys and kill originality in them. Under such circumstances, however great a nation may be, it will certainly become weak.

Civics.

ANDHRAPATRIKA, Madras, Sep. 7th, 1917.

17. Under this heading, the *Hitakarini*, of the 2nd September, says:—Those who take the first and second branches in the group can pass the school final examination without any knowledge of Telugu. Those that take the third branch will be able to read some Telugu verses. In the B group there is no Government examination. The school authorities themselves will examine the boys. It need not separately be said what interest the boys will have in this. Indian history is included in this B group. It is said that there is no Government examination in this. From this it is plain what stepmotherly love the Madras University has for Indian history. How can there be a better state of things when this University is managed by such servants as Professor Carley who say that there is not a proper Indian history even for the B.A. class students to read. As there is no Government examination in Indian history, the school authorities teach only the British period. The students know nothing of the Hindu and the Muhammadan periods. These two periods, of which we ought to have a good knowledge, occupy a very insignificant place in the school final curriculum. The curriculum should be modified so that the A group may include English, Telugu and Indian history.

. . . Mr. Stone stated that all subjects should be taught through the medium of the English language and thus did injustice to the vernaculars. His partiality for his own language is praiseworthy. He has also set an example to us. But

The School Final text-books.

HITAKARINI, Ellore, Sep. 2nd, 1917.

why should we regret his action? Mr. Sivakumara Sastri, an Indian, has played the second fiddle to him. This is ridiculous. It is to be regretted that even the love for his own language manifested by Mr. Stone has not induced Mr. Sastri to show similar love for his own language. Until the management of the University comes under the control of the Indians, we cannot be freed from this mixed policy.

ANDHRAPRAKASIKA, Madras, Sep. 10th, 1917.

The School of Arts.

18. The *Andhraprakasika*, of the 10th September, says that the Government do not evince the same interest in promoting education in arts, etc., as they do in promoting general education. This is evidenced by the fact that while there are many schools and colleges for the spread of general education, there are very few for arts, etc. The paper says that as the public will profit by education in arts and architecture, the country will advance if the Government evinces greater interest at least hereafter in this matter. The paper refers specially to the School of Arts and requests the Government to develop the school.

KISTNAPATRIKA, Masulipatam, Sep. 8th, 1917.

The revolt of the students.

19. The *Kistnapatrika*, of the 8th September, under this heading, observes:—"Ever since the publication of G.O. No. 559 prohibiting students from attending political meetings, feelings of discontent, anger and unrest have been growing in them. The students are nowhere paying heed to the said orders. The students publicly attended three or four meetings that were recently held in Masulipatam. It cannot be said that the heads of educational institutions are ignorant of this. They are conniving at the breach probably because they thought either that the order was not a proper one or that it is dangerous to cause excitement among the students. In some towns the students are not merely attending political meetings, but they are also taking a vow that they will attend such meetings. At Tinnevelly 200 students took such a vow. And in Guntūr 350 students wrote to the Director that they would disobey the order. Every student, questioned on the point, will express a similar attitude of defiance. Under such circumstances, unless the Government cancel the order, their prestige will be at stake."

SAMPAD ABHYUDAYA, Mysore, Sep. 8th, 1917.

Education in India.

20. The *Sampad Abhyudaya*, of the 8th September, writes:—At the recent Educational Conference at Simla, Doctor Chatterjee urged that Englishmen should not be employed in Indian schools and colleges. He argued that while the people were trying to introduce British methods of administration into their country, the presence of persons in our schools and colleges who were opposed to these attempts would prevent them from achieving their purpose. There may be truth in what he says. Further, it is important from the point of view of efficiency, that the teachers and professors should know the vernacular well. They should have an insight into the intellectual habits of our people. Europeans are wanting in both these requisites. That is why they are generally considered unfit for the teaching profession in this country. This point must be carefully considered. It is imperative that all those who are opposed to Home Rule should be dismissed from our Universities, colleges and schools. Before any Europeans are thus dismissed, however we should first ascertain whether they are opposed to Home Rule. There are among the British also great philosophers of un-biassed views like Mrs. Besant. If we should get the services of such, we should deem ourselves exceedingly fortunate. We should retain these. Branches of the Home Rule League are being formed in every town and village. As these spread their activity, the administration will come to be more and more democratic. This will serve to render the British sovereignty in India to remain for all time.

KERALA SANCHARI, Calicut, Sep. 5th, 1917.

Collection of fees in Primary schools.

21. A correspondent in the *Kerala Sanchari*, of the 5th September, writes:—It is a matter for regret that the Government do not attach any value to the public opinion that primary education should, as in other civilised countries, be made free and compulsory in India. The local boards have decided that no fee should be levied up to the third standard in the Elementary schools under them. But their order that, if the fourth standard is introduced in an Elementary school, fees should be levied from all the classes is really absurd. As

it is necessary to educate a boy up to the fourth standard to complete his primary education, they should either cancel this order, or issue one to the effect that fees should be collected only from the boys of the fourth standard.

(e) *Local and Municipal.*

22. Referring to the order issued on the 31st August by the Government regarding the nomination, as an experimental measure, of non-officials as Presidents of District Boards in four districts, the *Swadesamitran*, of the 1st September, writes:—We hope that this experimental measure will lead to satisfactory results. Our readers are aware that the Government of Bengal have notified that the President of a District Board would be appointed by election It would have given no greater satisfaction, had our Government also, instead of nominating these Presidents, ordered their appointment by election.

District Board Presidents.

SWADESAMITRAN, Madras, Sept. 1st, 1917.

The *Lokopakari*, of the 3rd September, also comments on this subject in the same strain.

LOKOPAKARI, Madras, Sept. 3rd, 1917.

The *Hitakarini*, of the 2nd September, says with reference to the order of the Government proposing to appoint non-official presidents to four district boards as an experimental measure:—In answer to a resolution on this subject in the Legislative Council five months ago, the Government said that the time had not come for appointing non-official presidents to district boards. It is strange that in the course of five months the time has come to appoint four such presidents. Well! The Madras Government have maintained their prestige. The resolution of the non-official member was at that time rejected. What more do they want? They have not submitted themselves to the agitation of the people. They have thereafter deliberately and of their own accord brought that system into force with a view to do good to the public. The public are different from the non-official members of the Legislative Council. These members are not the representatives of the public, and do not take their welfare into consideration. They agitate for their own advantage. This is the song of the Anglo-Indians. To establish this difference is the goal of the bureaucracy. If the Government had accepted the resolution of the Hon'ble Mr. Siva Rao, we would be much more glad. We need not, however, be very glad on account of this reform. So long as the system of administration is not changed as stated by Mr. Montagu, it is all the same whether the district board president is a European or an Indian.

Non-official district board presidents.

HITAKARINI, Ellore, Sep. 2nd, 1917.

Referring to the arrangement under which Government, by way of experiment, have appointed non-officials as presidents of local boards in four districts, the *Swadeshabhimani*, of the 7th September, remarks that although the Government may dispense with this system in case it proves unsatisfactory, it is to be hoped that this welcome piece of reform will effect a distinct improvement in the administration of local boards.

Non-official presidents of local boards.

SWADESHABHIMANI, Mangalore, Sept. 7th, 1917.

In commenting favourably on the decision of the Government to nominate, as an experimental measure, non-official presidents to four district boards in the Presidency, the *Kerala Sanchari*, of the 5th September, says:—It would have given greater satisfaction to the people, if the presidents, instead of being appointed by the Government, were to be elected. The idea of appointing officials as vice-presidents is a good one. But the Government should see that the presidents and the vice-presidents do not fall out with each other. If this experiment proves successful, we hope that the Government would not only confer on the people the privilege of electing the presidents but also appoint non-officials as vice-presidents.

Non-official presidents of district boards.

KERALA SANCHARI, Calicut, Sep. 5th 1917.

The *Kerala Patrika*, of the 8th September, also comments favourably on the decision of the Government regarding the appointment of non officials as presidents of district boards which, it thinks, will give greater freedom to the members of district boards to give out their opinions freely on matters discussed at the meetings of the board without the fear of incurring the displeasure of the Collector-President.

KERALA PATRIKA, Calicut, Sep. 8th, 1917.

HINDU NESAN, Madras, Sep. 6th, 1917.

23. Anent the meeting of the Corporation of Madras held on the 4th September, the *Hindu Nesan*, of the 6th idem, observes:—

Corporation of Madras.

We condemn the proceedings of this meeting wherein the Commissioners and the President indulged in criticisms against each other. The President is as much responsible as the Commissioners for the calm and deliberate decision of the affairs relating to the Corporation That the President should, without realising this, defend the executive officers of the Corporation, that the Commissioners should contend that no one has the authority to curtail their right to speak at the meetings of the Corporation and that the meeting should be adjourned in consequence of the confusion that then prevailed, appear to be no healthy signs of the cordial relations which should exist between the President and Commissioners. Is it not a lamentable sight to see them thus divided in their opinion?

ANDHRAPRAKASIKA, Madras, Sep. 6th, 1917.

Writing on this subject, the *Andhraprakasika*, of the 6th September, says:—

The Corporation of Madras.

We thought that with Mr. Molony as President of the Corporation, all irregularities in the Corporation would come to an end but experience has proved that it was a mistake to think so. It is regrettable that Rao Bahadur Vijayaraghava Achariyar's regimé also is unsatisfactory. The proceedings of yesterday's meeting are in point. When a certain commissioner proposed a resolution that the question about the impurity of the present water-supply may be referred to experts, the President, at a stage when the resolution had to be put to vote, got up and begun to speak in support of the Special Engineer and belittling the importance of the report of the Guindy Institute when some commissioner asked for an opportunity to reply, he showed scant courtesy to him. While it is a disappointment, on the one hand, that, even after an expense of 54 lakhs of rupees, the filtered water supplied should be found impure, it is to be regretted, on the other, that the Acting President should behave with indifference towards the commissioners.

SWADESAMITRAN, Madras, Sep. 7th, 1917.

24. Adverting to the reported enhancement of taxes by Rs. 45,000 over that already levied by the Trichinopoly Municipality, a correspondent of the *Swadesmitran*, of the 7th September, writes as follows:—

Trichinopoly Municipality.

Tax-payers have to pay only increased taxes, while no proportionate good is derived by them. It is a matter of common knowledge that the roads are full of ruts everywhere in the town. In certain parts great inconvenience is felt by the people in consequence of the stoppage of water-supply in the daytime and the inadequacy of this supply at other times. Unlike at Madura only a few Washington lights are put up in the town and the ordinary lights provided by the municipality do not give sufficient light in the night. The mosquito-breed in the drains gives much trouble in the town. It is understood that the Vice-Chairman has recently been given powers in the matter of professional-tax, vehicle tax and land tax and also to enquire into cases of land encroachment. As he is a highly capable officer, we trust that he will improve the sanitation of the town, if he is asked to attend to it as well. It would be well if the Chairman should attend to the office work and look after the collection of revenue and public works.

MAHAVIKATADUTAN, Madras, Sep. 8th, 1917.

25. The *Mahavikatadutan*, of the 8th September, reproduces a portion of the comments of the *Swadesamitran*, of the 29th August, on this subject abstracted in paragraph 21 of Report No. 35 of 1917.

The sanitation of Madras.

DRAVIDAN, Madras, Sep. 8th, 1917.

26. Referring to the vacant Chairmanship of this municipality, the *Dravidan*, of the 8th September, hopes that the Government will be pleased to appoint a non-Brahman as the Chairman, in consideration of the fact that the present President of the Taluk Board is a Brahman.

Tiruvannāmalai Municipality.

DRAVIDAN, Madras, Sep. 7th, 1917.

27. The *Dravidan*, of the 7th September, reproduces in Tamil under this heading an abstract of an article published in *Justice* of the 5th idem on the present water-supply in the city of Madras.

Mr. Madeley's lecture.

28. The *Desabhimani*, of the 1st September, says:—. . . Taking the constitution of the Council into consideration, we see from the report that the strength of the Council on the 31st March 1917 was 19. On the 18th November 1916, Mr. A. Subbarayalu Reddiyar, Diwan Bahadur, vacated his seat as Councillor and Chairman, and he was re-nominated as Councillor on 21st November 1916 and was re-elected as Chairman, at the election specially held for the purpose on 22nd December 1916. That the re-nomination of Mr. Reddiyar as a Councillor was made just three days after he vacated his office as such shows above all how Government was solicitous to continue to provide him with a seat in the Council allowing practically no gap in the long and continuous chain of his Councillorship. Four elected seats fell vacant during the year; three of which were filled up before the close of the year. The Acting Executive Engineer Mr. P. V. George, a nominated Councillor, had to resign his seat in May 1916 owing to his transfer out of the district and Mr. Rajabadar Mudaliyar, Treasury Deputy Collector, was nominated in his stead. We have to deprecate the policy of nominating a Revenue officer as Councillor for the seat occupied by a Public Works Department Engineer, an officer of special professional knowledge which will ever serve to be an invaluable guide and help to the Council in matters connected with the Public Works Department of the municipality. We wish that similar violation of a principle of the kind do not recur in the matter of nomination.

Cuddalore Municipal Administration for the year 1916–17.

DESABHIMANI, Cuddalore, Sep. 1st, 1917.

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. . . Though the collection of taxes was generally fair, the current year's balances under the various heads of taxes were, however, somewhat heavy. It has to be conceded, as the report says, that this was due to the difficulty experienced in the collection consequent upon a continued fall in prosperity among the tax-payers as the result of the war.

The amount allotted for expenditure in the revised estimate for 1916–17 was Rs. 1,66,930 and the amount actually spent was Rs. 1,04,895 leaving an unspent balance of Rs. 62,035, of which Rs. 52,834 is the Provincial grant made to the municipality since some years ago for the opening out of congested lanes. We cannot but condemn the unwise policy of the Cuddalore Municipal Council in having continued to keep this large amount unspent year after year. The Council, however, as a first step towards the opening of congested lanes, did well in having placed the subject for the consideration and report of a Sub-Committee of Councillors appointed for the purpose and though the Sub-Committee's reports were submitted before the Council in March 1916, and resolutions passed on it by the Council four months hence, viz., on 24th July 1916, it is to be regretted that there has been still so much delay in the opening of the sanitary lanes along the lines indicated in the Council's resolution on the subject. As the Government have given the Council a large grant so long ago as 1914, it is hoped that the Council will not continue to sleep over the matter but soon take on hand this important sanitary work in right earnest. Among other minor items that contributed to the non-utilization of the balance mentioned above, the delay in the acquisition of sites for the Muhammadan burial-ground at Pudupaliam and for the construction of municipal latrines for the use of the public, have to be mentioned here.

. . . Though we are glad that some of the main roads in the municipality as well as a few other roads through which officials and non-officials of higher rank very often have had to pass by, are maintained in good and scrupulously neat condition, yet we are constrained to observe that the condition of several other roads in the interior of the town which are thickly inhabited by the middle and poor class rate-payers sadly require improvement owing to the customary indifference of the municipality towards such quarters. . .

* * * * * *

. . . The water-supply in the town was, as usual, unsatisfactory. Tube wells erected by the municipality during the previous year were invariably not in working order. It is a pity that there has been no further progress in the condition of water-supply in the municipality.

* * * * * *

There were 2,289 births and 1,618 deaths during the year against 2,202 and 1,766 of the previous year. There is no purpose gained by appointing indiscriminately unqualified men for responsible posts in this branch of municipal administration. Unless the Birth and Death Registration staff of the municipality is overhauled and replaced by qualified men, it may not be possible to work out accurate statistics in the matter."

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ANDHRAPATRIKA, Madras, Sep. 8th, 1917.

Taluk boards, Gōdāvari district.

29. In the course of an article on this subject, a correspondent to the *Andhrapatrika*, of the 8th September, says :—John Adam once remarked in the Congress that the Regulation of 1817 which gives power to punish without trial and without framing charges is put in force in Presidency towns only where there are Universities and where the people are educated and civilised. Just so, in the taluk boards of the Gōdāvari district which contains two colleges and many schools, the number of officials is very great. This is strange. . . I suggest that the members of the taluk boards of Cocanada, Peddapur, and Rajahmundry may move resolutions recommending the reduction of the number of officials in the boards to four and the election of non-officials to all the other seats.

SWADESHABHIMANI, Mangalore, Sep. 7th, 1917.

Proceedings of local boards.

30. The *Swadeshabhimani*, of the 7th September, observes :—A correspondent of the *Hindu* writes that the resolutions passed by the Tiruvannāmalai Taluk Board in the months of January and February have only just been published in the District Gazette. This is true not only of this Taluk Board but is the prevailing procedure almost everywhere. As such proceedings are published in our district (South Kanara), too, very late, they are rendered practically useless. It would therefore be well to publish these resolutions in the local journals in future.

(*f*) *Land Revenue and Settlement.*

SWADESAMITRAN, Madras, Sep. 7th, 1917.

Land Revenue Settlement.

31. The *Swadesamitran*, of the 7th September, publishes one of the series of the articles contributed by the Hon'ble Rao Bahadur V. K. Ramanuja Achariyar to the *Commonweal* on this subject and rendered into Tamil by Mr. S. Mahalinga Ayyar, a High Court Vakil.

(*k*) *General.*

SWADESAMITRAN, Madras, Aug. 30th, 1917.

The Mesopotamia expedition.

32. In reproducing in Tamil an abstract of the views expressed by the *Investor's Review*, a western paper on this subject, the *Swadesamitran*, of the 30th August, says that, according to expert opinion, the administrative policy adopted by the bureaucrats in India, the absence of influence for the Indians in the matter of administration, and the neglect on the part of the authorities to utilise the full strength available in India are the chief reasons which led to the mismanagement of affairs in Mesopotamia.

SWADESAMITRAN, Madras, Aug. 30th, 1917.

Home Rule.

33. The *Swadesamitran*, of the 30th August, reproduces in Tamil the comments of the *Modern Review* on the remark usually made by the Anglo-Indians as regards the fitness or otherwise of the Indians for Home Rule, in the course of which the writer refers to the existence of two political parties in Great Britain, who are always finding fault with each other as being unfit for the administration of the country, and observes that, should such people find fault with the Indians, they cannot be considered to be infallible or entitled to the confidence of the Indians.

SWADESAMITRAN, Madras, Aug. 30th, 1917.

Referring to the several observations made by certain newspapers against the Hon'ble Mr. V. K. Ramanuja Achariyar that he grows a beard and goes about the country taking an active part in the Home Rule agitation, and to the report on the administration of the Kumbakōnam Municipality, which has been highly commended by the Government, the *Swadesamitran*, of the 30th August, writes :—All the credit of the administration of the Kumbakōnam Municipality goes to the Hon'ble Mr. V. K. Ramanuja Achariyar, as the municipality has been under his

direct supervision. What, then, is the reason for a person with such administrative capacity to take an active part in the Home Rule agitation at present and work hard for effecting a change in the administrative policy pursued by the bureaucrats? When even a person of his stamp should consider that reforms are necessary and has grown enthusiastic over it not only the authorities, but also others should carefully ponder over the matter. If he should have thought that reforms and Home Rule are necessary for India and taken a vow to work for securing the same, can anybody doubt that he regards the welfare of the country as more important than anything else.

SWADESAMITRAN, Madras, Aug. 30th, 1917.

The *Swadesamitran*, of the 30th August, reproduces in Tamil the comments of the *Catholic Times* and *Catholic Opinion* published in England, regarding the the administration of India, in which the following observations occur:—This is the best time for the grant of Home Rule to India. Nobody can now consider the Indians to be unfit for managing their own affairs. The loyalty of India and her readiness to help England with men and money in the present war are unquestionable. But the British authorities had no inclination to utilise the full strength available in India and obstructed her progress. When we consider the egregious blunders committed in connection with the Mesopotamia affair and their consequence, we would see how much reliance we can place on the authorities that now govern the millions of people in India. The grant of Home Rule to her would really indicate the readiness and determination of the British Empire to establish liberty and truth all over the world.

SWADESAMITRAN, Madras, Sept. 4th, 1917.

The *Swadesamitran*, of the 4th September, reproduces in Tamil the proceedings of a meeting held at Coimbatore, under the auspices of the local Home Rule League, when the Hon'ble Mr. V. K. Ramanuja Achariyar delivered a lecture on Home Rule, a report of which appears in *New India* of the 3rd idem.

SWADESAMITRAN, Madras, Sep. 11th, 1917.

The Home Rule leagues.

Referring to the statement usually made by high officials of the Government and several Anglo-Indians and a few others, that the Home Rule agitation is carried on only by a few popular leaders and that it does not receive the support of the public, and to the list published elsewhere in the same issue to show that there are over 4,000 members in these leagues throughout the Presidency, the *Swadesamitran*, of the 11th September, observes:—The fact, that almost all men of sound education and good influence have joined these leagues, shows beyond doubt how reasonable and essential the Home Rule movement is and what ideal is impressed upon the minds of the public. When Lord Pentland condemned the Home Rule agitation and unjustly interned the leaders that carried on this agitation, many influential men joined these leagues in order to defend them. These leagues, which have for their object the attainment of Home Rule through the scheme of reforms propounded by the Congress Muslim League, have now taken a firm root in the country and cannot be shaken. It is quite certain that hereafter these institutions will enlist members in large numbers and display great activity in the performance of their duty to the public.

SWADESAMITRAN, Madras, Sep. 12th, 1917.

Home Rule

Adverting to the resolution passed by the Guzarat Sabha of Bombay to present a petition to the Secretary of State for India signed by the people of Guzarat that it is the strong desire of the Indians that they should be granted Home Rule, the *Swadesamitran*, of the 12th September, observes that the expediency of presenting similar petitions to the Secretary of State may be considered in other provinces as well, and that it is the opinion of many that their efforts will be crowned with success, if their aspirations are openly and clearly made known to Secretary of State.

KISTNAPATRIKA, Masulipatam, Aug. 25th, 1917.

The Home Rule agitation.

The *Kistnapatrika*, of the 25th August, publishes in Telugu the speech of Hon'ble Mr. Ramanuja Achariyar delivered in a meeting held at Salem, which contains:—". . . . The whole power is now held by the I.C.S. officers. All of them from the youngest member of the body to the oldest hold the same opinion and have the same object in view. This is their peculiar characteristic. Before coming to this country they believe that they are greater than the people of this country. When they are entrusted with responsible offices they think that they are omnicient and

that others do not know more than what they themselves know. When they become Lieutenant-Governors. . . and Executive Council members they lend a deaf ear to our complaints and our cry becomes a cry in the wilderness. For example, see what great loss is caused to the landowners under the new settlement in the districts of North Arcot, Chittoor, Madura and South Arcot. The Government raised the land tax by 25 per cent. Though objections were raised against this on behalf of the people in the Provincial Legislative Council, they were thrown out. That was why, in that council, I observed that the Government was sowing seeds of discontent amongst the people. . . Such is the fate of our resolutions. The Indians cannot therefore derive any benefit from the present bureaucracy. We, therefore, say that in their place the *swaraj* must be established. Some believe that Mrs. Annie Besant has created this idea in us. But since 1885, resolutions have been passed by the National Congress every year that responsible self-government be granted to us . . .

If the I.C.S. officers who have been enjoying power tell us that we should never even dream of asking *swaraj*, we should not blame them. Because those who are enjoying power cannot willingly give it up. We should, therefore, bring home to their minds that we have a fervent desire for *swaraj*. Those who say that we should not be given *swaraj* fall under three categories:—

(1) The first are Europeans who are carrying on trade here. Their staunch desire is that they should gain though we lose. The English are called a nation of traders.

(2) The Missionaries who spread Christianity.

(3) Judas Iscariots, existing among us, who with the help of the *Madras Mail* and *Times*, believe that *swaraj* should not be granted to us. . . His Excellency has told us that we should keep quiet and not agitate for *swaraj*. Do you know what Sir Subrahmanya Ayyar said in reply? He said—"I would not only not keep quiet, but will still work for agitating for *swaraj* in the face of all difficulties, however numerous they may be." I also told His Excellency that I would scarifice my all for the sake of *swaraj* I am now 66 years old, but I wish to live long and work for attaining *swaraj*. Though the Government may cancel my pension I will not leave off my work. Whatever may happen I am prepared to give up all that I have. . . Can even the Police take to jail 500 or 600 men all at once? Are there jails which can accommodate so many? Do not be afraid of the threats of the Police. . . You must, therefore, go to the temples and mosques and take the *swadeshi* vow there.

KISTNAPATRIKA, Masulipatam, Sep. 8th, 1917.

Home Rule.

The *Kistnapatrika*, of the 8th September, publishes in Telugu the speech of Hon'ble Mr. V. K. Ramanuja Achariyar delivered on the 2nd September at Coimbatore, which contains the following:— . . The Government does not pay heed to the words of the representatives of the people in the council. The Government recently increased the land-tax by 25 per cent in the districts of North and South Arcots, Chittoor and Madura. . . But if India is granted self-government only such land-taxes, as are necessary for the improvement and the protection of the country will be imposed. It may be said that there was not a single day when the Government did not reject the resolutions proposed by the representatives of the people. . . I have been in the Council for three years. It is from my experience thereof that I say that the Indians necessarily require self-government. If all the current political affairs are explained to our people they will all surely join the Home Rule League. . . Some believe that as the Government will not grant all that we ask them, it is good to make a compromise with them by requesting them to grant at least the important items in the scheme of the Congress Committee. If we agree to such a compromise you do not know how the British will disregard us. What we asked for are important things. We should not reduce them. We must repeatedly ask for them. To obtain them, Mrs. Besant has preached to us and showed us what we have necessarily to do. She has showed us the path, and has suffered for us in several ways. . She is undergoing the punishment of internment not because of the order of Government but because she worked for the Indians. Had the Indians been unanimous on the question of passive resistance on the very first day of her internment and been

prepared to carry it out she would not have gone to Ootacamund. . . Some say that we should all maintain silence by the time Mr. Montagu, who exposed clearly all the defects of the administration of the country by our white people, arrives in India. . . If the people who carry on passive resistance become more numerous, jails will prove heavens and not hells".

Home Rule.

A correspondent in the *Kerala Patrika*, of the 8th September, condemns the present agitation for Home Rule and says:—When the King-Emperor is engaged in this colossal war, it is rather rash on the part of the Indians to press their demand for self-government. What they should now do is to help the British Government in all possible ways to bring the war to a successful conclusion. After the conclusion of the war, if the Indians approach His Majesty the King-Emperor with the prayer that self-government should be bestowed on them, His Majesty would certainly grant it.

KERALA PATRIKA, Calicut, Sep. 8th, 1917.

A curious objection to the appointment of Mr. Montagu as the Secretary of State for India.

34. Adverting to the statement said to have been made by Lord Beresford about the nomination of Mr. Montagu as the Secretary of State for India, that it is being objected to by the Indians on the ground that he is not of pure British descent, the *Swadesamitran*, of the 30th August, observes:—Our readers are aware that many in England have objection to the appointment of Mr. Montagu as the Secretary of State for India. But the objection raised by Lord Beresford, who is one among them, is a very curious one. We cannot understand the meaning of the expression "pure British descent." Besides many of the Indians are not actually aware of what descent Mr. Montagu is. It is indeed their desire that they must have a Secretary of State, who would not take the word of the bureaucracy for the gospel truth, but would render satisfaction to the people by his liberal views and forethought. Need we, therefore, say whether, or not, the Indians are satisfied with the nomination of Mr. Montagu? If it is the intention of Lord Beresford to object to his nomination, why should he throw the blame on the Indians?

SWADESAMITRAN, Madras, Aug. 30th, 1917.

Strange acts.

35. The *Prapanchamitran*, of the 1st September, writes:—Some Government officials in this Presidency perform certain strange acts, which create disgust in the minds of the people. The District Judge of Guntūr has asked for information as to how many of the pleaders practising in his court have joined the Home Rule League. Some Brahman officers are making private enquiries to find out the individuals in their office who get *Justice*. They are also using their official influence to get from the Postal authorities secret information about the names of persons in receipt of the said paper. The Government should take notice of their conduct and condemn them.

PRAPANCHAMITRAN, Madras, Sep. 1st, 1917.

The *Lokopakari*, of the 3rd September, reproduces this article.

LOKOPAKARI, Madras, Sep. 3rd, 1917.

Adulteration of ghee.

36. Referring to the reply given by the Governor of Bengal to the deputation that waited on him, that he has decided to enact a law, at a very early date, to prevent the adulteration of ghee, the *Swadesamitran*, of the 1st September, says that it is imperative on the part of the Government of India to enact for the whole of India an Act similar to the one which the Government of Bengal propose to enact for the city of Calcutta.

SWADESAMITRAN, Madras, Sep. 1st, 1917.

Adverting to the *same* subject, the *Lokopakari*, of the 3rd September, observes that a similar legislation should be made in this Presidency also.

LOKOPAKARI, Madras, Sep. 3rd, 1917.

Exodus to the hills.

37. The *Swadesamitran*, of the 1st September, publishes in Tamil an abstract of the comments of the *Englishman* condemning the exodus of the Government to the hills during the summer season.

SWADESAMITRAN, Madras, Sep. 1st, 1917.

Revolvers for railway guards.

38. A correspondent of the *Swadesamitran*, of the 3rd September, inviting the attention of the authorities to the serious danger the guard and the brakesman of goods train No. 381 were exposed to in guarding the train and the passengers therein from the

SWADESAMITRAN, Madras, Sep. 3rd, 1917.

numerous stones pelted at it on the night of the 30th August 1917, when it had to be stopped ahead of the Trichinopoly Railway station, to about 40 minutes for want of the line-clear signal, suggests that the Railway authorities will do well to supply revolvers to Railway guards, and, if this is not possible, to issue instructions to stationmasters to give the line-clear signal as soon as the train leaves a station so as to enable it to reach the next station promptly.

SWADESAMITRAN, Madras, Sep. 4th, 1917.

"A whitewashing commission."

39. The *Swadesamitran*, of the 4th September, reproduces in Tamil a further portion of the article under this heading published in the *Hindu* of the 28th August, in which the writer undertakes to show the mistakes in the report given by Messrs. Ahmad Tambi Marakkayar and Marjoribanks.

SWADESAMITRAN, Madras, Sep. 4th, 1917.

Hoisting of Home Rule flag at Ootacamund.

40. The *Swadesamitran*, of the 4th September, also reproduces in Tamil the proceedings of a special meeting of the members of the Home Rule League, Ootacamund, held in the League's premises on the 31st August 1917 for the purpose of taking the opinion of the members to hoist the Home Rule flag at the premises to fly day and night, which appear in *New India* of the 3rd September 1917.

MAHAVIKATA DUTAN, Madras, Sep. 8th, 1917.

Hoisting of the Home Rule flag at Ootacamund.

The *Mahavikata Dutan*, of the 8th September, reproduces from the *Swadesamitran*, of the 4th idem, a Tamil version of the proceedings of a special meeting of the members of the Home Rule League, Ootacamund, held in the League's premises on the 31st August 1917 to take the opinion of the members to hoist the Home Rule flag at the premises by day and night

SWADESAMITRAN, Madras, Sep. 4th, 1917.

The Home Rule League, Trichinopoly.

41. The *Swadesamitran*, of the 4th September, publishes an abstract of the proceedings of a meeting held under the auspices of the *Swarajya Samajam* at Trichinopoly, when Mr. Chandrasekhara Ayyar, a member of the Madura District Congress Committee, and Mr. M. S. Manteswara Sarma, a member of the Provincial Congress Committee, Madras, are reported to have addressed the audience on "Students and Motherland" and "Our Duty to the Motherland at the present juncture", respectively. In the course of his speech, the latter is said to have condemned the present policy of the Government, and advocated the taking of the *swadeshi* vow, the boycott of foreign articles and the adoption of the method of passive resistance, as the means for reforming this policy.

DRAVIDAN, Madras, Sep. 5th, 1917.

The Home Rule League, Trichinopoly.

The *Dravidan*, of the 5th September, also publishes in Tamil an abstract of the proceedings of the first anniversary of this League celebrated on the 1st idem, referred to in paragraph 5 on page 2299 of Report No. 36 of 1917.

SWADESAMITRAN, Madras, Sep. 4th, 1917.

Home Rule League, Tiruvarur.

42. The *Swadesamitran*, of the 4th September, publishes, from the pen of its own correspondent, the proceedings of a public meeting held at Tiruvarur on the 2nd idem under the auspices of this League, when Rao Bahadur K. S. Venkatarama Ayyar, the president of the meeting, is reported to have, in his introductory remarks, explained to the audience the objects of Home Rule Leagues, while the other speakers are said to have addressed them on the present political situation, the reforms suggested by the Congress and the Muslim League and the necessity for the grant of Home Rule to India. In the course of his concluding speech, the president is reported to have stated that the time has come for the grant of more rights to the Indians, that some of the authorities are not willing to part with the powers they have been enjoying, that the objects of the Home Rule Leagues are not objectionable, that it is not the intention of these Leagues that the British Government should quit this country and that by the adoption of the policy of passive resistance it is not their intention to do anything prejudicial to the interests of the Government.

HINDU NESAN, Madras, Sep. 6th, 1917.

The Home Rule League, Tiruvarur.

The *Hindu Nesan*, of the 5th September, also publishes from the pen of its own correspondent the proceedings of a public meeting held at Tiruvarur on the 2nd September 1917 under the presidency of Rao Bahadur K. S. Venkatarama Ayyar.

43. The *Swadesamitran*, of the 5th September, also reproduces in Tamil an abstract of the proceedings of a public meeting held at Masulipatam, under the auspices of this League, when Mr. Deobanker of *New India* is reported to have addressed the meeting on "Passive Resistance". The abstract is published in the *Hindu* of the 4th September 1917.

SWADESAMITRAN, Madras, Sep. 5th, 1917.

Home Rule League, Masulipatam.

44. The *Swadesamitran*, of the 5th September, reproduces in Tamil the proceedings of a public meeting held under the auspices of this League at Kumbla to thank Mr. Montagu for his announced visit, and to pray for the cancellation of internment orders in spite of Anglo-Indian threats, as published in *New India* of the 4th idem.

SWADESAMITRAN, Madras, Sep. 5th, 1917.

Home Rule League, Kumbla.

45. The *Swadesamitran*, of the 7th September, also publishes in Tamil the proceedings of a public meeting held at Kulitalai on the 4th September 1917, under the auspices of this League, when the Hon'ble Rao Bahadur V. K. Ramanuja Achariyar is reported to have addressed the audience in Tamil on Home Rule. The proceedings are published in the *Hindu* of the 6th idem.

SWADESAMITRAN, Madras, Sep. 7th, 1917.

Home Rule League, Kulitalai.

46. The *Dravidan*, of the 11th September, publishes the proceedings of a public meeting held at Coimbatore on the 8th idem under the auspices of the local Home Rule League, when Mr. Dwarakadas, the editor of the *Young India* of Bombay is reported to have addressed the audience on the present situation, in the course of which he is said to have spoken of the internments and the adoption of the policy of passive resistance if the persons interned are not released soon. Many students are stated to have been present at this meeting.

DRAVIDAN, Madras, Sep. 11th, 1917.

Home Rule League, Coimbatore.

47. The *Swadesamitran*, of the 12th September, publishes in Tamil, asreported by a correspondent, the proceedings of the first anniversary celebration of this league held at Calicut on the 8th idem, under the presidency of Manjeri S. Rama Ayyar, which appears in the *Hindu* of the 10th idem.

SWADESAMITRAN, Madras, Sep. 12th, 1917.

Home Rule League, Calicut.

48. The *Vartakamitran*, of the 21st June, dwells upon the facilities that exist in India for utilising mechanical power in developing industries and laying special stress on the creation of such power by means of water-falls, suggests that, as the people themselves may not find it easy to get the capital that is required for such a big undertaking, the Government should take an interest in the matter and, though they cannot advance the required amount of capital, they should at least guarantee recoupment if a loss should occur.

VARTAKAMITRAN, Tanjore, June 21st, 1917.

Development of mechanical power in India.

49. In offering its opinion on a variety of subjects under the heading "News and Notes", the *Vartakamitran*, of the 21st June, observes elsewhere:—Whenever there is a misunderstanding between the rulers and the ruled on important subjects, the usual procedure adopted by our benign Government is to appoint a commission or committee to enquire about the matter and tide over the difficulty for the nonce. This is a wise policy indeed. The gentlemen, who constitute the committee, will usually be some Indians, who will always abide by the opinion of the Government, and some English officials, who have no interest whatever in India. This will be clearly seen from the constitution of certain commissions recently appointed by the Government. Turning to the Industries Commission alone, some of us may think that it will do some good to the Indians. But these are bound to be disappointed. The evidence of some European witnesses makes it clear that, even if the Government should by mistake think of benefiting the Indians, the Europeans would prevent them from doing so. But one thing is certain and that is that many European companies will start business in India and throw obstacles in the way of the industries carried on by the Indians. European companies have sufficient capital and industrial training. They obtain also liberal help from the banks. The Government, too, will not refuse to help them. If European companies are started like this, it will lead to the Government putting a stop to the help they may render to our local industries. We

VARTAKAMITRAN, Tanjore, June 21st, 1917.

Short notes.

have to think that it is only the European merchants that stand in the way of the development of the industries and the economic advancement of India. Every help rendered to India will no doubt operate harshly on foreign merchants. On account of this, the industries of India should not be destroyed. Our readers are aware of the hue and cry raised in England about the levying of duties on twist cloth and other articles imported into India. This hue and cry of the English merchants looks justifiable in the eyes of our Government, who put forward the plea of war for not granting us the privileges to which we are entitled.

Look at the differences between the indigo merchants and the cultivators in Behar. These have existed for a long time. It is the Europeans who have taken to indigo cultivation, that seem to conduct the Government of that place and the Government officials are led by them. Bestowing some consideration on this matter, the Government appointed an official eight or nine years ago to enquire about it. The report of this official has not yet been published, nor has the condition of the cultivators improved since. When Mr Gandhi evinced an interest in this matter and started an enquiry about the condition of the cultivators, the European planters grew wild and tried to drive him away by means of official pressure. But as he stood undaunted, they climbed down—we do not know if their object is to give in for the present and ruin the cultivators ultimately—and offered to help him in his investigation. A committee has been appointed and Mr. Gandhi also made a member thereof. We do not think that any good will come of this. It appears this committee will enquire about the relations that exist between the zamindars and the cultivators. Who wanted this committee? While an enquiry was demanded about the relations that subsisted between the indigo planters and the cultivators, the Government have appointed a committee to enquire about the relationship between the zamindars and the cultivators. Perhaps this committee has been brought into existence to prove to Mr. Gandhi that even Indian zamindars are not treating their cultivators properly. The action of the Government in ignoring the hardships suffered by the cultivators under the indigo planters and interfering in an unconnected matter is causing both regret and surprise.

The Government of India have called for information about the quality and quantity of dyes which may be required by India, so that they can write to the Commercial Department in England and get the same. Why all this difficulty? Nothing has been done to improve the dyeing stuffs produced in India. The Dyeing Expert for Madras says that dyes cannot be prepared from the stuffs available in India. But the expert for the United Provinces says that they can be prepared. Who is correct? The Madras expert is changing his avocation like a chameleon. He is a pencil expert today. He is a leather expert tomorrow. We do not know which work it is that he knows well. Moreover, any one may be appointed to do the expert work he has been doing. The work done by him can be seen only on paper.

VARTAKAMITRAN, Tanjore, June 28th, 1917.

The *Vartakamitran*, of the 28th June, comments as follows under the heading News and Notes:—A conference was held in Simla on the 18th June 1917, with Sir Claude Hill as President to discuss some matters connected with agricultural education. At the Agricultural Conference held some time before this at Pusa, it was decided that there was no use in increasing the number of agricultural colleges, on the ground that a sufficient number of students had not joined the existing colleges. This is itself a proof of the fact that agricultural education is not imparted in these colleges properly. But Sir Claude Hill stated that there should be a separate agricultural college for every province and a secondary grade agricultural school in every district. Whether the agriculturists are benefited or not by the increase of secondary grade agricultural schools, it will surely provide appointments for the Indians trained in the agricultural colleges and the Englishmen. Those now studying in agricultural colleges are doing so only for the purpose of getting appointments under Government. This is also like the Industrial Department which serves no purpose.

There seems to be a proposal to hold an exhibition in Madras of the manufactured articles available in South India and those required in this country.

This may help our merchants to know where the goods required by them can be purchased. Besides this a foreign merchant can also understand by a visit to this exhibition, what articles can find a sale in South India and import the same. Unless this easy import of articles is stopped in a way, India will not gain anything from this exhibition. It will benefit only foreigners.

Mr. Chadwick, I.C.S., has been appointed as a representative in London to advance the interests of Indian trade. Here is a new appointment for the members of the Indian Civil Service. These I.C.S. men have till now been Judges, heads of Agricultural Departments, Industrial Experts and Inspectors of Schools. They are now going to become grand trade experts. Everything is curious.

It is not known whether the committee appointed in Behar to equire into the hardships of the cultivators will conduct its enquiry openly or secretly. Anyhow the efforts of the indigo planters there to drive away Mr. Gandhi proved in vain. We can learn one thing from this and that is that we cannot have any remedy as long as we are content with talking. We cannot derive any benefit, unless we make the Government understand that we can manage our affairs without their aid. The Congress was crying hoarse over this matter for a number of years and yet it was of no use. The moment Mr. Gandhi started a personal enquiry about it, the Government also moved in the matter. Therefore every one should bear in mind the fact that action is better than speech.

Mr. Marsden, the Dyeing Expert in Madras, has been sent to Pusa to observe the process followed there for preparing indigo blue and improve that industry in this province also. As soon as he returns, he will proceed to the Agricultural College at Coimbatore and conduct experiments there. It appears his salary will be paid from the Agricultural department. What does it matter which way money goes, as long as it is wasted?

The Secretary of State for India has asked the Indian committee in the London Imperial Institute to examine how the raw products available in India can be utilised in England. This is very good indeed. They want that Indian products should be converted into manufactured articles only in England. Could not the Secretary of State have asked for a consideration of the feasibility of converting them into articles in India itself? When it comes to self-interest, people do act unjustly, however honest they may be.

Short notes.

The *Vartakamitran*, of the 5th July, writes under the heading "News and Notes":—Orders have been issued that gold can hereafter be imported into India only under a license granted by the Government. There is room to think that this order will hamper trade.

VARTAKAMITRAN, Tanjore, July 5th, 1917.

A committee has recently been appointed in England with the name of the Empire Resources Development Committee, the object of which seems to be to make several countries like India, Celyon, etc., bear a good portion of the huge expenditure incurred in this war. One proposal of this committee is that the English Government should take over the lands and mines in eastern countries such as India and Ceylon and, working them profitably, repay the debt now incurred. It appears other colonies also would share the profits derived from this scheme. The Indians and the Singalese, who have been enjoying the lands from time immemorial, have no right of ownership over them! They belong only to those who come over from England! This is their principle. Can there be a doctrine more ignominious and dangerous to our people than this? The English Government should not blindly fall in with the views of this committee, the members of which do not seem to like that others should live and prosper.

Our people should join together in curbing the efforts of a few Englishmen who are actuated with the false view that they alone should be happy in the world. Until this is done, we cannot conceive of what India's future will be. There should be union among us.

Every one knows how our people are getting poorer day by day, and yet no one comes forward to improve our economic condition. The Government, who are always offering the war as a plea for negativing every request of ours, do nothing to disapprove of the action of associations, which work for keeping India always under the foreign rule, and those which are for European companies alone

being benefited by working the industries and mercantile enterprises in India and other eastern countries. They, on the other hand, help them to a slight extent. Unless India advances industrially and commercially, England will be subjected to much hardship. If the articles manufactured in England are to be sold in India, the Indians should have money enough to purchase them. If the Indians are poor and cannot purchase them, how can the trade of the English be carried on? When we think of the mercantile condition of India after the war, it pains us much.

We do not know what will become of the proposal to completely stop German articles being imported into the allied countries. America does not evince so much hatred in the matter of the German trade. Though she has joined the Allies in the war, it is doubtful if, after the war, she will be as inimical to Germany as the English and others, in matters of trade. As many articles necessary for several industries in other European countries also are available nowhere else than in Germany, these countries too will make a show of being hostile only as long as the war lasts and they will then surely join together and compete with other countries in matters of trade.

If, even at a time when several foreign articles cannot be imported into India, new industries cannot be started here, what will India do after the war? The English people want to carry Indian raw products to England and converting them into manufactured articles there, find a sale for them in India again. They are giving all sorts of deceptive advice such as that it is only agriculture that should flourish in India and that India will be benefited only by agricultural improvement. We do not say that agriculture should not improve. But if there is no industrial advancement, there is no hope for India.

We fear if Burma will become another South Africa. It appears Indians in Burma have to take out passports for moving one place to another, and this order seems to have been passed under the Defence of India Act. Burma has not been sufficiently colonised. There are numerous forests and mines there and a large extent of cultivable lands. We do not know if arrangements are being made to give these lands to English planters. Burma is a portion of India. We cannot see the reason for demanding a passport for one to go from one portion of India to another. Perhaps they will hereafter demand a passport for one to go from one house to another!

Vartakamitran, Tanjore, June 28th, 1917.

Our economic position.

50. In discussing the probable effect of the present war upon the economic position of India, the *Vartakamitran*, of the 28th June, writes:—Our present position is so bad that we cannot even conceive of our past. The greatness of our languages and civilisation is proved beyond doubt by the fact that they have not been affected much on account of the country having been under the rule and control of foreigners for years. But of what use can languages and civilisation be without money, which we have not. Now arises the question as to what is the cause of our having lost our money and the answer is mercantile robbery. The extensive import of foreign articles after the advent of the English rule destroyed the internal trade and several industries ceased to exist, the result being that we had to depend upon foreigners to satisfy our wants. We lost our wealth by purchasing the goods of foreigners. With the loss of our wealth, we lost our brains as well. We were reduced to such a pass that the Europeans began to consider us to be equal to an even inferior to the Negroes of Central Africa. For all outward appearances our country seems to be enjoying quite and peace, and the people seem to be happy. But the fact is otherwise. The population is not increasing as it ought to and the death-rate is also high. The percentage of people always suffering from disease here is ten. We do not know when this state of affairs will improve. Before the war began, the Europeans considered India to be a convenient market for their goods and brought about the complete ruin of the Indian industries, by flushing the Indian market with the same articles that were manufactured in India, at a cheaper price. But as these Europeans also purchased what they required from us, there was apparently some advantage. The present war, everyone knows, is the outcome of a mercantile competition, and therefore the allies are considering about entering into a compact among themselves, with the object of

reducing the trade of the enemy countries. We do not know what will be the position of India in this compact. It looks as if she will not be benefited. Our readers may be aware of the fact that, some days back, Sir James Meston, the Lieutenant-Governor of the United Provinces, who is one of a class conspiring to keep India always under the rule of the foreigners, Sir S. P. Sinha, the nominal representative of the Indians, and the Maharaja of Bikaneer, the representative of the Indian Princes, were sent to England by the Government of India to sit on a conference connected with the war. Let us see what benefit these have conferred on India. Our benign Government have levied a duty of $3\frac{1}{2}$ per cent on cotton manufactures in India, in order to help the development of the trade of England. See how they protect the development of Indian trade. In response to the call that India should bear a portion of the heavy expenditure incurred in the war, the Government of India too borrowed 100 crores of rupees and made a gift of it. As the war is being carried on for the purpose of protecting the independence of small kingdoms, it is necessary indeed that we, who desire for such independence, should also pay a portion of the expenditure. But the doubt is whether we will share the benefits arising from the war. Of the 33 crores of people in India, leaving alone the women and boys under 15 and old men over 70, only 12 crores of people are in a position to earn and it is these that will have to work and repay the debt of 150 crores of rupees now incurred and the interest thereon. Thus every one will have only to think that his debt has increased by Rs. 12-8-0 this year. It has been decided that, after the war, the countries subject to the control of England and those allied to her should co-operate with each other in developing trade and that India and the countries subject to England should levy a smaller duty on articles received from England than on those received from other countries and the gentleman who went to England as our representatives have also approved of this proposal. This will work only to the prejudice of India, as long as the power of levying duties is not entrusted to the Legislative Councils in India. Before the war, several countries traded with India and not only vied with each other in supplying us with articles at cheap prices but also purchased from us the articles required by them. Thus there was a two-fold advantage. But now, as England wants to give special privileges also to other countries, these will fix any price they please for the articles sent by them and the result will be that we will have to pay more for articles. There will again be no room for the Indian industries to thrive; for, the articles received from the allied countries will, by themselves, be sufficient to ruin our industries. Moreover, as all foreign contries cannot trade with India, they cannot be expected to buy the articles required by them from India. Thus our exports will be reduced while our imports will be increased and therefore India will have to suffer a loss on account of reduction in trade. As already stated, the condition of India's trade is bound to become worse, unless the Indians acquire greater privileges in administering the country. Any number of Agricultural Departments, without such privileges, will be of no use.

51. The *Swadesamitran*, of the 5th September, reproduces in Tamil the proceedings of a public meeting held to unveil the portrait of the late Doctor Dadabhai Naoroji presented to the Gokhale Hall by the students of the first Students' Home attached to the Christian College, Madras, as they appear in *New India* of the same date.

The late Doctor Dadabhai Naoroji

SWADESAMITRAN, Madras, Sep. 5th, 1917.

52. The *Swadesamitran*, of the 5th September, reproduces in Tamil the proceedings of a public meeting held at Tanjore on the 4th idem under the presidency of Mr. V. P. Madhava Rao, C.I.E., to protest against the attitude of the *Madras Mail* with reference to its leading article headed "A word to Mr. Montagu", which appear in the *Hindu* of the same date.

A public meeting at Tanjore.

SWADESAMITRAN, Madras, Sep. 5th, 1917.

53. The *Hindu Nesan*, of the 5th September, reproduces in Tamil a communication sent by Mr. M. Ramachandran of Conjeeveram regarding the celebration of the 70th birthday of Mrs. Annie Besant. This appears in *New India* of the 4th idem.

Sri Vasanta Jayanti.

HINDU NESAN, Madras, Sep. 5th, 1917.

Swadesamitran, Madras, Sep. 6th, 1917.

Viceroy's speech.

54. The *Swadesamitran*, of the 6th September, reproduces in Tamil a portion of the telegraphic summary of the comments of the *Statesman* on the speech delivered by His Excellency the Viceroy during the recent session of the Imperial Legislative Council, which is published in the *Hindu* of the same date.

Swadesamitran, Madras, Sep. 7th, 1917.

The *Swadesamitran*, of the 7th September, publishes in Tamil the telegraphic summaries of the *Bombay Chronicle*, the *Times of India* and the *Rangoon Times* on this subject, which appear in the *Hindu* of the same date.

Swadesamitran, Madras, Sep. 7th, 1917.

The Viceroy's speech.

Anent the speech delivered by the Viceroy in opening the meeting of the Legislative Council at Simla, the *Swadesamitran*, of the 7th September, says:—Those who go through this speech will note that the very attitude of the Viceroy has changed. In his speech last December at Calcutta, he warned his hearers "against expecting revolutionary changes; and this cue was taken by the Provincial heads, who since delivered their own speeches in the same strain. They threatened to adopt repressive measures and immediately gave effect to it. All these did not terrify the people in the country. As the people felt convinced that the work done by them was a lawful work and that the measures adopted by the authorities were improper ones, they believed that their object would be accomplished and that the steps taken by the authorities would not yield the expected results. The Viceroy's speech indicates that the authorities too have come to the same conclusion, after such a long time. Instead of telling us, as they did, that we cannot have the reforms we wish for, the authorities now seek our co-operation in the matter of discussing these reforms. This change augurs well. We need not go behind this and seek to know the reason for this change. The change has come and that is sufficient for us. The Viceroy pointed out what all has been done till now to raise the status of India and remove the longstanding grievances of the Indians. Though they have only done their duty here, let us be grateful to them for this. But the Government of India should bear in mind that the Indians will not be satisfied by the status of India being raised by a degree. India will not be satisfied, unless she becomes equal to the other British possessions. All the grievances, which affect her self-respect, should be done away with. The Viceroy offered an explanation in his speech to some who seem to think that the Government will be endangering themselves by conferring the higher appointments in the army on Indians. We will say that these have not understood the Indians well, and that they have not the capacity to realise the attitude of the present-day Indians. India knows full well that, surrounded as she is on all sides by strong kingdoms, she will be devoured by some one, unless she forms part of the British Empire. But she knows equally well that, without her sincere friendship and entire support, England cannot maintain her position in the continent of Asia in the future. It will not be in the interests of England herself to think of removing only a few of our grievances being afraid of some one. We have attained manhood, and wish to have the same status in our country that the people of other countries have in theirs The duty of trying to secure this status for us rests upon the Government of India. The Viceroy and the members of his Council, who constitute the Government of India, should realise that it is their duty to forget, if possible, the country and the race to which they belong and strive for the good of the people of this country. In doing this duty, they may be confronted by obstacles. But they should proceed undaunted. Lord Chelmsford can acquire the full confidence of the Indians only if, ignoring the objections raised by some one somewhere, he tries to secure for India the status that she is entitled to and all the privileges claimed by her. He seems to have admitted in replying to a question that secret instructions were issued to the Provincial Governments about Home Rule and to have added that they could not be laid on the table, as they were confidential. Why should a Government which admits that Home Rule is a reasonable ideal, be irritated by this ideal being propagated? Why should a secret circular be issued and why should it not be published even now? Why cannot an announcement be made that, if the defects in the existing administration be pointed out, they will be removed? Let by-gones be by-gones. We hope the attitude of the Government will, hereafter at least, be one of deep sympathy with the aspirations of the people.

The *Hindu Nesan*, of the 7th September, also refers to the difference between this speech and those delivered by the Viceroy before this and observes:—The present speech will give satisfaction to all Indians. It clearly shows that he does not ignore Indian public opinion and indicates his statesmanship and wisdom. The Calcutta statesman says that he has climbed down. It is only climbing down to suit the occasion that betokens wise statesmanship. We hope that, as observed by him in conclusion, suitable reforms will be introduced soon, with an eye upon the real interests of India.

HINDU NESAN, Madras, Sep. 7th, 1917.

The Viceroy's speech.

The *Swadesamitran* and the *Hindu Nesan*, of the 10th September, reproduce in Tamil the comments of the *Englishman*, the *Tribune* and the *Punjabee* on this speech, while the *Hindu Nesan* referred to above also publishes in Tamil the comments of the *Rangoon Times*, the *Bombay Chronicle* and the *Times of India*.

SWADESAMITRAN & HINDU NESAN, Madras, Sep. 10th, 1917.

His Excellency the Viceroy.

The *Andhrapatrika*, of the 7th September, says:—His Excellency the Viceroy has now stated plainly that the ideal of Home Rule or the ideal of self-government is a legitimate one. Suspicion and mistrust have now disappeared. The time has come when the friendly relations between the rulers and the ruled will be strengthened. The Government have begun to annul internments. His Excellency the Viceroy's mind is, therefore, free from agitation and is full of peace. . . A spirit of criticising and suspecting annoyed the rulers and the ruled. They have now disappeared to the satisfaction of all. . . The bureaucracy and the people have to carry out His Excellency's advice that the rulers and the ruled should forget the past and promote mutual love. A policy of conciliation will achieve the desired end and not a policy of repression. If the present discontent had not spread His Excellency's many acts of kindness would have been made a subject of praise. The abolition of the system of indentured labour, the settlement of the Indian problem in the colonies, etc., would have pleased the people at a time of peace. But they have not attracted the attention of the people on account of the intensity of the agitation engendered by the enforcement of repressive laws. But the people will hereafter understand the benefits of His Excellency's rule.

ANDHRAPATRIKA, Madras, Sep. 7th, 1917.

But the Anglo-Indian papers have begun to turn a deaf ear to the advice of His Excellency. The *Madras Mail* did not give up its threats. It says that if there should be any sign that the Local Government endeavour to release Mrs. Besant under compulsion from the Secretary of State, neither the Europeans nor the Indians following of the old school will endure it. The *Englishman* says that the action of the Government betrays their weakness.

We pray that His Excellency the Viceroy will pay no regard to these papers, which are always opposed to the ideals of the people, but will follow a peaceful policy, and strengthen the bond of friendship between the rulers and the ruled. Whatever methods are pursued for the future welfare of India, the people are ready to forget the past and co-operate with the Government. We only pray that the Viceroy will see that the repressive policy does not again appear.

His Excellency the Viceroy's speech.

The *Andhrapatrika*, of the 7th September, reports the *Bombay Chronicle* to have said in the course of its remarks on His Excellency the Viceroy's speech:—There is no need that we should be very glad that the Government of India have recommended to the Madras Government the release of Mrs. Besant and her co-workers. The Government of India are trying to mend their own mistake.

ANDHRAPATRIKA, Madras, Sep. 7th, 1917.

The Viceroy's speech.

In reviewing the speech of the Viceroy recently delivered in the Imperial Legislative Council, the *Andhrapatrika*, of the 6th September, observes:—" . . Nine Indian Military officers have been granted commissions in the army. But the Indians will not be satisfied unless the distinctions observed between the Indians and the English in this matter are completely removed. . . Sir Robert Bordon accepted it as just that the Canadians residing in India should be placed under the same restrictions as the Indians in Canada. He was of opinion that the Indians should be treated with respect. The Viceroy believes that Sir Robert Bordon's speech

ANDHRAPATRIKA, Madras, Sep. 6th, 1917.

will do good to India. . . . It is regrettable that the Viceroy has omitted to state what reforms he intends to make along the lines above indicated. It does not seem proper that the Government of India should still keep their despatch to the Secretary of State as secret. Whatever the opinion of the Government may be it is clear that nothing short of the scheme of reforms proposed by the National Congress and the Moslem League will satisfy the people. It is that scheme that will form the seed for self-government. It is necessary that the Indians should represent this with a united voice to Mr. Montagu. . . ."

MANORAMA, Calicut, Sep. 11th, 1917.

The Viceroy's speech.

In commenting upon the recent speech of His Excellency the Viceroy at the Imperial Legislative Council, the *Manorama*, of the 11th September, observers:—Though there may be difference of opinion among the politicians in India on certain matters referred to therein, it may be admitted that it is a solemn utterance full of sympathy towards Indians, and one that has been made clearly keeping in view the relations between India and the British rule. None who had read His Excellency's previous speeches could have expected that it would be such a sympathetic one. On the whole, we are happy to say that this speech would, to a certain extent, satisfy the Indians.

MALAYALA MANORAMA, Kottayam, Sep. 12th, 1917.

Writing on the same subject, the *Malayala Manorama*, of the 12th September, says:—His Excellency the Viceroy has agreed to release Mrs. Besant and her associates, in case they agree that they would, in future, discuss public matters in a moderate tone. They, however, contend that the tone of their speeches and writings was not immoderate from the very beginning. It is, therefore, doubtful whether they would give such an undertaking. In any case it would be better to set them at liberty for some time and see how they conduct themselves.

SWADESAMITRAN, Madras, Sep. 7th, 1917.

The internments.

55. The *Swadesamitran*, of the 7th September, reproduces in Tamil the letter addressed on this subject by Sir S. Subrahmanya Ayyar and Mr. C. P. Ramaswami Ayyar to Commander Wedgwood, which is published in the *Hindu* of the same date.

ANDHRAPATRIKA, Madras, Sep. 8th, 1917.

Internments.

The *Andhrapatrika*, of the 8th September, publishes in Telugu the reply of Sir S. Subrahmania Ayyar to Commander Wedgwood which is to be found in the *Hindu* of the 7th September.

DESAMATA, Rajahmundry, Sep. 5th, 1917.

The Madras internments.

The *Desamata*, of the 5th September, reports the *Amrita Bazaar Patrika*, to have said:—Everyone knows that in England some British friends of India have started a Home Rule League. That league has published a leaflet and is distributing copies of it in the House of Commons. A London correspondent to a contemporary journal gives the following description of the contents of the leaflet:—"The members of the League wish that the British citizens should understand that the reason why Mrs. Besant was subjected to repression was that she contended that Home Rule should be granted to India. The leaflet says that her position in making constitutional agitation is the same as that of Mr. Redmond in Ireland. . . . We will create another Ireland, vaster and more dangerous than the present Ireland, or make a great Empire containing people who enjoy the happiness of Home Rule."

Mr. George Lansbury has signed the leaflet. He is the President of the Executive Committee of the Home Rule League there. He concluded the leaflet with the request that all lovers of freedom should demand the release of Mrs. Besant and her co-workers.

ANDHRAPRAKASIKA, Madras, Sep. 6th, 1917.

Release of the interned.

The *Andhraprakasika*, of the 6th September, writes under this heading:—Yesterday, hand bills were circulated to the effect that the release of Mrs. Besant, Mr. Wadia and Mr. Arundale was in sight. . . . The joy that Mrs. Besant's "dear children" had felt was unlimited.

ANDHRAPATRIKA, Madras, Sep. 6th, 1917.

Release of the interned.

The *Andhrapatrika*, of the 6th September, in its leader regarding the release of the interned, observes:—. . . It was good that the Indian Government should have stated that they would release not only Mrs. Besant and Messrs. Arundale and Wadia but also all those that had been interned owing to their violent political agitation.

From the words of the Government it may be inferred that the cause of the internment of Mrs. Besant was that she carried on political agitation violently and unconstitutionally. If the Government had explained what those unconstitutional methods were, it would have been advantageous to the people. . . As far as the people could understand, no unconstitutional methods were employed by Mrs. Besant and her followers. That is why the minds of the people are agitated. . . The Defence of India Act is a war measure and was not intended to apply to political agitation. . . From the words of the Government of India it is clear that the interned will be released immediately. The magnanimity of Mr. Montagu is thus revealed. . . The Government deserves the grateful thanks of the people for noting the attitude of the people and for being prepared to release the interned. . . If the interned are released, it remains to be seen what the *Madras Mail*, which threatened to oust him (Mr. Montagu) from his office, would say. The *Statesman* has already begun to abuse the Government.

56. The *Kaliyugavartamani*, of the 11th August, reproduces in Tamil an abstract of a speech delivered by the Lord Bishop of Calcutta referred to in paragraph 50 of Report No. 33 of 1917. KALIYUGAVARTAMANI, Madras, Aug. 11th, 1917.

The Lord Bishop of Calcutta on Home Rule.

57. The *Dravidan*, of the 6th September, reproduces in Tamil an abstract of an article on this subject published in *Justice* of the 4th idem. DRAVIDAN, Madras, Sep. 6th, 1917.

Theosophy and politics.

58. The *Liva-ul-Islam*, of the 6th September, reproduces from the *Dravidan* of the 30th August an article on this subject abstracted in paragraph 40 of Report No. 36 of 1917. LIVA-UL-ISLAM, Madras, Sep. 6th, 1917.

Mr. Montague's visit to India.

The *Hitakarini*, of the 26th August, says in its leader:—From the speech which Mr. Montagu gave in the House of Commons three days before his appointment as Secretary of State, his broad-heartedness has become plain. His appointment has gratified the whole of India. Indians are very happy to hear that in response to an invitation from His Excellency the Viceroy, Mr. Montagu is coming to this country to enquire into the political condition of India personally. It is not possible to decide what has induced the Viceroy to invite Mr. Montagu at this critical juncture. It appears that Sir V. Chirol and Mr. Curtis are to accompany him. How far these gentlemen are the benefactors to India is plain from their past career. The public fear that the hopes entertained by the Indians may be blighted by Mr. Montagu coming to visit India with these gentlemen accompanying him, and that Mr. Montagu's angle of vision may be influenced by the misrepresentations of the authorities. But there is no reason to fear so soon. It is to be believed that he is coming not merely in response to an invitation from a Viceroy who gives his assent to the policy pursued by the Provincial Governments in suppressing constitutional political agitation. The scheme sent by the Viceroy without consulting the people's representatives, and the scheme of the Congress and the Moslim League reached the Secretary of State. It is to be believed that he saw that the two schemes were opposed to each other and intended to go over to India to do justice after consulting personally with the Government of India and the representatives of the people. There is nothing absurd in saying that the present bad time has made the people mistake a rope for a serpent. The commotion in the country testifies to the fact that the authorities are paining the minds of the people by incessantly enforcing perverse laws in an improper way. The actions of the authorities are the cause of the increase day by day of the agitation in the country. . . The country has understood that at this time the Indians should follow the advice of Commander Wedgewood. The people are full of hope that the British Empire which having given the hand of protection to the Italians against the Austrians and to the people of Poland against Russia, is waging a great war, will not, as stated by Commander Wedgewood, incur the bad reputation of not granting self-government to India which is under its rule. The people believe that Mr. Montagu will certainly carry out the traditions of the Empire. Only the influence of the authorities should not prevail upon him. We cordially welcome Mr. Montagu. We hope he will, before he arrives in India pass an order annulling the internments. The country cannot become an abode of peace until it attains the reforms suggested by the Congress. HITAKARINI, Ellore, Aug. 26th, 1917.

Mr. Montagu's visit.

DRAVIDA PATRIKA, Madras, Sep. 5th, 1917.

Mr. Montagu's visit to India.

Referring to the proposed visit of Mr. Montagu to India, the *Dravida Patrika*, of the 5th September, points to the existence of two parties here, one representing the views of the Congress, the Muslim League and the Home Rule League and demanding the reforms suggested in the memorandum of the nineteen and the other being of opinion that this country will not be fit for Home Rule, unless the distinctions of caste and creed existing here disappear, which however is reported by the paper as being against the history of the world and observes that, as each party will press its views upon Mr. Montagu when he goes here, he should use extraordinary skill in sifting matters for himself and understanding the real needs of the people.

HINDU NESAN, Madras, Sep. 7th, 1917.

The *Hindu Nesan*, of the 7th September, reproduces the above.

DESAMATA, Rajahmundry, Aug. 29th, 1917.

Mr. Montagu's visit

The *Desamata*, of the 29th August, says:—The repressive policy of the Government, the internments imposed, and the indiscriminate application of the Defence of India Act have greatly incensed India. The people have protested against the policy and sent telegrams to the Prime Minister and the Secretary of State. In spite of this, the Government have disregarded the opinion of the people, and have not given up their narrow-minded policy. This has led the people to come to the unanimous opinion that passive resistance is the only remedy for this state of things and that there is no use if it is not adopted. In such a state of commotion, the announcement of Mr. Montagu has given us new hopes. It is not far from the truth to say that the present agitation in India has to a large extent induced Mr. Montagu to come to India. But we fear that Mr. Montagu may be influenced by Mr. Curtis, who recently tried to bring India under the Government of the Colonies also, and by the wise Sir V. Chirol who is showing stepmotherly love to the Indians, and by the Indian bureaucracy which may thrust its views upon him.

KISTNAPATRIKA, Masulipatam, Aug. 25th, 1917.

The visit of Mr. Montagu.

The *Kistnapatrika*, of the 25th August, writes under this heading:—Mr. Montagu is a Jew, is noble-minded and is a lover of liberty and has respect for India. When it was known that Mr. Chamberlain resigned his office all well-wishers of India naturally expressed their wish that Mr. Montagu might succeed him. Their wish has been realised. When the appointment of Mr. Montagu as Secretary of State was announced all the Indian papers shouted applause. . . When the Mesopotamia question was discussed in the House of Commons, Mr. Montagu rose and said that it was not due to the defect of any one individual, but that the weakness of the machinery of the India Government was the main cause of the failure. The India Government was neither responsible to the Parliament on one side nor to the people of India on the other. The India Council is making the Secretary of State irresponsible and keeps him away from the supervision of the Parliament. . . He also said that in the matter of the political administration of India the responsibility of the Parliament must gradually be reduced and the powers of the Indians increased. Even Mrs. Besant who is undergoing the punishment of internment has never criticised the bureaucracy so severely. If this very Montagu had not delivered his speech in the House of Commons but had come as the editor of *New India* and delivered his speech in Madras he also would have been subjected to the punishment of internment. But fortunately Mr. Montagu is appointed the head of the bureaucracy to uphold the cause of subject nations. . . He said that before determining the reforms he had to come to India to consult with the official authorities and the representatives of the people in this country. What good news! He seems to have been taken into his consideration the fact of the India Government sending their scheme of reforms secretly to the Secretary of State without consulting the representatives of the people . . . and then determined to formulate a scheme adopted to the wants of people after coming here personally and consulting the popular leaders and discussing the questions with the official authorities. All this is, undoubtedly, a matter for congratulation.

TAMILIAN, Madras, Aug. 29th, 1917.

The hardships of the Panchamas.

59. The *Tamilian*, of the 29th August, dwells at length upon the hard life of the *Panchamas* in villages, trodden down by the overbearing Aryans, and, referring to the absence of a member in the Legislative Council to voice forth their grievances, suggests that

a representative can well be chosen to safeguard the interests of these *Panchamas* from among the Indian Buddhists or the Protestant Indian Christians. The paper also advocates the grant of lands on darkhast to these poor people from the extensive poramboke lands available in the country and adds that, as the village officials are all of them caste people and will therefore stand in the way of such lands being given, the Government should hereafter at least evince an interest in this matter.

Weights and measures.

60. The *Hindu Nesan*, of the 5th September, dilates upon the inconvenience caused to the public by there being a wide difference between the weights and measures in use in different places in this country, and suggests that one of the reforms to be introduced after the end of the war should be the wiping away of this difference and the introduction of a uniform scale of weights and measures throughout the country.

HINDU NESAN, Madras, Sep. 5th, 1917.

The prospect of the release of the interned.

61. Quoting the question asked by the Hon'ble Mr. Jinnah on this subject and the reply of Sir William Vincent thereto, the *Swadesamitran*, of the 6th September, observes:—This reply gives room for every one to expect that the fetters placed on the liberty of Mrs. Besant by the repressive measures will be cut in twain by the Government. As it has been stated that the other patriots, who have been subjected to internment orders on the plea that they indulged in violent methods of political agitation, will also be released, every one will deem the policy now enunciated by the Government to be a new one and a turn for the better. The reason assigned by the Government for this change of policy deserves to be noted. It was observed that, in adopting this course, the Government were actuated by the confident hope that our patriots would help to preserve a calm and peaceful atmosphere in this country, by abstaining from violent and unconstitutional political agitation, in order to enable Mr. Montagu during his approaching visit to consider about important political reforms and problems and come to a conclusion. Every one knows that those excellent patriots, who are now in internment, never did, nor do ever intend to, indulge in such violent methods of agitation and therefore the argument can have no meaning except that it comes in hand as an official explanation. The use of expressions like these lead also to many unpleasant results. In the reply of Sir Willian Vincent, the hope is expressed that no revolutionary or violent agitation will be resorted to until the end of the war. Is it then the opinion of the Government that there will be no harm in committing such hostile acts after the end of the war? Whatever may be the view of the Government, we will assure them that all people agitating for Home Rule and their eminent leaders will never do any act or resort to any agitation, which will be inimical to the stability of the British Government. The Indians always adopt only quiet methods. Therefore there is no room whatever for the people or their leaders being suspected in this matter. We are not going to anticipate here the joy and enthusiasm that will prevail in the country on hearing that Mrs. Besant will be freed from the unnecessary and unjust restrictions imposed on her and will, after regaining her health, once again be the leader of the Home Rulers. But if the speech delivered by the Viceroy yesterday is an indication of a change in the attitude of the Government towards Mrs. Besant and the Home Rule agitation conducted by her, he should do two things. Firstly, he should curb the highhandedness of the bureaucracy. Secondly, he should put a stop to the mischief of several Anglo-Indian papers, which give these bureaucrats an immense support and provoke their rancour. At the conclusion of his speech, the Viceroy appealed to all classes of people to co-operate and forget all animosities. Though this advice is unnecessary to our people, they will readily act upon it and be prepared to co-operate in the mighty task before them. We expect the Government to adopt all possible means to make Anglo-Indians and those subject to their influence also do so.

SWADESAMITRAN, Madras, Sep. 6th, 1917.

Referring to the same subject, the *Hindu Nesan*, of the 6th September, observes:—We would welcome this as a happy news, as it surely indicates the speedy release of Mrs. Besant and her colleagues. We hope this will become a fact and the news of the release will be received with gratification throughout India. If this takes place and the interned persons in other provinces are also

HINDU NESAN, Madras, Sep. 6th, 1917.

released, we can surely expect that undesirable methods like passive resistance will be given up. Then we can also expect political discussion to be carried on, as it suits the present juncture, on constitutional lines. We do not think the Government of India made the announcement regarding Mrs. Besant yesterday on their own responsibility. They should have done it only in pursuance of the wishes of the Secretary of State for India. It bespeaks the wise statesmanship of the Secretary of State that he should have gauged the present situation well and asked the Government of India to make this announcement. The Government of India should translate their speech of yesterday into action and benefit the country thereby.

SWADESAMITRAN, Madras, Sep. 5th, 1917.

The Home Rule flag.

62. Referring to the hoisting of Home Rule flags at the premises of Home Rule Leagues in several places, the *Swadesamitran*, of the 5th September, writes:—Hoisting of flags is a practice which has been observed in all countries and at all times. A flag is hoisted to signify the faith of a particular party. When an idol is taken in procession with a standard bearing the representation of the figure of Nandi (the bull) carried in front of it, that standard signifies only the Saivite faith but does not signify any hatred towards the Vaishnavite faith. Similarly the Home Rule flag represents only the tenets of the Home Rule Leagues but no hatred towards the British Rule. Just as the flag carried by a party going to the battlefield reminds every individual therein of the object of his party and inspires in him an enthusiasm for work, and just as these men will not allow themselves to be dispossessed of it so long as they are alive, the Home Rule flag also reminds the members of the Home Rule League of their desire to acquire Home Rule and infuses in them an enthusiasm to work for its attainment. In the procession conducted on the 16th August 1917 in Kumbakōnam, the Home Rule flag was carried with the Union Jack just above it, and this shows clearly that the object of the Home Rule League is the attainment of Home Rule under the British rule.

MAHAVIKATA DUTAN, Madras, Sep. 8th, 1917.

Home Rule flags.

The *Mahavikata Dutan*, of the 8th September, reproduces in Tamil a summary of the protest made by the Bar Association, Erode, against the action of the authorities in connection with the hoisting of these flags, which appears in *New India* of the 5th September 1917.

DRAVIDAN, Madras, Sep. 8th, 1917.

Referring to the hoisting of a Home Rule flag by an Honorary Sub-Magistrate of Tiruvannāmalai at his residence on the very day a Home Rule League was started at the place, and to the hoisting of similar flags on the house of every Brahman Home Ruler in the locality, a correspondent writes to the *Dravidan*, of the 8th September, as follows:—Why have not these Home Rulers, who are aware that the Home Rule flags in Coimbatore were hauled down by the District Magistrate of Coimbatore, realised that their flags too will receive a similar treatment at the hands of the Government? Our benign Government should come forward to put down, at the very beginning, the efforts of the Brahmans, who create the Home Rule agitation in this peaceful town. It is indeed a wonder that one of the Honorary Sub-Magistrates of this place, who has, for two days, been flying the Home Rule flag alone, now flies over his residence the Union Jack along with the Home Rule flag, both these flags being tied to a pole in such a way as to occupy an equal position. Would the mere flying of the two flags in the same position cause satisfaction to the Government? The Government may not, perhaps, take exception to the flying of the Home Rule flag below the Union Jack; but the Home Rulers should bear in mind that the Government would deem even this objectionable, as it is likely to create excitement in the minds of the ordinary people.

ANDHRAPATRIKA, Madras, Sep. 7th, 1917.

Home Rule flags.

A correspondent to the *Andhrapatrika*, of the 7th September, says:—It is said that the members of the Home Rule League, Guntūr, have met to consider the question of the Home Rule flag and that 17 persons have resolved to hoist it. There are accordingly some flags waving in the air in the town.

The *Desamata*, of the 29th August, refers to the removal of the Home Rule flag hoisted by Mrs. Besant and observes:—

DESAMATA, Rajahmundry, Aug. 29th, 1917.

The Home Rule flag.

The order of the District Magistrate of Coimbatore has roused the feeling of the Home Rulers. Members of Home Rule Leagues in Salem and other places are adopting resolutions recommending the hoisting of a Home Rule flag on every house.

Referring to the Coimbatore Home Rule flag case the *Kerala Patrika*, of the 8th September, observes:—Such matters should be considered only as a sort of amusement, and no great harm will result from them. We think that no noise will be made about the Home Rule flag and matters connected therewith, if the authorities treat it as insignificant.

KERALA PATRIKA, Calicut, Sep. 8th, 1917.

The Home Rule flag case.

68. The *Dravida Patrika*, of the 5th September, writes:—Forty-five years ago, silk and silk goods of the value of 155 lakhs of rupees were exported from India. Silk industry was then in a flourishing condition in our country. But the industry gradually began to decline and silk goods worth only about 15 lakhs of rupees were exported during the last year. Further, forign silk goods have also begun to flood our markets and in the year 1914 silk goods worth 463 lakhs of rupees were imported from foreign countries and sold here. It is not so much the want of demand in this country for these goods that accounts for the decline of this industry here, as its inability to compete with the silk industry in foreign countries. It is, therefore, necessary that the Government of India should conduct proper enquiries into this matter, and take the necessary steps to improve this industry.

DRAVIDA PATRIKA, Madras, Sep. 5th, 1917.

Silk industry.

64. Adverting to the appointment of a Brahman as a temporary clerk on Rs. 20 in the office of the Collector of Madura, the Madura correspondent of the *Dravidan*, of the 8th September, observes:—All the six applicants for the post are men who have passed the School Final Examination, and three of these are non-Brahmans. The Collector seems to have forgotten the observations made by Sir Alexander Cardew on the 27th July last He has not taken into consideration the complaint justly made by the non-Brahmans that they are not largely entertained in Government service. Perhaps he is not aware that in other places too the Government have paid attention to our complaints and complied with our request. While the number of Brahmans in the Madura Collectorate is already large, it is not a matter for satisfaction that one more Brahman should have been appointed.

DRAVIDAN, Madras, Sep. 8th, 1917.

Employment of Non-Brahmans in Government service.

The *Andhrapatrika*, of the 7th September, contains in Telugu the letter of Mr. A. Sabhapathi Pillai, appearing in English in the *Hindu*, of the 7th September, under the heading "Non-Brahmans and their self-constituted leaders—an appeal for a new organisation". The paper remarks:—Mr. Sabhapathi Pillai contends that the non-Brahman movement, conducted by Doctor Nair and Rao Bahadur Thiagaraya Chetti, is opposed to the general opinion of the non-Brahmans, and that it is necessary to constitute a new non-Brahman Association to make this plain. The Non-Brahman Conference held at Coimbatore has decided against the views of Doctor Nair. The proposed new association will make it plain that there is no difference of opinion among the Indians regarding political reforms. The Indians will unitedly place their views before Mr. Montagu. We hope that the endeavours to constitute a new association will be crowned with success.

ANDHRAPATRIKA, Madras, Sep. 7th, 1917.

Non-Brahmans.

The *Andhrapatrika*, of the 10th September, represents the *Modern Review* to have said:—We do not say that all non-Brahmans in India are opposed to Home Rule. Even in the Madras Presidency where the non-Brahman movement has had its origin, all non-Brahmans are not opposed to Home Rule. Most of those who have joined the non-Brahman movement do say that they require Home Rule to some extent. The resolutions passed at the Coimbatore Non-Brahman Conference testify to this . . It is very strange that the organisors of the Madras non-Brahman movement have not tried to put an end to the untouching spirit, the monopolising spirit, and the high-handedness of those who rule the country at

ANDHRAPATRIKA, Madras, Sep. 10th, 1917.

Non-Brahmans.

present and the Eurasians. . . Some contend that if Home Rule is granted, the depressed classes will be subjected to greater social high-handedness. But we do not think that such a thing will happen. . . Even those who advocate a preferential position for the Anglo-Indians cannot but admit that there is much social high-handedness entailed by such preference, for various reasons.

ANDHRAPATRIKA, Madras, Sep. 10th, 1917.

The non-Brahmans.

The *Andhrapatrika*, of the 10th September, contains in Telugu the letters published in the *Hindu*, criticising the policy of the non-Brahman movement and the cablegram of Rao Bahadur P. Thiagaraya Chetti.

DRAVIDAN, Madras, Sep. 10th, 1917.

The *Madras Mail* and the *Hindu*.

65. The *Dravidan*, of the 10th September, publishes in Tamil an abstract of the comments on the controversy between the *Madras Mail* and the *Hindu* appearing in the leader of *Justice*, dated the 8th idem.

SWADESAMITRAN & HINDU NESAN, Madras, Sep. 10th and 11th, 1917.

Non-Brahmans and Home Rule.

66. The *Swadesamitran* and the *Hindu Nesan*, of the 10th and 11th September, respectively, reproduce in Tamil a statement on this subject signed by several merchants, bankers, lawyers and other professional men residing in the city and in the mufussal and belonging to the various non-Brahman communities, expressing their opinion that the system of reforms propounded by the Congress and Muslim League should be pressed on the attention of the authorities for adoption in its entirety subject to the recognition of the principle of adequate representation of the various communities of this province in the Legislative and other councils.

KISTNAPATRIKA, Masulipatam, Aug. 25th, 1917.

The Non-Brahman Conference.

The *Kistnapatrika*, of the 25th August, referring to the Non-Brahman Conference held at Coimbatore, observes:—It is very commendable that the conference should with a united voice support the resolution that compulsory primary education should be given. The Indians cannot forget the attempts made by Gokhale for primary education and be ungrateful to him though he is a Brahman. Will the Anglo-Indians who denounce the Congress as a congregation of Brahman lawyers now at least lend their ear to the voice of the Non-Brahman Conference. Of all the resolutions passed by this Conference the most important is that of self-government. . . They were one with the Congress in asking for a responsible self-government and for offices which train them up for self-government to be given to the Indians after the war. . . Some of the reforms proposed by them are even more drastic than those proposed by the Congress. It is commendable that the non-Brahmans should wish for such changes as have not been desired even by the Home Rulers who are found fault with as demanding self-government all at once. . . This conference said that the departments of education, health, agriculture, co-operation and registration should entirely be under the control of the non-official members in the Imperial as well as Provincial Legislative Councils. One of them should be elected as president who with a few other members should form a body of ministers and administer the affairs of the said departments, the Government not having any authority over the said ministry. Thus it would be a government of the Indians that manages those departments. . . In this case the said conference has undoubtedly outstripped even the congress. . . They agreed to granting complete liberty to the Municipal and Local board bodies. In this matter also they concurred with the congress. As regards posts under Government service they unreservedly disapproved of the proposals made by the Public Services Commission. It is commendable that resolutions should have been passed as regards fulfilling the desires of the people, to reduce the salaries of high appointments, and to transfer to the Indians the offices now exclusively in the enjoyment of the Europeans. We are obliged to spend thousands of rupees as salaries paid to Collectors, Judges and Board Members. If Indians are appointed for the posts we need only spend half or even a third of the amount now spent. If these changes are brought into force, the necessity for an increase of taxation will considerably be diminished. . . On an examination of all these resolutions our opponents may learn, now at least, that there is none in this country who may be said to be really opposed to Home Rule. . . and that, whatever pranks the Anglo-Indians may play relying on these slight differences the Indians are Indians.

67. The *Swadesamitran*, of the 10th September, also reproduces in Tamil the proceedings of a public meeting held at Tiruppur on the 8th idem, under the auspices of the local Home Rule League, when Mr. A. Ranganatha Mudaliyar, B.A., B.L., late of the Provincial Civil Service, who presided over the meeting, is reported to have opened the Home Rule free reading room and library. The proceedings of the meeting appear in detail in the issue of the *Hindu*, dated the 10th idem.

Political activities at Tiruppur

SWADESAMITRAN, Madras, Sep. 10th, 1917.

68. The *Swadesamitran*, of the 11th September, reproduces in Tamil the comments of the *Capital* of Calcutta on the speech of His Excellency the Viceroy regarding the proposed release of Mrs. Besant. These comments appear in the *Hindu* of the 10th idem.

The proposed release of Mrs. Besant.

SWADESAMITRAN, Madras, Sep. 11th, 1917.

The *Andhrapatrika*, of the 7th September, contains the following in English:—The *Rangoon Times*, commenting on the Government of India's offer to release Mrs. Besant on certain conditions, says:—If His Excellency Lord Pentland be a man of spirit his resignation is inevitable; for it is clear whether Mrs. Besant accepts or rejects the condition, Lord Pentland and his advisers have been thrown over by Simla, whose action will deepen the suspicion, that whatever Lord Hardinge may have been, Lord Chelmsford is no better.

The proposed release of Mrs. Besant.

ANDHRAPATRIKA, Madras, Sep. 7th, 1917.

Mrs. Besant can now attend the Congress and preside over its deliberations with all added glory of a conqueror before whom Simla and Whitehall alike tremble. The anmesty while the struggle is still in being is an admission of weakness which encourages the disaffected to persist in the hope of granting their desire. In no other light than this can the Government's action be viewed. The step is a disastrous one in offering the release on any conditions whatever to Mrs. Besant and her co-workers; and the *Andhrapatrika*, of the 8th September, contains a Telugu version of the above.

The *Lokopakari* and the *Prapanchamitran*, of the 10th and the 11th September, respectively, write:—The reply of Sir William Vincent to the question of the Hon'ble Mr. Jinnah regarding the attitude of the Government about the release of Mrs. Besant and others shows that the Government have calmed down a bit, and this may be attributed to many causes, such as the numerous questions asked in the Parliament about the internment of Mrs. Besant, her appeal to the Privy Council, the intense excitement in India on account of the internment, the decision of the Home Rulers to resort to passive resistance and the prospective visit of Mr. Montagu to India. Anyhow it augurs well for our country that the Government did not deem it to be derogatory to their prestige to change their order. The Viceroy himself has stated that the internment orders will be cancelled. What will the Anglo-Indians, the Anglo-Indian papers and those of the short-sighted non-Brahmans, who joined them, do now? We hope the Home Rulers will appreciate the spirit in which the Viceroy has taken this step, and seek peaceful ways of getting their grievances redressed, avoiding all unnecessary agitation. The release of Mrs. Besant will be received with ecstasy throughout India As this is the time for India to acquire several privileges, all the Indians should, of necessity, stand united. Popular leaders are trying to prejudice public interests by giving vent to private animosities. This will only help the bureaucrats and clog the efforts of the people. These will themselves prove to be the traitors to our country. All such men should be avoided.

Prospect of the release of the interned.

LOKOPAKARI, Madras, Sep. 10th. 1917. and PRAPANCHAMITRAN, Madras, Sep. 11th, 1917.

Referring to the pronouncement made by the Viceroy on the question of the release of Mrs. Besant, the *Dravidapatrika*, of the 12th September, says:—Though this pronouncement implies a condition precedent to the release of Mrs. Besant and her colleagues, there is no doubt whatever that she will be released soon. The decision now come to by the Government will really raise them in the eyes of the people. It is stated that this is due to the interference of Mr. Montagu. Whether this is true or not, the release will be received with immense joy by the people and celebrated by them as a festival. This will also

The prospect of the release of the interned.

DRAVIDAPATRIKA, Madras, Sep. 12th, 1917.

increase the love of the people for the Government and make it possible for the popular leaders and the Government discussing about the reforms together. The Government of India, who have brought about this result, deserve the gratitude of the people in a way.

DRAVIDAN, Madras, Sep. 7th, 1917.

The Brahmans and Home Rule.

69. A correspondent of the *Dravidan*, of the 7th September, says that the one thing prejudicial to them which the *Varnashramadharma* tigers have been screening from the Dravidians is the fact that they have given up the principles of the *dharma* which they preach, and that the four stages of life which they follow now are acquiring English education, getting into (Government) service, striving for Home Rule and acquiring it, and observes:—Are not the study of the vedas and the performance of *yogas* (sacrifices) and other vedic rites the duties of the Brahmans? Why should they then interfere in political matters? Even if they acquire Home Rule, as they expect to, are they entitled to be the rulers? When valiant princes like the Raja of Kuruppam, who are eminent *Kshatriyas* by caste and who live contentedly under the English rule, say that they are not fit to have *swaraj* and keep quiet, why should these "Brahman jackals" alone howl for *swaraj*? O Dravidian brethren! What will happen will. The dog that barks will not bite. Do not be afraid in the least. We will have good time soon. Do not despair.

DRAVIDAN, Madras, Sep. 10th, 1917.

Non-Brahmans and Home Rule.

A correspondent writing to the *Dravidan*, of the 10th September, criticising the policy of this paper regarding Home Rule, observes that, with all the efforts made by the people, primary education has not been introduced and indigenous industries have not been developed and that the Government, who have not helped the people in this direction till now, cannot be expected to render the necessary help in this matter hereafter. He concludes with the statement that the acquisition of Home Rule would secure these things for the people and that they should, therefore, sink their petty differences and work in union in the interests of their country.

The editor of this paper refutes this view of the correspondent in a footnote.

SWADESAMITRAN, Madras, Sep. 10th, 1917.

In the course of a communication, from the pen of a correspondent from the Vellore taluk, published in the *Swadesamitran*, of the 10th September, in which he condemns the views held by the *Justice* and the *Dravidan* of Madras that the Non-Brahmans are not fit for Home Rule in their present condition and that the immediate grant of Home Rule would only be prejudicial to their interests, the following observations occur:—Most of the Non-Brahmans are agriculturists. God alone knows the hardships to which they are subjected under the present administration. The land assessment has been enhanced without any reason in the recent re-settlement. With very great difficulty we have to graze our cattle in the adjoining forests. We have to suffer much on account of the ravages caused by wild pigs and cheetahs. Our cattle are being carried away by cheetahs and we have to be simply witnessing it. Alas! In which country is such an Act (as the Arms Act) in force? Although we are legally entitled to licences under this Act, the officers refuse to grant them. Our sufferings in other respects too are indescribable. Will things be done in this way, if the Government were responsible to the people? Dr. Nayar and Mr. P. Thyagaraya Chettiyar, though aware of these circumstances, say that they do not want a Government responsible to the people. They are in fact the enemies of our country. Home Rule is indeed the rule which will be responsible to the people.

LOKOPAKARI, Madras, Aug. 13th, 1917.

Our situation.

70. The *Lokopakari*, of the 13th August, writes:—India is now in a very criticial juncture, with the war on one side and her internal troubles on the other. On account of the war, the factories throughout the world are manufacturing mostly munitions and therefore other necessary articles are not produced in sufficient quantities, the result being a general rise in the price of such articles. Some articles are not at all available. As India depends only on foreign countries for all her articles, she is suffering much on account of the war, and is, therefore, anxiously awaiting its termination. Inside the country, the Government here are now between two fires. The Indians are on the one side agitating for Home Rule, while on the

other side the Anglo-Indians are advocating the suppression of the Home Rule movement. Between these two, the officials are perplexed, not knowing what to do. If these would adopt a straight course and exercise their powers sympathetically, there will be no room for their being blamed. It is necessary that the authorities in India should note that there is nothing unusual about the Indians nurturing a desire for liberty—a desire which is apparent now throughout the world. But the people also should note that the only thing which the authorities object to is their resort to unruly methods. The authorities and the people can be mutually satisfied with each other, only if each gives in to a slight extent. Our duty is done the moment we represent our grievances to the authorities. The duty of redressing the same rests with the authorities and not with us. So we should not commit any excesses.

Brahmans and Non-Brahmans.

71. In the course of a long article contributed by a correspondent to the *Dravidan*, of the 10th September, on the conduct of the Brahman *Archakas* of the Srīrangam temple, the following observations occur:—Our people in their ignorance think that they acquire great virtue by giving money to these Brahmans. There are now very few pious men among Brahmans and impious men who take pleasure in doing unjust deeds have increased in numbers. Yet, we have been driven by the force of habit to recognise these men as our elders, preceptors, leaders and patriots. We should soon open our eyes to this state of affairs, and, in future have nothing to do with these men, who having eaten our salt all their life, insult us by addressing us as *Sudras*.

DRAVIDAN, Madras, Sep. 10th, 1917.

Interpellations in the Imperial Legislative Council.

72. In discussing the answers given to the several interpellations asked at the meeting of the Imperial Legislative Council last week, the *Swadesamitran*, of the 11th September, says:—The reply of Sir William Vincent to the question of the Hon'ble Mr. K. V. Rungaswami Ayyangar about the number of permanent appointments in the Government of India Secretariat not reserved for the Civilian officials, shows that nominations to the appointments in certain departments of the Secretariat are made only from the members of the Civil Service. Even in other departments, very few of the appointments carrying high salaries are conferred on non-civilians. The reply does not say how many of the non-civilians employed like this are Indians. Considering the grade of these appointments, we do not think Indians would have been nominated to them in large numbers. We hope the Honourable Member will clear this point by another question. However this may be, the aforesaid reply shows what influence the Civilian officials in the Government of India command. Our friends should think over how many obstacles will be thrown in the way, before our efforts to curtail their influence and authority succeed. If we think deeply over this matter, it may not be difficult to fix upon the root cause of the events that have recently occurred in connection with our political agitation.

SWADESAMITRAN, Madras, Sep. 11th, 1917.

In reply to another question by the same Member about the effect of the increase in railway fares, it was ascertained that the number of passengers travelling in railways has gone down from 8 to 25 per cent. Though this will give satisfaction in a way, it is hard to describe the hardships suffered still by the passengers on these railways. Our friends are aware of the extraordinary crowd in every train on the South Indian Railway. Knowing this, the people abstain from complaining in view of the situation caused by the war. But though it may be necessary for reducing the number of trains, why cannot the railway companies attend, without delay, to the several important reforms which have to be introduced in connection with the provision of accommodation for passengers to remain in stations and other matters? The statement of the income of these railways, published every week, shows that it is only increasing and not going down. When the passengers are subjected to hardships, it is not fair for the companies to collect increased fares from them and attend only to increasing their profits, without providing all the conveniences required by the passengers. This point of view should be pressed on the Government and proper remedies sought.

In answer to another interpellation by this member as to whether the Government were aware of the fact that the cashier of the branch of the Madras

Bank at Colombo was being paid a commission on all transactions conducted by the bank, it was stated that, whether it might be true or not, it was a matter concerning the Directors of the Bank and that the Government were not prepared to interfere. This reply cannot give us any consolation. When people borrow money from the bank, they do so after tendering tangible security and paying a sufficiently attractive rate of interest. If in addition to this, they are expected to pay a commission to an official of the bank, we should consider well what petty mischief it may lead to. The bank is paying an adequate salary to its cashier, for the duties discharged by him and the responsibilities undertaken by him. If the payment of a commission to him also comes into vogue, will it not tell upon the straight nature of the transactions of the bank and the self-respect of its constituents? Are the Government justified in keeping aloof in this matter, without ascertaining the truth? The treasury transactions of the Government are conducted mostly through the Madras Bank in this Presidency, and the bank has opened numerous branches only for this purpose. The Government have therefore given many concessions to this bank. Is it wrong, under these circumstances, to expect the Government to evince some anxiety in the affairs of the bank being conducted in a straight manner? We will assert that it is the duty of the Government to find out the truth, when a strong rumour is current about the way in which things are done and maintain the prestige of the bank.

ANDHRAPRAKASIKA, Madras, Sep. 7th, 1917.

Supreme Legislative Council.

The *Andhraprakasika*, of the 7th September, writes under this heading:—In view of the reply of Sir W. Vincent to the Hon'ble Mr. Jinnah's questions regarding Mrs. Besant's internment, the *Madras Times* and *New India* of yesterday have hopefully stated that the release of the three interned is in sight. We are not able to understand on what grounds these two papers have made this statement. . . Then the Viceroy spoke upon several things. The speech was hopeful at some places and at other places disappointing. . .

VARTAKAMITRAN, Tanjore, July 5th, 1917.

Cotton import duties.

73. In the course of a leader under this heading, the *Vartakamitran*, of the 5th July, dwells upon the principles on which an import duty was originally levied on the cotton articles manufactured in India and recently on the cotton goods imported into India, and observes:—When the levy of protective duties is advocated even in England, which stands foremost in industrial advancement, need any thought be spent over its necessity in India? The leech of foreign trade has caught hold of India, and it looks as if it will not give up its hold until it had completely sucked out the blood of wealth from the country. Cannot our Government, who are trying to collect in India a big loan for the war, borrow in India the amount required for improving the railways and other industries of this country? If this had been done, the very amount paid till now as interest to foreigners would have accumulated in our own hands as capital. But what is the use of speaking of all these things? As long as the power of devising the necessary means of altering our economic condition, as we like and according to our convenience, is not in our hands, no benefit will accrue to us. Until our Legislative Councils are granted larger privileges and the Government made to act upon their advice, there will be many obstacles in the way of our industrial advancement.

VARTAKAMITRAN, Tanjore, July 12th, 1917.

The irrigation system in India.

74. The *Vartakamitran*, of the 12th July, dwells upon the disparity between the amount spent by the Government on productive irrigation works, which yield them tangible profits and that spent on protective irrigation works, which are beneficial more to the people than to the Government and which are worked at a loss, and says:—The loss now sustained by the Government in connection with protective irrigation works amounts to Rs. 24,69,483, while the profit derived by them through the productive irrigation works is $3\frac{3}{4}$ crores of rupees. This latter figure indicates the net profit derived after payment of borrowed capital and interest thereon and the amount now accumulated under this head is 9 crores of rupees. So it is necessary that the Government should spend this amount only on irrigational and not on other purposes. Until the profit derived from productive works and the loss sustained from protective works meet, the above amount can be safely spent by the Government, without any difficulty whatever. We would suggest the Cauveri

Reservoir Project and the Tungabadra Reservoir Project being taken in hand immediately. Though the Government may not make an adequate profit from these two projects, we need not say that it will benefit the people of our Province immensely, as nearly 2,000,000 acres will be irrigated thereby. Our rulers came to India in the beginning only as merchants, and they have not yet completely forgotten their mercantile instincts. Though the percentage of average income from irrigational projects is higher in this Province than elsewhere, they are not maintained properly and repaired whenever necessary. If the construction of bridges over new channels is demanded, they either ask the ryots to contribute money for the purpose or say that bridges are not necessary. On account of want of proper repairs, the bunds of channels often breach and both the channels and the crops suffer thereby. In the matter of these repairs, a definite rate has been fixed as per acre irrigated for being spent on the repairs to each channel. There are channels which irrigate 100 acres and others which irrigate 1,500 acres for the length of 1 mile. Therefore, in certain localities, the amount available according to the above rate is not sufficient even for necessary repairs, while, in certain other localities, there arises no necessity whatever for the amount set apart for repairs being spent. According to system now followed by the Government, there is no means of finding out which work is necessary. The Government should soon come to a conclusion regarding this, after consulting with the people. The people have no idea whatever about these matters. They believe that the subordinate officials can do anything as they please. So the Government should appoint Indians experienced in irrigational matters to ascertain the works that are necessary for the several irrigation sources in the country and also the repairs that should be executed every year to the existing irrigation works. Such an enquiry should be conducted once every 10 or 15 years.

Difficulties in sea-borne trade.

75. The *Vartakamitran*, of the 12th July, thinks that very soon there may be impediments in carrying on sea-borne trade, and says that it is not wise on the part of the Government to keep quiet, without expressing how they mean getting over the difficulty.

VARTAKAMITRAN, Tanjore, July 12th, 1917.

The Empire Resources Development Committee.

76. The *Vartakamitran*, of the 19th July, refers to the report published by the Empire Resources Development Committee, which was constituted in England before the war for considering about the development of trade in all countries subject to the English rule and which has now suggested the formation of a chartered company called the Imperial Trade Corporation with a capital of fifteen crores of rupees for the purpose of taking over the lands, mines, etc., in India, Ceylon and other places and working them, the profits being divided by all the countries subject to the English rule and devoted to the repayment of the heavy debt incurred on account of the present war, and observes:—It appears this company will utilise only the mines in India, Ceylon and other places. Should the capital and men required for working the mines in India and for cultivating coffee and tea on the slopes of the hills in India come from England? Cannot the required amount of capital be secured here alone? Our Government, who have been collecting an enormous amount of money for war funds and war loans, have not thought of making a collection for the starting of such industries. The capital of foreigners in India already amounts to 700 crores of rupees. Besides this, the Government of India have, till now, borrowed about 560 crores of rupees. Thus, India has been paying either interest or profit at the rate of 4 per cent on all the 1,260 crores of rupees mentioned above. See what amount of money is going to foreign countries from India. It is on account of this that poverty is increasing in India day by day and famine has come to stay in this country, though the country has been enjoying perfect peace for the last 150 years. It has been recorded by one that the people did not know what famine was during the time this country was ruled by Hindu kings, and history shows that, even when there was a famine, it occurred only once in 50 or 60 years. Though there were many famines during the Muhammadan regime for 500 years, only four seem to have been very severe. During the 100 years that India was under the East India Company there were 12 famines, and during the 60 years that it has been under the direct government of the Sovereign, there have

VARTAKAMITRAN, Tanjore, July 19th, 1917.

been ten famines. What is the cause for this gradual increase in the number of famines? The main reason is the fact that all industries and mercantile concerns are in the hands of foreigners and that the benefit of the Indian trade goes to them. As if this will not do, the Government are arranging for several other big industries passing into the hands of foreigners, and this is not fair. When will Indian industries be carried on in India for the Indians by means of Indian capital and with the aid of Indian labour?

VAISYAMITRAN, Devakottai, Aug. 27th, 1917.

The *Vaisyamitran*, of the 27th August, also refers to the proposal of this committee, and dwelling upon the undesirability of a larger amount of foreign capital being brought into India than what is already here, expresses the hope that the Government would see their way to include Indian capitalists in this committee so that Indians also may derive a portion of the profits earned by the industries run by the committee.

VARTAKAMITRAN, Tanjore, Aug. 2nd, 1917.

77. Adverting to a memorial said to have been presented to the Government of Bengal by the Calcutta Chamber of Commerce praying for the passing of a law to prevent Indian firms trading under English names, as this leads to other English companies in India and in foreign countries having transactions with these Indian firms and thereby hampers their (European's) trade, the *Vartakamitran*, of the 2nd August, remarks:—See how far men are prepared to go, when they are actuated by arrogance and self-interest. What do these English merchants care, if Indian capitalists trade with English names? Are they not, for the last three years, reaping the fruits of their avaricious desire to get into their hands the trade of the whole world? Is this not enough? As the English have, within the last two centuries, brought under their control the trade of the world, it is quite natural for any one to feel that he might, perhaps, be able to do larger business by adopting an English name. Are the English justified in being jealous of this? Now they are manufacturing cloths of South Indian patterns in use in India for a long time and sending them over here. How far are they justified in doing this? English companies are advertising their cheroots, cigarettes, etc., in India by printing the figures of Sri Rama and Akbarshaw on them? Is this not done to create a desire for these articles in those who purchase them? English merchants, who permit a grotesque representation of Sri Rama on their goods, without realising that it will wound the feelings of the Indians, cannot put up with Indians trading with English names! Perhaps they can do anything to improve their trade, but the Indians should not do so. If the latter do any such thing, there is a hue and cry immediately and the Government are approached for introducing legislation on the point. Even the Government play to their tune.

Indian firms with English names.

VARTAKAMITRAN, Tanjore, Aug. 2nd, 1917.

78. The *Vartakamitran*, of the 2nd August, writes elsewhere:—Even in this country they have established a department called the Department of Industries. To preside over this department, they have nominated only the members of the I.C.S., who have no opportunity even to have a book knowledge of industrial matters. It can be definitely stated that, till now the Government have not done anything properly. The efforts of the people alone will not do.

The Department of Industries.

SWADESAMITRAN, Madras, Sep. 5th, 1917.

79. The *Swadesamitran*, of the 5th September, reproduces in Tamil an article in the *Modern Review* about the views expressed by the Secretary of State for India recently on the administration of India, in which the following observations occur:—It will not do if a few more of the higher appointments are conferred upon the Indians. We want political powers in connection with the management of the affairs of the country and in determining the nature of the administration. We are promised the grant of Home Rule step by step. But no time limit is fixed for the interval between one step and another. It seems we should, before advancing from one step to another, give evidence of our capacity to do so. But who is to be the judge of this capacity? It is the very authorities, who feel that if Home Rule is granted to us, their power and influence would vanish. Mr. Lloyd George in speeking of the German colonies observed that the form of Home Rule to be granted to them should be based upon the desires and aspirations of the people there. So should the people who desire to have a

The Secretary of State and the Government of India.

Government which they like, live in the German colonies? Have we not been informed that the people in countries subject to the British enjoy larger privileges than those in other countries subject to the westerns!

Trade in girls.

80. The *Lokopakari*, of the 13th August, has the following:—Trade in girls is being carried on in the Madras Presidency. As it is difficult to procure Brahman girls in the north, the Brahmans there procure girls from the south through brokers and marry them. As the people of the north are Telugu-speaking men and are not conversant with the manners and customs of the Tamilians, they get themselves duped by these brokers who buy low caste girls and pass them on as Brahman girls. Poor and low class people sell their girls out of love for money. There are none to see how these girls are disposed of by the brokers. Most of these girls, it is understood, are made to lead a life of prostitution. It is, therefore, essential that the Police should watch the conduct of these brokers, as their action results in nothing but slave-trade.

LOKOPAKARI, Madras, Aug. 13th, 1917.

Licences under the Arms Act.

81. Adverting to the ravages caused by wild animals on the crops in several parts of Malabar and attributing this chiefly to the increase in the number of these animals for lack of men to destroy them, the *Lokopakari*, of the 13th August, observes:—On account of the restrictions imposed by the Arms Act, it has become difficult for the farmers to obtain licenses for keeping arms. The Collector of Malabar realising this trouble granted licences to several persons. This is not enough. Their suffering will end only if licences are granted to a larger number of men.

LOKOPAKARI, Madras, Aug. 13th, 1917.

The *Vannikulamitran*, for September, reproduces the above.

VANNIKULAMITRAN, Madras, September, 1917.

The *London Times* on Gokhale's reform scheme.

82. Adverting to the adverse comments of the *London Times* on the opinions expressed by the well-known popular leaders of India, that the scheme of reforms propounded by the late Mr. Gokhale is out of date and cannot, therefore, satisfy the present aspirations of the Indians, the *Swadesamitran*, of the 7th September, observes:—The *London Times* now says that India is wanting in prudent and wise men to lead her, that Indian politicians have lost their balance and that the present condition of India is exactly the same as it was before. But what has the same paper expressed on a previous occasion? None would have forgotten that, while it wrote about India and the Indians, it appreciatingly observed that the views about India had, in consequence of the services rendered by her in the war, changed in all places and in all respects, that reforms should be introduced in India accordingly, that the co-operation of the Indians was essential and that India should be admitted into the imperial conference. Under these circumstances the question arises as to which of these two views is correct—the one expressed now or the one expressed some time ago. Mr. Montagu knows well that the *Times* is notorious for misconstruing things. As the British public and the Secretary of State for India are well aware of the attitude of that paper, it is our firm conviction that they would treat the strange views of this paper with indifference and do things realising the lawful aspirations of the Indians and the true condition of India.

SWADESAMITRAN, Madras, Sep. 7th, 1917.

Mr. Gokhale's scheme of reforms.

The *Hitakarini*, of the 26th August, says:—We are at a loss to know why His Highness the Aga Khan has now disclosed the reforms of Mr. Gokhale which do not suit the present ideals . . Should he (Mr. Gokhale) be living today, he would surely give his approval to the scheme of the Congress. Who can understand the minds of such men as Lord Sydenham who wrote against this scheme, fearing that if it should be carried out, it would end in a revolution in India.

HITAKARINI, Ellore, Aug. 26th, 1917.

Public reception to His Excellency the Governor.

83. Adverting to the press communiqué issued by His Excellency the Governor dispensing with all formal public addresses and receptions to him in his tours during the ensuing cold weather, the *Swadesamitran*, of the 11th September, observes:—It is indeed right that the Governor should be of

SWADESAMITRAN, Madras, Sep. 11th, 1917.

opinion that the people should not incur any expenditure on his account at this juncture, especially when they have already spent their money on several other things. But his statement that addresses too need not be presented to him is not right. The people are entitled to express their grievances and needs through these addresses, and it is the duty of the Governor to reply to them. It is not proper that he should deprive the people of their right or refuse to do his duty.

SWADESAMITRAN, Madras, Sep. 7th, 1917.

A public meeting at Kangayam.

84. The *Swadesamitran*, of the 7th September, publishes, as reported by a correspondent, the proceedings of a public meeting held on the 5th idem at Kangayam (Coimbatore district), under the auspices of the local Home Rule League, when Mr. S. R. Jaya Rao, the president of the meeting, is reported to have said that it is improper for the Indians to be quiet when Mrs. Besant, who worked hard in their behalf, is under internment and that every one should work for the cause of the country. Mr. K. S. Ramasubba Ayyar, who also addressed the audience on the necessity for Home Rule, is said to have spoken of the administrative policies adopted in various countries and the establishment of the British rule in India, and to have observed, in the course of his speech, that though in the Queen's Proclamation of 1858 many promises favourable to the Indians have been made, several of them yet remain unfulfilled.

DRAVIDABHIMANI, Salem, Aug. 31st, 1917.

The Muhammadan burial-ground at Aruppukkottai.

85. In the course of a communication from the pen of a correspondent, published in the *Dravidabhimani*, of the 31st August, the following observations occur:—The existence of a Muhammadan burial-ground in the Vārhavandānpuram street of Aruppukkottai which has a population of 30,000 renders unwholesome the water of a public well in its vicinity, which is used by a large number of persons for drinking purposes and is highly prejudicial to public health. The President of the Taluk Board not directing the removal of the cemetery in spite of the report of the Union panchayat of the place and the District Medical and Sanitary officer, the public assembled in large numbers and submitted a memorial to the President of the District Board, Rāmnād, but in vain. When we observe that, while the dead bodies of Hindus alone are required to be carried to a place about two miles away from the town, the Muhammadan burial-ground, which is in the centre of the town, should be allowed to remain as it is to the detriment of the public health, one cannot but think that the law is one for the Hindus and another for the Muhammadans. Have the Government till now enacted such a law regulating the use of burial-grounds which would affect the people differently according to their religions? If such a strange law does exist, it would be well to publish it in the Gazette for the information of all.

SWADESAMITRAN, Madras, Sep. 11th, 1917.

The Sowrashtras and Sir Alexander Cardew.

86. Anent the letter said to have been addressed by Sir Alexander Cardew to the representative of the Sowrashtras tendering an apology for his not having been aware of their claim to be Brahmans but at the same time enquiring why, being Brahmans, they sought the aid of others for having a separate school, a correspondent of the *Swadesamitran*, of the 11th September, narrates how the Sowrashtras, who were once a flourishing class of people, became reduced in circumstances on account of the weaving industry carried on by them having been ruined by the import of foreign articles manufactured by means of machinery and how, by establishing a school for themselves, they have been improving their condition within the last ten years, and adds:—If the caste of a class of people and not their condition should be the criterion for obtaining Government aid, the money spent for helping the Sowrashtras will no doubt be in vain; but if their condition is to be the criterion, there will be nothing strange in spending a small portion of the money of the country for them.

SWADESAMITRAN, Madras, Sep. 11th, 1917.

The Nadars and Home Rule.

87. A correspondent of the *Swadesamitran*, of the 11th September, reiterates the fact that the *Nadars* as a class are for the grant of Home Rule and referring to the orderly way in which the affairs of his community are managed, wherever they live, by means of organised bodies, asserts that the members of that community have a natural capacity for having Home Rule.

88. The *Swadesamitran*, of the 12th September, publishes, from the pen of a correspondent, the proceedings of a public meeting held at Gobichettipalaiyam, under the auspices of the local Home Rule League, when the Hon'ble Mr. B. V. Narasimha Ayyar, the President of the meeting, is stated to have observed that the gagging of Mrs. Besant and her internment under the Defence of India Act are unjust deeds which would not be done in any civilized country. A resolution is reported to have been passed at this meeting protesting against the statement made by the *Madras Mail* of the 8th September 1917 that the conservative opinion among Indians is against the unconditional concellation of the internment of Mrs. Besant and others.

A public meeting at Gobichettipalaiyam.

SWADESAMITRAN, Madras, Sep. 12th, 1917.

89. Adverting to the conduct of the Police Sub-Inspector of Avadi in tearing off a Home Rule notice pasted on a carriage at Tinnanore on the 8th September 1917, a correspondent of the *Swadesamitran*, of the 12th September, observes:—I hear that several persons are warned not to take part in the Home Rule agitation. The reason for the authorities acting in this manner is not known. If it is said that the Home Rule agitation is not opposed to law, why should the Police and other Government officials give trouble to the people in this matter? If, on the other hand, this is considered to be opposed to law, it would be proper for the Government to openly declare it as such.

Home Rule and the authorities.

SWADESAMITRAN, Madras, Sep. 12th, 1917.

90. The *Hindu Nesan*, of the 12th September, publishes, from the pen of a correspondent, the substance of a lecture said to have been delivered by the Hon'ble Mr. V. K. Ramanuja Achariyar at Trichinopoly on this subject, in the course of which he is reported to have stated that the Home Rule movement was necessitated, as the voice of the elected members did not prove to be of any avail in the Legislative Councils and as the power of veto vested in the Governor acted as a clog upon the objects of the popular representatives being fulfilled and that, if the swadesi vow was taken by everyone, it would make the Englishmen treat us with sympathy, as it would lead to a reduction in the quantity of foreign articles imported into the country and thereby put them to a material loss.

The Home Rule movement and its origin.

HINDU NESAN, Madras, Sep. 12th, 1917.

91. Referring to the circular letter addressed by the Government of India to the Local Governments and administrations formulating a new scheme for enabling students in schools and colleges to invest the small savings from their pocket money in the Post office five-year cash certificates, the *Hindu Nesan*, of the 12th September, observes:—We heartily approve of this scheme and the students are also bound to show their loyalty by purchasing the cash certificates. But it is a point to be considered whether the Indian students in schools are all of them in a position to put by small amounts like As. 2 or As. 4 and buy these certificates. Many are the students who are not able to pay their school fees. How can parents, who cannot afford to pay the fees of their children, give them pocket money for expenses? The scheme now proposed by the Government of India should not lead to poor students being compelled to pay anything towards the purchase of cash certificates along with their fees. If any such thing should happen, it will subject the parents of these students to much hardship. In this connection, we would dwell upon another point also. The motive of the Government of India in introducing this scheme seems to be that the students should be actuated by a feeling of loyalty to render financial assistance towards the conduct of the war and that the idea of India being a portion of the British Empire should be brought home to them. If this is a fact, it is wrong on the part of the Government to prevent the students from taking part in politics. The students will have an attachment to the British Empire only if they take part in politics.

Students' saving certificates.

HINDU NESAN, Madras, Sep. 12th, 1917.

92. The *Desamata*, of the 29th August, says:—It must be admitted that His Excellency the Governor of Madras is chiefly responsible for the present critical political condition in India and for the meeting of the Madras

The Madras Special Provincial Conference.

DESAMATA, Rajahmundry. Aug. 29th, 1917.

Special Provincial Conference. Mr. Govindaraghava Ayyar criticised the speech of His Excellency in May last, and said that the present commotion is mostly due to it. Mr. Kesava Pillai said that the grounds on which Mrs. Besant was interned are not yet known. The resolution that has roused the emotion of the audience and the leaders is the one relating to passive resistance. Everyone of the audience insisted upon the adoption of passive resistance as a reply to the repressive policy followed by the Government. Being greatly incensed at the repressive policy of the Government, Mr. Ramanuja Achari said that we should necessarily adopt passive resistance, and that we should not be so ungrateful as to look helplessly on without following Mrs. Besant and others who are suffering internment for the sake of India. . . The resolution was at last approved by the meeting. From this it will be plain how indignant the people are at repressive measures, and how persistent they are in the matter of the adoption of passive resistance. We hope that the Government will at least now understand that not only the educated but the whole population unitedly are clamouring for reforms. . . If as desired by some of the leaders, the people refrain from adopting passive resistance till the arrival of Mr. Montagu, will the rulers, as asked by one of the speakers, give up the enforcement of repressive laws till Mr. Montagu's arrival.

DESAMATA, Rajahmundry, Aug. 29th, 1917.

The Madras Special Provincial Conference.

The *Desamata*, of the 29th August, publishes in Telugu a gist of the proceedings of, and the speeches made at, the Madras Special Provincial Conference, reported in the *Hindu* of the 25th August 1917.

DESAMATA, Rajahmundry, Sep. 5th, 1917.

The Madras Special Provincial Conference.

The *Desamata*, of the 5th September, gives in Telugu the resolutions moved at the Madras Special Provincial Conference.

DESAMATA, Rajahmundry, Aug. 22th, 1917.

Mrs. Besant.

93. The *Desamata*, of the 29th August, referring to the election of Mrs. Besant as President of the Congress, has a note which says:—The present commotion has made the Indians show unusual affection for Mrs. Besant. Her pure life and her self-sacrifice are the chief cause of this unusual affection.

ANDHRAPATRIKA, Madras, Sep. 5th, 1917.

Mr. Montagu.

94. The *Andhrapatrika*, of the 5th September, says:—It is the opinion of the *Christian Patriot* that it is not a good policy to centre all our hopes in one individual. From our past experience, it will be seen that, however liberal hearted and great the person might be who controlled the Government of India, he was not able to satisfy the wishes of the people. When even such a great man as Lord Morley was not able to rise above the circumstances and give the people suitable powers, it is not possible to expect others to do greater wonders. The *Christian Patriot*, therefore, says that the mere announcement of Mr. Montagu's visit does not warrant the Indians to conclude that their wishes have been fulfilled and that they will do well to think that the political salvation of the country lies in the hands of the Indians themselves. The *Patriot* says that the Christians will do well to meet and point out that self-government is not the ideal of the educated only, but that that ideal is appreciated by all the Indians. . . It is now plain that to attain self-government is the ideal of all the communities in India. . . If all the communities prepare a scheme of self-government which will meet with the approval of all, and place it before Mr. Montagu, he will easily understand the Indian problem.

KISTNAPATRIKA, Masulipatam, Aug. 25th, 1917.

Mr. Montagu speech.

The *Kistnapatrika*, of the 25th August, publishes in Telugu the speech of Mr. Montagu regarding the present system of the Indian administration.

ANDHRAPATRIKA, Madras, Sep. 5th, 1917.

Mrs. Besant's birthday.

95. The *Andhrapatrika*, of the 5th September, reports a correspondent to *New India* to have written to that paper exhorting the public to go to Coimbatore and confer presents upon Mrs. Besant on the occasion of her next birthday, in case she is not released by that time, and stating that we will be blamed if we do not so show our gratitude to Mrs. Besant who is suffering for our sake.

Passive resistance.

96. The *Andhrapatrika*, of the 7th September, reports that Mr. Deobhanker delivered a speech at Bezwada on passive resistance:

ANDHRAPATRIKA, Madras, Sep. 7th, 1917.

The passive resistance movement.

The *Sampad Abhyudaya*, of the 7th September, writes:—While the Indians would resort to passive resistance, if the Government should do anything to oppose the Home Rule movement, some of the Anglo-Indian journals suggest that in case Mr. Montagu should grant any concessions to the Indians the authorities in India should also resort to passive resistance by defying the orders of the Secretary ofState. Have not the Government the strength to punish the officers who disobey their orders? If the Government and the Indian people should combine, what can the Anglo-Indian authorities do? This swaggering, therefore, can be of no avail. If the British Government should act justly, the Indians can have no need of resorting to passive resistance, and in the latter case, there can be no need of a counter-movement to oppose passive resistance. It would, therefore, be well if the Government should adhere to British traditions.

SAMPAD ABHYUDAYA, Mysore, Sept. 7th, 1917.

Passive resistance.

A correspondent to the *Andhrapatrika*, of the 8th September, reports Mr. Deobhanker to have said as president of a meeting at Bezwada, that the constitutional methods heretofore adopted were not enough, that the people should endeavour to start the constitutional agitation of passive resistance and that unless they do so, they could not get any liberty. It says that he criticised the view of some that the Indians should refrain from passive resistance as Mr. Montagu was coming to India, and said that Mr. Montagu should know the real state of things in this country, that it was injurious to create in him an impression of false peace, and that the people should be ready to adopt passive resistance at any cost. The paper says that among other things a resolution urging the necessity of the adoption of passive resistance was passed.

ANDHRAPATRIKA, Madras, Sep. 8th, 1917.

Certain opinions regarding the Government of India.

97. A correspondent to the *Andhrapatrika*, of the 7th September, writes as follows under this heading :--Sir Dinkar Rao who showed unequalled love for the British Government at the time of the sepoy mutiny gave up writing and speaking English for the reason that the English failed to do justice to India.

It is the educated Indians that can explain well the policy of the British Government, and being able to adapt that policy to the genius of the Indians, can co-operate with us (Sir Bartel Frere) such men are now found in large numbers in the Congress and in the Home Rule Leagues. The bureaucracy does not allow them to approach it.

The voice of real and living representation should be heard in the councils of the Indian Government (Gladston).

ANDHRAPATRIKA, Madras, Sep. 7th, 1917.

The unity of the Empire.

98. The *Andhraprakasika*, of the 6th September, says in its leader:—His Excellency the Viceroy said that opportunities would be afforded for promoting the friendly relations between the rulers and the ruled in India. But before such opportunities are afforded, the internments should be annulled. The bonds of affection between the rulers and the ruled should be made stronger. The rulers should understand the attitude of the people towards political questions. Some of the people are enthusiastic about reforms while some others are not. But it may be asserted that none of the political agitators is disloyal. . . We hope that there will no longer be the enforcement of repressive laws. . . The *Times of India* says:—The continent of Asia is developing new aspirations. If the British Empire and India that is included in it work unitedly, they will thrive greatly. If they do not work unitedly, it is not possible for them to use their whole strength. His Excellency the Viceroy said that the present generation should see that they are not accused of spoiling matters for want of earnestness in the love for the Empire, when the time has come for the uplifting of the Empire. The Prime Minister stated that for such union, liberty is the chief means. His words deserve to be recorded in letters of gold. He said that if Russia had enjoyed greater liberty in times of peace, she would have shown greater union in the time of war. To set to work in a spirit of union, he said, did not mean the suppression of liberty, but

ANDHRAPRAKASIKA, Madras, Sep. 6th, 1917.

it was the culmination of the spirit of liberty. . . If according to this principle of Mr. Lloyd George, the authorities begin to grant self-government to India also, India will shine as a jewel in the British Empire, and will serve as a bulwark of the empire. The Anglo-Indian papers do not appear to help to the attainment of this end. The *Rangoon Gazette* requests His Excellency the Governor of Madras to resign. The *Madras Mail* asks how Mrs. Besant can be released if she prosecutes the agitation which has been curbed. . . We pray that the rulers will pay no regard to such threats but will restore peace to the country, lay the foundations of self-government in India soon and strengthen the unity of the empire.

ANDHRAPATRIKA, Madras, Sep. 8th, 1917.

The Andhra students of the Law College.

99. The *Andhrapatrika*, of the 8th September, says that the Andhra students of the Madras Law College have sent the following telegram to the temporary committee of non-Brahmans, Cocanada:—The committee has to support zealously the reforms demanded by the Congress and the League. But it should ask for class representation. It has to work more in social and educational matters. We wish that it may publish a scheme on these lines.

ANDHRAPATRIKA, Madras, Sep. 8th, 1917.

Rao Bahadur P. Thiagaraya Chetti's message.

100. A correspondent to the *Andhrapatrika*, of the 8th September, refers to the message of Rao Bahadur P. Thiagaraya Chetti addressed to the Prime Minister and the Secretary of State for India, stating that the message sent to them, as embodying the opinion of the Madras Provincial Committee and the Home Rulers, was opposed to the opinion of most of the non-Brahmans, and says:—O! Mr. Thiagaraya Chetti? Did we elect you as our representative to give our opinion or did you understand the opinion of the South India non-Brahmans by some occult power? Have there been in any country at any time people who have done harm to the country against the wishes of the people by assuming such false authority? . . . We represent to the Secretary of State for India and to the Prime Minister that the opinion contained in the message of Rao Bahadur P. Thiagaraya Chetti is not the opinion of the non-Brahmans of South India.

ANDHRAPATRIKA, Madras, Sep. 8th, 1917.

A new non-Brahman movement.

101. Under this heading the *Andhrapatrika*, of the 8th September, contains some correspondence in which the writers endorse the appeal of Mr. Sabhapathi Pillai for starting a new non-Brahman movement as the present one does not really represent the interests of the non-Brahmans.

ANDHRAPATRIKA, Madras, Sep. 10th, 1917.

A new non-Brahman movement.

Under this heading, the *Andhrapatrika*, of the 10th September, publishes a letter from the pen of several non-Brahmans, in which while endorsing fully the reform scheme published by the Congress and the Muslim League, the signatories urge the necessity of the grant of separate representation to the difierent classes of people in South India.

The paper observes:—Mother India will have her object accomplished, because all the Indians are in full agreement with the scheme of the Congress. The Indians may hereafter represent their aspirations unanimously to Mr Montagu.

DESAMATA, Rajahmundry, Sep. 5th, 1917.

India Council.

102. The *Desamata*, of the 5th September, publishes in Telugu a gist of the speech of Mr. Montagu on the subject of the office of the Secretary of State for India and his Council.

DESAMATA, Rajahmundry, Sep. 5th, 1917.

A cable to Mr. Montagu.

103. The *Desamata*, of the 5th September, publishes in Telugu the cable sent by Sir S. Subrahmanya Ayyar to the Prime Minister and the Secretary of State for India in regard to the "threat" held out by the *Madras Mail*.

DESAMATA, Rajahmundry, Sep. 5th, 1917.

Anti-passive resistance manifesto.

104. The *Desamata*, of the 5th September, reproduces from the *Andhrapatrika*, the Telugu version of Sir S. Subrahmanya Ayyar's letter on the anti-passive resistance manifesto.

DESAMATA, Rajahmundry, Sep. 5th, 1917.

Our duty.

105. The *Desamata*, of the 5th September, contains under this heading a gist in Telugu of the letter of Sir S. Subrahmanya Ayyar regarding what the Indians should do next if Mrs. Besant should be elected as President of the Congress by a greater number of the Provinces.

106. A correspondent to the *Andhrapatrika*, of the 10th September, refers to a second circular of the District Judge of Guntūr and says:—There is a strong rumour that the second circular prohibits not only the Home Rule and the *swadeshi* movements, but also every political agitation, and suggests an enquiry about not only the pleaders but also all men. . . This may engender partiality even in the administration of justice. Such an evil will entail a very great loss to the parties. Within ten days of the meetings of pleaders, it appears that the judicial officers of the district met in Guntūr. It is surmised that they did so to consider about this circular. It is not possible to know how far this is true. The District Judge was a member of the Legislative Council on behalf of the Andhra country, and worked for the welfare of the people. Is the change in his opinion due to change in his position? Or did the Government require him to make the enquiry about pleaders and others? It is not known why the Government, who have established the Criminal Investigation Department at a great cost to do this work, should require the Judges to help them in this matter.

The District Judge, Guntūr.

ANDHRAPATRIKA, Madras, Sep. 10th, 1917.

107. The *Andhrapatrika*, of the 10th September, says in its leader under this heading:—The *Nation* says: An Empire that observes colour differences cannot be said to be one that is pervaded by freedom. We are naturally disposed to grant liberty. So long as the great question of the grant of self-government to India remains unsettled, such a natural disposition of ours will not be revealed. . . The liberty that is enjoyed by the different parts of the British Empire shall be an ideal for all the Empires in the world. Progress is a law of nature, and time will not allow anything that is calculated to retard progress. Mr. Montagu is coming to India to settle the Indian problem. Those who know his previous history can presume that the views of the *Nation* will find favour with him. We hope that the great ideals suggested by the *Nation* will be realised through Mr. Montagu.

The way to an empire pervaded by freedom.

ANDHRAPATRIKA, Madras, Sep. 10th, 1917.

106. The *Andhrapatrika*, of the 6th September, publishes in Telugu a letter written by Hon'ble Mr. M. Ramachandra Rao on this subject. It contains the following:— . . . It would be desirable to divide the country into provinces on race and language basis. Division on language basis would facilitate administration as well as the imparting of education. That is why some of the Anglo-Indian rulers supported this division of the country on language basis. In 1879 Sir George Chesney recommended that Orissa should be made a separate province. Sir Francis Young Husband also recommended that Sindh should be made a separate province. . . If therefore the division of the country into provinces is remodelled on the basis of races and languages, progress would be made in the formation of a federal form of Government in this country. . .

Method of federation.

ANDHRAPATRIKA, Madras, Sep. 6th, 1917.

109. The *Andhrapatrika*, of the 6th September, publishes a note from the *New Era* under this heading which contains:—Mr. Gulam Hussain received a number of wounds and was bleeding profusely. Before he lost his senses, he urged his country-men to carry on a keen agitation.

Mr. Gulam Hussain's last message.

ANDHRAPATRIKA, Madras, Sep. 6th, 1917.

110. The *Andhrapatrika*, of the 6th September, publishes in Telugu a note from the *Madras Mail* regarding the interference of the authorities in the matter of the flying of the Home Rule flag, which contains:—"Unless circumstances make it clear that the flying of the flag will create much disturbance of peace it is not desirable that the authorities should interfere. It sometimes proves to be wisdom to connive at petty indications of agitation." Our comment on this is unnecessary. But is the *Madras Mail* also changing its angle of vision?

The *Madras Mail* and pacifying methods.

ANDHRAPATRIKA, Madras, Sep. 6th, 1917.

In an article under this heading, *Sampad Abhyudaya*, of the 12th September, writes:—The *Madras Mail* writes to the effect that in case Mr. Montagu sides with those who are working for Home Rule in India, the uneducated and backward classes in India would side with the opponents of Home Rule, and that the Home Rule party and Mr. Montagu will all get plunged in the huge ocean of Home Rule opponents and

The *Madras Mail*.

SAMPAD ABHYUDAYA, Mysore, Sep. 12th, 1917.

come to grief. Many of the Anglo-Indian journals also express the same view. It is generally regarded that those who write in this manner are in truth the enemies of the empire. That is quite so. The uneducated and backward classes will never side with the Anglo-Indians. They will side with whomsoever they think to be patriots. Do they not know that, in the event of the grant of Home Rule, a large part of the hard-earned wealth of the people will be spent in promoting the interests of the people themselves? Will they not understand the point at least when they are told about it? Will not the Home Rule party try to explain it to them? However uneducated the people may be, can they not at least discriminate between what is truth and what is untruth and what is just and what is unjust? Is it necessary to know chemistry in order to find out that sugar is sweet? Ango-Indians, like the editor of the *Madras Mail*, should not allow themselves to be thus blinded by their selfishness. The Anglo-Indians too, like the Indians, have ample opportunities of advancement. It would never do to think: "No matter if the masses suffer and remain under autocracy. Let us be autocrats! Let the people have only so much as is needed for their sustenance. Let us indulge in festivities from year to year's end!" God would never grant such selfish wishes. It behoves all haughty and selfish persons to ponder over these words and reform themselves.

ANDHRAPATRIKA, Madras, Sep. 6th, 1917.

A meeting of the Home Rulers.

111. In publishing the proceedings of the first Conference of the Home Rulers held at Madanapalli presided over by Mr. G. Sarvottama Rao, the *Andhrapatrika*, of the 6th September, gives an abstract of the presidential speech which contains:—". . . We cannot attain salvation until the day when our country emerges from the hands of the bureaucracy. . ."

ANDHRAPATRIKA, Madras, Sep. 6th, 1917.

The Anglo-Indian papers

112. Under this heading, the *Andhrapatrika*, of the 6th September, publishes in Telugu an extract from the *Hindu* which contains the following:—Mr. P. S. Venkatchalam Nayudu, a merchant of Madras has written to us saying that Dr. T. M. Nair wrote to the *Madras Standard* on 24th April 1906 as follows:—". . . I wish that you, my countrymen, will not believe, but will thoroughly condemn the useless writings which the Anglo-Indians publish out of jealousy. They consume a large amount of our money and try to treat us with dishonour today. My countrymen, can decide how long we can put up with such a state of affairs." Thus did Doctor Nair write in those days. He says today that the Indians should respectfully bow to the orders of the bureaucracy. May my countrymen and the Anglo-Indians as well note this writing of Doctor Nair.

ANDHRAPATRIKA, Madras, Sep. 6th, 1917.

The Home Rule meeting at Vizagapatam.

113. The *Andhrapatrika*, of the 6th September, publishes in Telugu a letter from its own correspondent at Vizagapatam, which contains the following:—Mr. G. Harisarvottama Rao Pantulu, M.A., delivered a lecture about *swaraj* in our Victoria Town Hall under the presidentship of the Hon'ble Bhupatiraju Venkatapathiraju. . . The lecturer said ". . . As the Indians had not the opportunity to have their powers of independence developed and under the rule of foreign Governments they have been reduced to an unhappy condition. He pointed out how the trade of our country suffered owing to the competition of westerners amongst themselves and owing to their desire to secure their own gain. He supported the statement that our country was rich even at the time of the advent of the English, and said that our country had self-government up to the time of the death of Aurangazeb. There is no doubt that the people in those days were happy and contented. . . Direct election has not been granted to our people, and public opinion cannot make itself felt. . . As the whole power of administration lay in the hands of the bureaucracy, the endeavours of our representatives did not succeed. Our Legislative Council members became therefore helpless, and having become aware that unless the people possessed controlling power in the Government nothing could be gained, they published the scheme of the National Congress and the Moslem League. . . While even uncivilised nations in the British Empire are enjoying the powers of self-government, it cannot but be curious to state that the people of India which had a great ancient civilisation of their own are unfit to carry on the administration of their country.

When Canada was granted self-government the residents of villages there were not very much educated. When the Phillippine Islands came under the rule of America, it cannot be said that the people of the Phillippines were so enlightened as the Indians. It does not stand to reason to say that we who have been under the administration of the English for hundred and fifty years are unfit for self-government. The bureaucracy in our country are under a delusion. Their delusion is not the result of ignorance but that of selfishness. . . Unless we follow the methods of the English and carry on agitation we cannot attain salvation.

The president, praising the lecturer, said that simultaneously with the benefits derived from the English rule, helplessness and poverty has overtaken us. . . If the bureaucracy be brought under the control of public opinion, we can come to a happy condition. Such a state of affairs exists in other countries. They say we are incapable of self-government. If after living for 150 years under the British Government we are incapable of carrying on self-government what shall we become after 150 years more? The speaker condemned the present system of government and explained the indigent condition of the ryots.

The letter addressed to His Majesty.

114. The *Kistnapatrika*, of the 25th August, publishes in Telugu the letter addressed to His Majesty by an Irish leader regarding the internment of Mrs. Besant.

KISTNAPATRIKA, Masulipatam, Aug. 25th, 1917.

A great amendment.

115. The *Kistnapatrika*, of the 8th September, in its leader under this heading, writes:—". . . The Government has not been known to have committed such a blunder as that of interning Mrs. Besant and her co-workers ever since the partition of Bengal. . . Lord Hardinge did not yield to prestige. As soon as he recognised the fault he employed his matchless political wisdom and became worthy of the eternal gratitude of the Indians.

KISTNAPATRIKA, Masulipatam, Sep. 8th, 1917.

A like situation has been created by the internment of Mrs. Besant. It is 84 days since this punishment was inflicted. Owing to this untoward act the whole country from the Himalayas to the Cape Camorin received a rude shock. All the provinces in one voice cried out "wrong!, wrong!". The Hindus and Muhammadans were one in condemning it. Even such a modest man as Mr. Malavya became agitated and commenced his tour. . . Representations were made to the English people by wire from every province. The noble ideals of Mr. Lloyd George encouraged the hopes of the Indians; and friends of India such as Mr. Snowdon and Mr. Wedgwood promised support and all people looked up to the Parliament. Mr. Montagu's intervention strengthened this hope. . . So long, the bureaucracy stood as a barrier obstructing the sight of the people and causing them mental disturbance and now with the internment of Mrs. Besant the Indians have scaled over this and established a direct relation with those countries which are at the very root of the British Empire. . . The Indians have determined to hold a respectable position in the British Empire. And the British people also have expressed their consent through Mr. Montagu.

Under such circumstances the Government of India cannot allow their mistake to continue. It need not be expressly stated that if the mistake were not corrected the country would be in danger. The Indians are not responsible for the people losing their trust in the bureaucracy. It is the bureaucracy that is responsible for it. If the bureaucracy do not lend their ear to the advice of such British statesmen as Mr. Montagu, and do not put an end to repressive measures the Indians will lose their confidence in the British people as well. . . If the British statesmen properly explain the state of circumstances in this country, we firmly believe that the British people will render justice. The object of the Indians in being prepared for passive resistance is also the hope that thereby the condition of things in this country will be brought to the ears of the people living in the British Isles.

It may be assuredly stated that the Viceroy consented to release Mrs. Besant, etc., because Mr. Montagu advised him to do so. . . The wish of the Indians to obtain *swaraj* has received Mr. Montagu's consent. The repressive measures of the authorities have been discountenanced by him. Let the Anglo-Indian

papers cry out as they like. There is none to be afraid of their threats. . . Mr. Montagu knows all about the pious life of Mrs. Besant. He has complete trust in the staunch devotion of the Indians. The blunder has at last been corrected and truth has triumphed.

The condition for the release of the interned laid down by the Government of India is ridiculous. Can any one break the law even after the close of the war. No. This condition has been invented only to save their prestige. We need not, therefore, examine it closely. . . Now Mr. Muhammad Ali and Shoukat Ali, etc., will also be released. The orders given to Messrs. Tilak, Pal, Karandikar, etc., will also be cancelled. There is room for believing that the repressive measures of the bureaucracy will end now. The visit of Mr. Montagu undoubtedly augurs good for the country. The Viceroy at the end of his speech addressed the Indian leaders as follows:—"Owing to certain circumstances certain doubts and differences arose amongst us. . . We shall hereafter settle them amicably." In these words there is a sort of repentance expressed. The people will also give up opposition and work with trust. . . Mrs. Besant and Mr. Muhammad Ali will again enter their field of activity. May our political evolution progress under their leadership with spotless glory.

SAMPAD ABHYUDAYA, Mysore, Sep. 7th, 1917.

116. The *Sampad Abhyudaya*, of the 7th September, writes:—Educated people are being enlisted in the Defence Force; and educated persons are heartily enlisting themselves in large numbers. There is nothing extraordinary in joining an army which is intended for the defence of our own country. One Mr. T. Vasudevayya writes that in the Military department there should not be one rule for the white men and another for the Indians, and that British delinquents are not punished with whipping while the Indians are. Although this may probably apply to the common recruits, it cannot apply to the educated among the Indians. Nevertheless, it is desired that educated Indians should get this rule cancelled before they enlist. It is imperative that the rule regarding whipping should be repealed.

The Defence Force and whipping

SWADESHABHIMANI, Mangalore, Sep. 7th, 1917.

117. Referring to the publication of the resolution passed at the recent conference in London regarding Indian emigration, the *Swadeshabhimani*, of the 7th September, observes:—The abolition of the system of indentured emigration from India, as stated in that resolution, is doubtless a most welcome piece of news. Some of the significant matters which are dealt with in the report appended to the resolution, however, are not quite so satisfactory. Although there are signs here and there of the liberal nature of the policy to be followed for the future, none of the points in the report which relate to the house accommodation for the indentured labourers, the hours of work, the education of their children and other social conditions deserve to be reproduced. One or two other matters referred to in this report will be commented upon on another occasion.

Indian emigration.

QAUMI REPORT, Madras, Sep. 3rd, 1917.

The *Qaumi Report*, of the 3rd September, has an item under the heading "the end of indentured labour." It refers to a Simla report regarding the prohibition of emigration of coolies after the war and says:—It is well known that the treatment of Indian *coolies* in the Colonies has been savage and brutal. It is high time, therefore, a period was put to this cruelty and ignominy.

The end of indentured labour to the Colonies.

SWADESHABHIMANI, Mangalore, Sep. 7th, 1917.

118. In an article stating that Doctor Sir Subrahmanya Ayyar has very ably condemned the manifesto issued by some (seven) of the popular leaders against the passive resistance movement and referring to an article in the *Madras Mail* on the possible effect of the reversal of the internment orders, the *Swadeshabhimani*, of the 7th September, writes:—Seeing the resolution passed at the Provincial Conference and the resolute attitude of leaders like Sir Subrahmanya Ayyar, the *Mail* is feeling blistered all over. To make matters worse, the news that Mr. Montagu is contemplating the release of Mrs. Besant, etc., is like salt thrown over the blisters. It is too early to predict what value can be attached to the *Mail's* threats that Lord Pentland might resign his office, etc. We had sometime back apprised our readers of the possible danger of change in Mr. Montagu's attitude under Anglo-Indian influence. True to our fears, the *Mail* has already

The *Madras Mail* and the internments.

offered its menacing criticism. But Mr. Montagu is not one to feel afraid. Nobody need fear that the prestige of the Government will be affected in case they should adopt a change in their present policy of repression and thereby cause public opinion to triumph; on the other hand, by acceding to the popular demand in a situation like the present, the Government will only augment their prestige. Despite the fact that the *Mail* is a semi-official organ, its predictions and threats that His Excellency the Governor might resign are useless. Lord Pentland is personally a Liberal; and although under the retired Mr. Chamberlain he had embarked upon a policy of repression, under the present Liberal Mr. Montagu His Excellency might change his policy accordingly. We, therefore, trust that His Excellency Lord Pentland will not have to resign.

119. In a lengthy philosophic article dwelling on the evolution of the human race, the *Swadeshabhimani*, of the 7th September, proceeds to observe:—When it was asked why *Bhisma*, *Drona* and others joined the *Kauravas* and not the *Pandavas*, *Bhishma* replied that it was because man was a slave to wealth. This mercenary serfdom can effect anything. The man who hankers after wealth, however much he may talk of high ideals of reform and advancement, he only professes; and further, goes counter to his own former enunciations. It is impossible to enumerate all the extraordinary things that have happened as the result of servility to wealth. Still who can help being reminded of those words of Bhishma, when it is seen that just as a drum is tuned by a little paste on its (sur) face, the very champions who were the authors of extraordinary agitation at the once famous partition of Bengal and who even sent cablegrams to Europe, now, the moment they are fettered by an appointment under Government, tell us: "Beware! Be cautious! Don't be imprudent! Follow the advice of your elders! Youthful pranks can do no good!!." SWADESHABHIMANI, Mangalore, Sep. 7th, 1917.

The fetters of service.

120. The *Sampad Abhyudaya*, of the 11th September, writes:—Numerous persons are taking the *swadeshi* vow in the Madras Presidency. To improve the economic condition of our country, it is important that our industries, agriculture and trade should all three improve. Whenever we promote foreign activity in any of these directions we render our economic condition worse. To prevent this it is indispensable that our industries should be helped to improve. In order to render this help, the people are vowing that, as far as possible, they shall create a demand only for articles of indigenous manufacture; numerous patriots are thus taking this *swadeshi* vow. We hope that as this movement goes on spreading our industries will be greatly improved. SAMPAD ABHYUDAYA, Mysore, Sep. 11th, 1917.

The *swadeshi* vow.

121. The *Sampad Abhyudaya*, of the 10th September, says:—Owing to a wide spread belief among the western people that a large number of persons in India die of snake-bite, they are afraid of coming here. We learn that a good many scientists are engaged in discovering a radical cure for snake-bite. If, side by side with this attempt, the Government were also to grant a reward of a rupee for every snake killed, it would be easily possible to extirpate the race of reptiles in four or five years, just as when Europe was infested with wolves, they arranged to accept wolves' heads in lieu of the taxes and thus warded off the menace. SAMPAD ABHYUDAYA, Mysore, Sep. 10th, 1917.

Snake-bites in India.

122. Referring to His Excellency the Viceroy's recent speech in the Legislative Council, the *Vrittanta Patrike*, of the 13th September, in a leading article exhorts the people not to embarrass the Government by cries of Home Rule, but to do their utmost to serve them in a spirit of friendly co-operation and thus to show a true sense of gratitude to the rulers who have protected this vast country even in a crisis like the present, when their own men, women and children at home have to suffer untold hardships on account of the war. The paper next observes that, as His Excellency the Viceroy has pointed out, the manner in which local self-government is carried out in this country is itself a sufficient indication of the fitness, or otherwise, of the people to exercise the right of self-government, and however clever our people may be in making speeches and writing articles to the press, they have VRITTANTA PATRIKE, Mysore, Sep. 13th, 1917.

Self-government.

yet to acquire those qualities which the responsibilities of self-government imply and that Government would only be too glad to grant the privilege of self-government when they are convinced that the requisite capacity has been gained.

KERALA SANCHARI, Calicut, Sep. 5th, 1917.

The proposed visit of the Secretary of State to India.

123. While pointing out that the visit of the Secretary of State will be advantageous to the country in more ways than one and set at rest the present unrest in India, the *Kerala Sanchari*, of the 5th September, doubts whether the excitement in the country is not due to the antagonistic views of the Indian and the Anglo-Indian parties on some of the important questions relating to Indian Administration and observes that the writings of some of the Anglo-Indian papers lead one to believe that they hate the idea that Mr. Montagu should, in conformity with the wishes of the people, effect certain desirable changes in the administration of this country. It then suggests that Mr. Montagu should be invited to attend the next sessions of the Congress.

UTTARA TARAKA, Parur, Sep. 8th, 1917.
LOKAPRAKASAM, Trichur, Sep. 10th, 1917.

The *Uttara Taraka*, of the 8th September, and the *Lokaprakasam* of the 10th September, also note with pleasure the proposed visit of the Secretary of State for India. The latter suggests that a deputation from the Congress, the All-India Muslim League and other public bodies should wait upon Mr. Montagu and explain to him the needs and aspirations of the people.

MANORAMA, Calicut, Sep. 7th, 1917.

The present condition of India.

124. In a leader under the heading "The Present Condition of India" the *Manorama*, of the 7th September, dwells at some length on the controversy regarding passive resistance and the election of Mrs. Besant as the President of the ensuing Congress, refers to the threats of the Anglo-Indian papers to Mr. Montagu regarding Mrs. Besant's release, and says:—What should be the procedure of the Secretary of State at this juncture? He should in the first place release Mrs. Besant and others. Secondly, he should put a stop to the repressive policy of the Government. Thirdly, he should accept the loyal welcome of the Indians, and attend the ensuing Congress in order to ascertain what the opinion of United India is on the changes which should be effected in the Indian Administration. If he does all this, Indians will be quite satisfied and he will be able to carry out the reforms without difficulty.

DESAMATA, Rajahmundry, Sep. 5th, 1917.

Mr. Bhupendranath Basu.

125. The *Desamata*, of the 5th September, says:—Mr. Bhupendranath Basu who is one of the signatories of the memorandum of the nineteen, has, since his appointment as a member of the India Council, changed his political opinions, as is evident from his utterances at the meeting of the Bombay Presidency Association. How soon has his opinion of the memorandum changed as a result of his appointment. He said that that memorandum was drafted in a hurry. Should our leaders be like this at this juncture?

SWADESHABHIMANI, Mangalore, Sep. 7th, 1917.

The Hon'ble Mr. Basu and the political situation.

The *Swadeshabhimani*, of the 7th September, writes:—The fact that the Hon'ble Mr. Basu, who was a champion of the popular cause in the Supreme Legislative Council and one of the most ardent members of the Congress, now takes up service under Government means a great loss to the public. This loss can somehow be borne. But what is impossible to bear is the ungracious manner in which he would fall foul of the popular cause. Addressing the Bombay Presidency Association on the eve of his departure to England, Mr. Basu said that in view of Mr. Montagu's proposed visit to India it would not be expedient to send an Indian deputation to England, and continuing, advised the people not to resort to aggressive methods of agitation or be on unfriendly terms with the Government. Mr. Basu has made a few more observations besides. But seeing that the trend of his opinion will be sufficiently clear from what we have stated above, we do not propose to reproduce the rest of his speech. It is impossible to guess what Mr. Basu was driving at in particular. If we take the term aggressive methods to refer to the Home Rule movement, then we must say that the object of this movement is hardly different from that of the Congress resolution on self-government. The latter embodies the very principles to which Mr. Basu has himself subscribed as one of the 19 signatories to the memorandum on the subject.

It is thus impossible to make out what it is that he called aggressive methods. If he alluded to the passive resistance movement, we wonder how it can be styled unconstitutional when it is seen that Mr. Sastri, Pantulu (?) and others who are moderates of the same school of politics as Mr. Basu's have declared it to be both constitutional and lawful. It is difficult to see how the two statements can be consistent with each other. In short, we must say that the Hon'ble Mr. Basu's speech is indefensible from whatever point of view we may regard it. We must not regret that one who is to take up office under Government has changed his views. But we cannot help regretting that he should so soon accuse the very people whose cause he has been espousing all this time in the Imperial Legislative Council.

Writing on the same subject, the *Sampad Abhyudaya*, of the 8th September, observes that it is very practical advice that Mr. Basu has given that tact and friendly co-operation are bound to be more successful than aggressive methods, and that it behoves all Indians to bear his words in mind and to remain loyal to the British in aiming at Home Rule under them.

SAMPAD ABHYUDAYA, Mysore, Sep. 8th, 1917.

Mr. Basu's stay in India till Mr. Montagu's arrival.

Referring to the telegram of the Secretary of State asking the Hon'ble Mr. Basu to stay in India till the arrival of the former, the *Kerala Patrika*, of the 8th September, observes that the company of an Indian with the Secretary of State to acquaint him with the views of his countrymen at a time when the Anglo-Indian papers are trying to misrepresent matters to him will, no doubt, be of great advantage to the country.

KERALA PATRIKA, Calicut, Sep. 8th, 1917.

If Mrs. Besant be released.

126. The *Qaumi Report*, of the 2nd September, referring to the prevailing idea that Mr. Montagu will arrange for the release of Mrs. Besant, suggests that, if for some reason or other, or on grounds of expediency, Mrs. Besant be released, interned Muhammadans also, who have fallen victims to the Defence of India Act, should most certainly be given their liberty. We do not wish to throw obstacles in the way of Mrs. Besant's release, nor are we against the question of her personal safety, but we will never tolerate the authorities using two pairs of spectacles, one for observing noisy agitation and the other for observing calm silence. It is true that Muhammadans did not make use of any legal or constitutional weapon to secure the release of their interned brethren, but this should not be interpreted to mean that they do not believe in the innocence of their co-religionists, or that they are wanting in spirit and self-respect. No, it is due to other causes.

QAUMI REPORT, Madras, Sep. 2nd, 1917.

We consider that the authorities have already thoroughly tested the Muhammadans interned, and every moment of their absence has served to strengthen the belief that they were not guilty of any conspiracy, either to crush the British power, or secretly to undermine it. They formed no secret committee, nor left behind them a policy calculated to prove injurious to the Empire. Their aspirations and feelings have been checked since those unfortunate men have fallen into the clutches of the law. Neither is their work alive, nor are their objects in course of fulfilment. In these circumstances how can it be proved that their release will not be a matter of satisfaction to the country and the Empire? These legal doubts and suspicions should come to an end and they should be set at liberty.

On the other hand although Mrs. Besant's mission is working successfully, the Secretary of State for India is prepared to consider the papers connected with her internment, and possibly he may adhere to his opinion regardless of the feelings of the authorities. But why have the papers of interned Muhammadans not been called for? As far as we see the Government of Madras is favourably and leniently disposed towards interned persons within its jurisdiction, but no such treatment has been extended to the interned Muhammadans.

We are sure that if Mr. Montagu were to read the papers of those unfortunate interned Muhammadans together with those of Mrs. Besant, he would readily admit that the treatment meted out by the Madras Government is far more satisfactory. Perhaps Mr. Montagu is not aware that there are some unfortunate Muhammadans, situated like Mrs. Besant, whose case deserves looking into.

YOGAKSHEMAM, Trichur, Sep. 7th, 1917.

Mrs. Besant's release.

The *Yagakshemam*, of the 7th September, expresses joy at the reply of the Government of India to the Hon'ble Mr. Jinnah's interpellation regarding the release of Mrs. Besant, which, it thinks, will conciliate the people.

MANORAMA, Calicut, Sep. 7th, 1917.

Referring to the same subject, the *Manorama*, of the 7th September, says that the decision of the Government to release Mrs. Besant before the arrival of Mr. Montagu will have a tranquilising effect, and will remove the various obstacles which would otherwise be thrown in the way of his getting a clear and candid opinion of the different communities and representative bodies in India.

KERALA PATRIKA Calicut, Sep. 8th, 1917.

Writing on the same subject, the *Kerala Patrika*, of the 8th September, points out that the reply of the Government of India to the question regarding the release of Mrs. Besant is in effect the same as the advice which the Governor of Madras gave her before her internment which has caused considerable unrest among a certain section of the people, and that, as such a state of affairs is not conducive to the welfare of the country, the Government should, even at the sacrifice of a little of their prestige, try to allay this excitement, and observes that, if Mrs. Besant be, as her followers contend, a friend of India at heart, she should agree to the terms proposed by the Government of India as a condition of her release.

QAUMI REPORT, Madras, Sep. 8th, 1917.

The announcement of release.

The *Qaumi Report*, of the 8th September, refers to the Viceroy's speech at the Legislative Council regarding the release of interned persons, and observes that India will gradually be given freedom and Indians will forthwith be given higher and more responsible appointments, and says:—Some envious people began to twit the Government with acting unwisely in having yielded to public agitation and directing the release of interned persons, and that it should certainly have done no such a thing. Both the *Statesman* and the *Englishman* have given expression to these traditionally hostile views and we know that some other papers of the baser sort are secretly gnashing their teeth at Lord Chelmsford's announcement.

The editor, commenting on the views of other papers, observes that those who criticise the Government action in such envious, mischievous and selfish terms, will, if they calmly and dispassionately consider, understand that their interference in the matter is quite gratuitous.

We consider Lord Chelmsford has acted with extreme foresight and forethought and we hope that His Excellency will show a little more leniency and fairmindedness in dealing with the question of the release of interned Muhammadans; for, the business of the community is suffering owing to the absence of certain sympathetic and energetic workers. These persons have not committed any illegal act nor was it possible for them to do so. Rebellion and discontent are strictly prohibited by Islam and if any one should break the law our community will never support him. We anxiously await the glad tidings of the early release of interned Muhammadans.

QAUMI REPORT, Madras, Sep. 5th, 1917.

Position unchanged.

127. The *Qaumi Report*, of the 5th September, writes:—The war telegrams sometimes contain the statement "position unchanged." Whatever idea this may convey to the military mind, it accurately describes the state of affairs with reference to our community.

The self-same position, we held in the Government service twenty-five years ago, we occupy today, that is to say, most of the chappraris are Muhammadans while the majority of officers are Hindus. Muhammadans are still candidates for appointments, while Hindus get preferment and enjoy pensions. Hindus come, and go, are appointed, and promoted.

We do not deny that perchance Muhammadans occasionally vegetate in the same department for ten or twenty years, and that the same avenues are open to them today, but those that have been closed are still closed to them by force of circumstances. Hindus have ancestral and hereditary grip of them, and frequently the Government itself confirms that grip. No Muhammadan dares to presume to occupy a position in an office or department which has once been held by our Hindu brethren.

The Small Cause Court, in the Judicial department, is a case in point. It consists of four places, and since its establishment in Madras by the late Queen Victoria, up to the time of her grandson, these have been exclusively occupied by Hindus, and if Muhammadans should, by the operation of some extraordinary law make an application to the learned Judges of the High Court, to deprive the Hindus of their possession, we are sure that the European and Muhammadan Judges will unanimously declare and decide that, as the Hindus had been in absolute and practical possession of these posts from time immemorial, the claim of Muhammadans is absolutely extraordinary and is, therefore, rejected. We are sure that even Justice Abdur Rahim, who is generally inclined to take the opposite view, would make no attempt to oppose it.

When formerly a seat fell vacant, we invited attention to the fact that the claims of the Muhammadans might be admitted, but the Government appointed a Hindu. Again when, by the retirement of Mr. Sambamurthi Ayyar, a third place became vacant, the Government sent for Mr. Kothandaramanjulu Nayudu from Coimbatore and gave him the post, and impressed on us that the right of the Hindus had been given to the Hindus, although it could not be said that the right had come to the rightful.

We do not wish to involve ourselves in a discussion as to why a Muhammadan has not been nominated for that post, or whether these four seats will always be occupied by Hindus. If this principle be considered a fairly sound one, why should not some other department be set apart for Muhammadans? Apparently there is no advantage in either monopoly or decentralisation.

We are unable to give expression to our feelings of disappointment on the present occasion. Although this is a new defeat which our community has sustained, we are not concerned much about it. We advise our community not to worry about deprivation of rights and loss of national dignity. These punishments are from God. The community's first sin is want of trust in the Almighty.

128. The *Qaumi Report*, of the 6th September, has a leader on the marginally-noted subject of which the following is an excerpt:—

Qaumi Report, Madras, Sep. 6th, 1917.

Mussalmans and education.

It is an open secret that the progress made by the Mussalmans as compared with that of the Hindus is in the ratio of 1 to 11. If the Hindus are advancing the Mussalmans are receding.

In order to mend matters, first of all we require education, but religious education throws obstacles in the way of English education. It is true, the Government is not to blame in this respect, but it is surely responsible to this extent that it has not removed existing difficulties and complications, nor facilitated religious teaching.

The Hindus begin their English studies without learning about their religion, but this is not the case with Mussalmans and hence the Government should permit the teaching of Kôrân as the Bible is taught in schools, thus all difficulties may be removed.

With these remarks the editor thinks that it is high time for the Government to have regard to the importance of the Mussalmans and not to allow them to be absorbed by other great countries.

129. The *Sampad Abhyudaya*, of the 10th September, in a leading article giving a summary of His Excellency the Viceroy's recent speech in the Legislative Council, proceeds to observe:—We heartily rejoice to see that His Excellency made a speech so teeming with democratic principles and that steps are being taken to carry them into practice. His Excellency also stated that Mrs. Besant would be released, if she would confine herself to constitutional methods. High handedness is always reprehensible, whether it be found in the Government or in the people. Mrs. Besant and her party affirm that their methods have always been lawful, that Lord Pentland and others were autocratic, that this led to the passive resistance movement, that this latter led to an immediate announcement by Mr. Montagu that he would visit India personally, and also constrained the Imperial Government to advise the Government of Madras to keep to democratic methods. The Government of India, on the other hand, had to explain that Mrs. Besant and others overstepped the bounds of the constitution,

Sampad Abhyudaya, Mysore, Sep. 10th, 1917.

The Imperial Legislative Council.

that this necessitated the restraint over them, but for which they would have gone to further enormities, and that they would be released if they would keep within the bounds of the law. The Government and the people have alike acted in an unrestrained fashion. The people seldom take the initiative in opposing the Government. It is only under unbearable irritation, if they are unable to obtain proper redress of their grievances, if they come to think that they would rather lay down their lives than bear those hardships that they seek to ward off autocratic methods by means of a counter-movement. If the Government are kind, the people are ready to show their gratitude. It is in order to strengthen the British rule that Mrs. Besant and others urged the adoption of democratic principles in the shape of Home Rule. Some short-sighted persons thinking that the grant of Home Rule would affect their power, raised an uproar. Numerous patriots of the type of Sir Subrahmanya Ayyar resented this. This led the Home Government and the Government of India to realise that it was necessary to render the administration more democratic. It is natural that those in high authority should sometimes allow themselves to be swayed by passion and prejudice, and it is also natural that the people should allow themselves to be equally irritated thereby. But time heals these sores and even leads to mutual cordiality. We are glad to see that the situation had led up to this welcome change. Our one word of advice to the Government as well as to the people in this connection is not to be precipitate, but to take time to calm their feelings before they rush to action.

III.—Legislation.

Swadesamitran, Madras, Sep. 3rd, 1917.

Rate-payers' Association, Royapetta.

130. The *Swadesamitran*, of the 3rd September, publishes in Tamil the proceedings of a meeting of this association held under the presidency of Rao Bahadur G. Narayanaswami Chettiyar, on the 2nd idem, to protest against the passing of the emergency law by the local Government to raise the property-tax, which appear in *New India* of the same date.

IV.—Native States.

Hindu Nesan, Madras, Sep. 10th, 1917.

The Pudukōttai Representative Assembly.

131. Referring to the report of the administration of Pudukōttai as laid before the 16th annual meeting of the Representative Assembly, the *Hindu Nesan*, of the 10th September, observes:—It is seen from this report that the prayer of the people that, on account of the failure of rains during the last season, they might be exempted from paying kist for fasli 1326 and that the same might be collected from them at a future favourable season, has not been granted by the Darbar. There is no Government in these days which admits the necessity of remitting or postponing the collection of land assessment, when the people pray therefor on account of the failure of rain or crops. With the Governments of today, the expenditure always exceeds the income. How can, then, any Government admit the necessity for a remission or postponement of the collection of taxes? They will only expect the ryots to pay down the kist at any cost. The opinion of Governments is always that, if the least concession is given to the ryots, they will claim for more. It is in pursuance of this opinion that the Pudukōttai Darbar, too, has now refused to grant the prayer of its subjects.

V.—Prospects of the Crops and the Condition of the People.

Vartakamitran, Tanjore, July 26th, 1917.

Sir Alexander Cardew's speech at the Coimbatore Agricultural College.

132. Adverting to the speech delivered by Sir Alexander Cardew on the occasion of the celebration of the Coimbatore Agricultural College Day, in which he is reported to have attributed the low yield, compared with western countries, from agriculture in India, to the ignorance, the superstition, the caste principles and the poverty of the Indian, the *Vartakamitran*, of the 26th July, remarks:—This is a very fine speech indeed, and a European could not have delivered a cleverer speech. These make the Indians themselves responsible for their poverty and attribute it to their caste principles. We cannot see how caste principles can operate against agricultural

improvement. It is no doubt true that, while the agricultural yield is 33 bushels per acre in England, it is only 12 bushels per acre in India. The reason for this disparity is the incapacity of the Indian ryot to cultivate the land with the aid of manures and this in turn is due not to his want of faith in manures but to his want of money to purchase them. The poverty of the ryot is due to the excessive land tax he is paying and to its gradual increase. Though the Government are making a good profit out of their irrigational projects, the people have no rights whatever in this matter. What have the Government done till now to improve the condition of the ryots? They have organised an Agricultural Department. Has this department demonstrated till now to the people that it is possible to raise as much from land in India as it is in England, or has it pointed out the defects in the methods of cultivation followed by the Indians? They have established agricultural farms in different places. The officials in these farms have no idea whatever of the Indian system of agriculture and have only a theoretical knowledge of even the English system, and these go on complaining that the Indian system is faulty. Sir Alexander Cardew says that the system of dividing property in a family leads to an increase in the cost of cultivation. For agriculture which is conducted without the aid of machinery, the smaller the plot the better, and the larger the plot the greater will be the difficulty of irrigation and manuring. In Japan the plots are very small in extent, and yet agriculture is carried on to a large extent there. All these are vain excuses. The truth is that we hardly come across European officials taking a sincere interest in the improvement of India. If we complain of anything, they browbeat us by stale arguments such as that we spend away money in marriages, etc. As a matter of fact, the amount spent for marriages, funerals and such special ceremonies in India comes on the average only to Rs. 2 per year. This amount will not do for one day's wine and one week's cigars consumed by an ordinary European. What is the use of blabbing, without bestowing any attention on figures? Calculating the land assessment in Bombay, it works at 72 per cent in some places and 80 per cent in other places. How can Indian agriculture improve under these circumstances? It is terrible to think of the extent to which the Indian agriculturists are indebted. It amounts to nearly 500 crores of rupees. Will the Indian agriculturist pay interest for this huge debt, or will he pay the land tax, or will he apply manures for his land? What can he do? What is thé reason for all this? Ponder over it yourself. With all these defects, is Sir Alexander Cardew justified in finding fault with the Indian ryot?

ERRATA.

Report No. 35.

Page 2260, line 3, *for* "Kotival" read "Kotwal".
" " " 26, *for* "do not so" read "do not do so".
" " " 31, *insert* a comma *after* "who".
" 2268 " 8, *for* "effct" *read* "effect".

Report No. 36.

Page 2305, paragraph 44, line 5 from the bottom, *insert* "of" *after* "face".
" 2308 " 56, outer margin, *insert* "Cocanada" *between* "Anasuya and the date below."

Issued, 18th September 1917.]

CONFIDENTIAL. **No. 38 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 22nd September 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(b) *Courts.*

1. The following appears in the *West Coast Spectator* of the 15th September:—"The District Magistrate of Coimbatore has, after hearing counsel for the counter-petitioners, confirmed his ex parte order in the flag case. The *Madras Mail* was correct, at least once, when it said the other day, that a little official blindness to the minor antics of the Home Rulers would be beneficial. We have carefully read the Magistrate's judgment, and we must confess that we are not convinced of the propriety of the order, which will no doubt be taken to the highest tribunal in the province for revision. It is our honest belief that much of the Home Rule activity would have died from boredom but for the over-zealousness of some officials."

The Coimbatore Home Rule flag case.

West Coast Spectator, Calicut, Sep. 15th, 1917.

(e) *Local and Municipal.*

2. *Justice*, of the 20th September, writes:—"We see from the reports of the Corporation meeting that was held on Tuesday evening last that Mr. Molony and the Commissioners have once again become a 'united family'. . . Mr. Molony's defence of his remark that he had the discretion to select the date of a special meeting was at least candid. It was made more in anger than in sorrow, quite the reverse of the case with the ghost. Local self-government in this country will be worth very little if it has to depend on the uncertain temper of an Irishman. Whatever the nature of Mr. Molony's defence may be he was certainly fortunate in having had the opportunity of making his defence after the acting period of the Brahman Deputy Collector. To escape another dose of that functionary the Commissioners were prepared to swallow anything, even Molony's mixture, and thus it came about that Mr. Molony became popular with the Commissioner's, thanks to his locum tenens while he was away at Kodaikanal."

The President, Madras Corporation.

Justice, Madras, Sep. 20th, 1917.

(k) *General.*

3. The *Wednesday Review*, for the week ending 12th September, states:—"Any lengthy reference by His Excellency to Mrs. Besant's internment was obviated by Sir William Vincent's comprehensive answer to Mr. Jiunah's question on the subject. The Viceroy contented himself with saying that Lord Pentland's Government took action against her with the greatest reluctance and after trying to dissuade her from the course which she was pursuing. The Madras Government ought not to be blamed if Mrs. Besant refused to give the guarantee required of her, and the Government had to proceed against her as a last resort. . . It now rests with Mrs. Besant to avail herself of the consideration shown to her by the Government, and she would be well advised if she gave the necessary guarantee. The Government of India's reply is not to be construed as a climb-down, or as truckling to the *amour propre* of the agitators. The India Government uphold the action of the local Government and impose precisely the same conditions on the interned for their release."

Mrs. Besant's release.

Wednesday Review, Trichinopoly, Sep. 12th, 1917.

The *Malabar Herald*, for the week ending 15th September, writes:—"The report in connection with the impending release of Mrs. Besant from internment is being talked about by the Home Rulers with a vehemence that is worthy of the cause. . . In the course of the Viceroy's speech at the recent meeting of the Imperial Legislative Council His Excellency said that unless Mrs. Besant made a promise that she would abstain from violent and unconstitutional political agitation, she would not be released. In face of this declaration it is improbable to

Malabar Herald, British Cochin, Sep. 15th, 1917.

believe the report that Mr. Mantagu's order of cancelment of the internment is that she should be released unconditionally. The Madras Government could not have acted in this important matter independently of the Government of India, and to our way of thinking Mr Montagu, as Secretary of State for India, would not issue an order, the execution of which would compromise the position of the Government of India and that of the Provincial Government to a lamentable extent."

New India, Madras, Sep. 17th, 1917.

Writing under the heading, "How long are the innocent to suffer", *New India*, of the 17th September, observes:—"On 5th September 1917, His Excellency the Viceroy spoke from his place in the Imperial Legislative Council of the release of Mrs. Annie Besant and her two colleagues in particular and of the other interned in general. True, the spokesman of the Government of India in making the announcement spoke of a certain condition to their release, viz., that the Government of India should be satisfied that the interned patriots would not hereafter indulge in unconstitutional and violent agitation during the period of the war. But we took it that it was merely the official way of undoing an inexcusable wrong and that the condition was a formal insertion made in the interests of the prestige of the Government. . . We thought that the Government of India would at once have communicated their decision to Mrs. Besant and received from the interned, perhaps, some such answer as follows: 'It is foreign to our nature to take part in unconstitutional and violent agitation. We have never done so in the past and do not propose to do so hereafter.' It was generally expected that the Government, conscious as they are of their strength and power, would have been pleased to take this declaration as a sufficient fulfilment of the condition imposed by them and ordered the immediate restoration to liberty of the interned martyrs. . . If the Government of India meant anything more than what we have tried to describe above by their condition, we must say that their promise of realese was a mere sham. To subject loyal and law-abiding patriots to unjustifiable internments and to expect to get from them a confession of having done or said something which they have never done and which as honest persons they can never say they did are surely ways of procedure in keeping with mediæval methods, but are quite out of date today when so much is talked about freedom and justice and by none more loudly than by our Rulers. . . The Government seem to have no idea how strong the feeling of the country is about these internments and every day's delay is like adding fuel to the fire. It is not statecraft to drive the people to despair by continued disregard of their united prayers for the release of the interned. . . The Government should remember that while, perhaps, to them time is not of much consequence and they are considering how and when their orders of release should be given effect to, the internment is literally killing our noble leader, Mrs. Besant, and that the people are in no mood to bear her agony with equanimity."

Hindu, Madras, Sep. 18th, 1917.

The *Hindu*, of the 18th September, remarks:—"The order of release from internment reached Mrs. Besant and her companions at 11 o'clock last night and there will be a thrilling sense of relief and joy among the Indian public throughout the country at the receipt of this news. . . The result has showed the signal triumph of popular agitation in a just cause. The menacing howls of a local Anglo-Indian paper have wasted themselves in the air. We shall now await the outcome of the threat of revolt and resignation of the high official dignitaries in Madras, which the *Madras Mail* had the audacity to flaunt before the public—those momentous events to form the percursor of the ejection from office of Mr. Montagu, the Secretary of State. . . Mr. Montagu and Lord Chelmsford have laid the Indian public under a deep debt of obligation for their brushing aside the empty threats of the Anglo-Indian reactionaries, and for doing justice as demanded by the united voice of the people of India. We welcome back Mrs. Besant and her co-workers to the ranks of active public workers from the scene of their unjust internments. We have no doubt Madras will give Mrs. Besant an ovation and public demonstration of rejoicing of such a description as cannot be restrained by the petulant interference of little men dressed in brief authority."

In a leader under the heading "The end of the internments," *New India*, of the 18th September, says:—"In the history of modern India the seventeenth of September 1917 will ever be reckoned as red-letter day not because three individuals however close to the heart of a grateful people, however eminent in their service to the motherland, have been allowed to breathe again the free air of liberty of which they should not have been deprived; but because the order which unconditionally cancels the internments symbolises the ultimate triumph of shining spirituality, manifested in the towering sacrifice and the stupendous services of Mrs. Besant in the cause of suffering humanity which have won for her a unique position and rank among the illustrious benefactors of the world, and because it also symbolises the triumph of the real British instincts. . . We rejoice because of the supreme satisfaction felt by every Home Ruler that his faith in the British conscience and the Britain's love of liberty and in the sufficiency of constitutional agitation to rouse these is vindicated in such a striking fashion." NEW INDIA, Madras, Sep. 18th, 1917.

New India, of the 19th September, has the following:—"Neither the Press communiqué nor the order relating to the release of Mrs. Besant can be deemed to have placed the Madras Government in any favourable light before the public in respect of what is universally acclaimed as an act of justice. . . The Government of India, it will be recollected, undertook to release Mrs. Besant and others, if they were satisfied that they would not take part in any violent or unconstitutional agitation during the war. The order of release being unconditional, we are entitled to assume that the Government of India have satisfied themselves not only that they will not in the future, but also that they have not in the past, taken part in any violent or unconstitutional agitation. It is only on this view that that statement in the communiqué is explicable, which states that 'the Government of India are satisfied that the restrictions imposed may now be removed'. That the Government of India should have, from the outset, taken upon themselves the task of satisfying themselves on whatever points they desired to have satisfaction, was in itself clear notice to the Madras Government that they felt that an independent dicision by themselves as to the need of the continuance of the internment orders was necessary. . . The additional statement in the communiqué, therefore, that they have acted 'in deference to the strong recommendation of the Government of India', adds but little strength to the legal position and introduces no grace into their 'deference' where none really existed, or was claimed before. If the Madras Government was prepared loyally to carry out the desires or recommendations of the Government of India, it should have accepted them and adopted them as its own and acted upon them, as is usually done. If it wanted, on the other hand, to throw the responsibility on the Government of India, it should have done so straight away as it has done in the first part and disclaimed any credit for showing any 'deference to the recommendations' which it has not really shown. . . . Anyhow, we much wish that the exhibition of a protest where none is openly made, had been avoided by a Governor in Council who continue to make themselves responsible for the carrying out of the order protested against orders which have reversed arbitrary executive action on a matter of policy so vital to the liberties and good government of the people." NEW INDIA, Madras, Sep. 19th, 1917.

In an article under the heading "a Dummy Government," *Justice*, of the 20th September, writes as follows:—"Our contemporary the *Madras Times* in its leading article on Wednesday morning said that 'the Government of India are responsible for the administration and the good order of the country'. That appears to be so, and the Madras Government seem to have ceased to exist or exist only as a mere dummy. We were under the impression that provincial Governments were the responsible authorities for maintaining law and order within their jurisdiction. But that theory has vanished. In the exercise by the Government of India of what the Decentralisation Commission calls the 'constant and general supervision' over the provincial Governments the responsibility of the provincial Governments has dwindled down to nothing till the Government of India stand forth as the authority responsible in name and in fact for the maintenance of law and order all over India. The question now arises as to what is the use of a provincial Government. . . In the present case (i.e., Mrs. Besant's JUSTICE, Madras, Sep. 20th, 1917.

release from internment) there has been no evidence of a tendency for non-interference with the details of Indian administration on the part of the Secretary of State for India, and instead of making a beginning in the direction of provincial autonomy a very good demonstration has been given of provincial extinction. Within the last few weeks we have had installed a Government by cablegrams. . . . We do not think the authorities who have overruled the Madras Government in the present instance are likely to consent either to provincial autonomy or to the reduction of the powers of the Secretary of State for India. That is our view. And without provincial autonomy it will be extremely difficult to devise any satisfactory scheme of self-government for India. It may be said that the present action of the higher authorities was only intended to prepare a placid political atmosphere for Mr. Montagu. If that is really the case we should have thought that there would have been a general amnesty to all persons interned under the Defence of India Act, at least that is what one would expect from the Irish parallel of the release of the Sinn Feiners which our Home Rule friends are never tired of quoting. . . . The patriotic outburst of Indian Home Rulers seems to have been spent in getting the release of an Irish lady. There is nothing left to be used in the interests of hundreds of their own countrymen."

Hindu, Madras, Sep. 17th, 1917.

Sir Michael O'Dwyer's speech.

4. In a leader under the heading "A Hymn of Hate," the *Hindu*, of the 17th September, writes:—"It is difficult to speak in measured terms of Sir Michael O'Dwyer's extraordinary outburst in the Imperial Council. The author of the 'Hymn of Hate' could hardly have concentrated more venom into his diatribes than has Sir Michael in a speech which will probably pass down into history as the last despairing shriek of a school of bureaucrat which, in the evolution of Indian political life is rapidly passing away. It is the voice of the 'heaven born,' the kind of tin god who bases his conceptions of his office on the Providence in rough holland and a solah topee that Kipling loved to portray. To such a man criticism is disloyalty and it is not surprising that Sir M. O'Dwyer, perhaps, the most typical exponent of this school, should have let himself go in as bewildering a mixture of half-truths, untruths, false comparisons and savage sneers as ever we remember to have come across, familiar as we necessarily are with the daily efforts in this direction of Anglo-Indian journals.' . . . It is hardly possible to treat the Lieutenant-Governor's ferocious sneers as serious arguments but in so far as that is possible we shall try to reply to them. . . . A bureaucrat quoting Mill is as rare a phenomenon as a certain other person quoting scripture, but expediency often dictates disagreeable tasks. . . . It is hardly possible for us to go point by point into his speech, but such a proceeding is entirely unnecessary for the violence of the language is sufficient to rob his arguments of any effect that they might otherwise have had. Such phrases as 'the sinister attitude of those who would take advantage of the embarrassments of the empire in her hour of need': sneers like those in the passage 'There was no hesitation or sitting on the fence, no mawkish sympathy with red-handed crime, no insincere apologies for so-called misguided youths persuing noble ideals, no subtle distinctions between evolutionary and revolutionary patriotism;' his attempt to indentify Home Rule and anarchism on the ground of community of ideals; these constitute only a few samples from a speech from which the tub thumper will cull choice morsels for use for many a long day. Sir Michael's last effort is beneath of contempt as a piece of reasoning. As an effort at vituperation it can claim to rank beside that other 'Hymn of Hate', which is supposed to express the feelings of Germany for Britain."

New India, Madras, Sep. 17th, 1917.

Writing on this subject, *New India*, of the 17th September, says:—"Evidently Indian Members of the Supreme Legislative Council did not relish Sir Michael's manuscript eloquence. Nevertheless a second thought will convince them that they ought to be grateful to him, firstly, for relieving the monotony of the proceedings by his reckless frankness, and, secondly, by furnishing them an excellent proof of the demoralising effect of the Indian system of Government on British character. . . . In our opinion, the chief merit of the speech is the perfection with which it mirrors forth in its nakedness the average type of the bureaucratic soul. Whatever may be said against it, there is no doubt of the

blunt frankness of bureaucratic purpose. When we say this, we have said all that could be said in its favour. Its spirit is mediæval and thoroughly un-English and is an anachronism so extraordinary at a time when all the four corners of the world are ringing with the cry of freedom. Its mental outlook is that of the proverbial frog in the well and its logic smells of Mother Earth—It is rustic and primeval. . . As to the inappropriateness of the present juncture, when almost all the countries engaged in the war are busy revising their constitutions, the man who tells us that we should allow this great opportunity to slip by, cannot be honest He must be asked to speed to his superannuation promptly and peremptorily."

WEDNESDAY REVIEW, Trichinopoly, Sep. 19th, 1917.

The *Wednesday Review*, for the week ending 19th September writes:— "Perhaps the most sensational event of the week has been Sir Michael O'Dwyer's speech in the Imperial Legislative Council. His Honour has made up for his four years' silence as a legislator by a single speech which has evoked an outburst of criticism to which he might not have been subjected if he was an habitual speaker. . . To keep such sturdy silence in the midst of so much talk is indeed a feat of no mean merit and only under a strong sense of duty Sir Michael must have broken his habitual silence and made a speech. We cannot help saying, however, that the intensity of his local patriotism has led him into being unfair to the other Provinces. . . Sir Michael has evidently been misled into taking a slightly prejudiced view of other provinces by the noise raised by a handful of agitators followed perhaps by a mob which counts for nothing in the public life of the country. The noisy agitator is abroad and has not spared the Punjab from his attentions. But nowhere has he been able to capture the better mind of India and have him taken seriously. It is true that the Home Rule movement looks as if it had a large following. But a close analysis of the affair would show that it is being engineered by a small clique for various reasons, personal and otherwise. The Punjab is not alone in repudiating the claims of Mrs. Besant to guide Indian public life. Bengal has proved that it can do without her. Bombay and the United Provinces have in their attitude to passive resistance proved how slight is Mrs. Besant's hold on them. Madras, it is true, appears to be more largely influenced by her than any other province; and that is easily explained. . . If Mrs. Besant's following is closely analysed, it will be found that only a negligible part of it is for Home Rule and that mostly composed of students. So that Sir Michael need not claim for the Punjab any exclusive credit for political soundness. . . Sir Michael said that self-government was put forward as a panacea for all the evils of India but he was sceptical about it. A very large number of us share his scepticism. Except a few perfervid orators on the platform and an equally small number of enthusiasts in the press, nobody said self-government was a panacea for all evils. . . The shibboleth that is in such vogue that no Government can be a substitute for self-government is only beloved of the agitator. The average citizen who is enjoying the blessings of a settled rule like the British is content with good government and has no ambition to live under an indifferent rule albeit it is styled self-government. That is the central fact of the Indian situation and it cannot be hidden under any quantity of frothy orations."

VERNACULAR PAPERS.

I.—Foreign Politics.

Liva-ul-Islam, Madras, Sep. 13th, 1917.

Encashment of currency notes in Singapore.

5. The *Liva-ul-Islam*, of the 13th September, has the following short note on this subject:—It appears that the encashment of currency notes has been suspended for three months in Singapore.

Andhrapatrika, Madras, Sep. 13th, 1917.

The Russian situation.

6. The *Andhrapatrika*, of the 13th September, says:—While the news that the Russians have opposed the German offensive and have successfully arrested the German advance have filled us with great hopes, the frightful news of internal dissensions gives room for agitation. It is regrettable that difference of opinion prevails between Commander Korniloff and Kerensky, which may lead to a civil war. Korniloff is trying to assume the reins of the Government. He is marching his army on Petrograd. . . We think that the internal dissensions will soon disappear. The incapability of Russia cannot change the issue of the war. The issue will be settled in the western theatre. In that theatre the English, the French and the American armies will meet with success.

Desamata, Rajahmundry, Sep. 12th, 1917.

Russia.

7. The *Desamata*, of the 12th September, says:—Internal dissensions having passed all bounds on account of German intrigues, Russia has suffered much and is a source of disappointment to the Allies. As at this juncture, America has come to the help of the Allies there is no need to fear even if Russia's help is not secured.

Ravi, Cocanada, Sep. 13th, 1917.

The Servians.

8. The *Ravi*, of the 13th September, says:—The Servian Press Association has represented to the Allies that all the crops in Servia have been taken away by the enemy, that bread is available at only one loaf a week, that thousands of children are dying for want of milk, that the 80,000 Servians detained in Austria-Hungary have died, and that therefore help is urgently needed.

Kistnapatrika, Masulipatam, Sep. 15th, 1917.

The war.

9. The *Kistnapatrika*, of the 15th September, in its leader, writes:—Russia is now immersed in an ocean of sorrow. The Germans have crossed the Dwina and taken Riga and thence they are trying to march to Petrograd along three routes. Petrograd is the capital of Russia. The inhabitants are panic stricken and are leaving it in crowds to other parts of the country. In this city there are a large number of Manmalists who are friends of Germany and traitors to Russia. They are trying to turn the Russian armies to their side and are encouraging anarchy. There are no foodstuffs in the city. Famine is raging. The ryots are revolting against the landlords and are dividing the land amongst themselves. There is to be seen no law and order. Under such circumstances the Russian Government has transferred its seat to Nizimi-Novgarod, an ancient town near Moscow. The banks have also been removed thither and the people are every day leaving their homes and are proceeding to other places.

It is not known whether the enemy really intends to march on Petrograd or not. As the Germans possessed a greater number of guns than the Russians they were able to cross the Dwina. But in their future progress they will have to meet with many obstacles in their way. There is no good road to Petrograd. There are many rivers, lakes and hills and the winter is approaching. . . Even if the enemy reaches Petrograd what is it that they can gain? Though the Russians are in such a critical plight, they are not willing to enter into a separate peace with the enemy. When the new Government in Russia is not yet properly established, it is certain that the conduct of the affairs of war is a difficult matter. Dissensions within and war without would incapacitate any statesman. All this is true. But if Russia enters now into a separate peace, it will bring upon itself perpetual danger. The Germans will have become its masters and there will be

no limit for German tyranny. . . Germany already wields much influence in Russia. . . It was the great endeavour of Germany to convert Russians into Germans. The great statesmen of Russia therefore declare that no separate peace should be entered into by Russia. . . It was the ambition of Germany to become the mistress of the whole of Europe, which was the cause of war. Though, therefore, Russia is not moved by any desire to acquire new territory or any such ambition, unless and until the avarice of Germany is frustrated, Russia cannot retire from the battlefield. Even if Germany takes advantage of the disturbed condion of Russian armies and marches against Petrograd, it may be stated with certainty that Mr. Kerensky, the Russian statesman, who is administering the affairs of Russia, will never agree to a separate peace with Germany. But the internal dissensions, however, gave a great advantage to Germany. The German machinations, it may be supposed, were to some extent at least the cause of these dissensions. It is very regrettable that such great Russian General as Kornilof should revolt against the Government of Mr. Kerensky. . . But the Cossacks, the heroes of the Russian army, are trying to effect a compromise between the Russian General and the Prime Minister. . . A compromise may most probably be brought about. Otherwise, it is feared that Russia will be involved in a series of dangers and prove an eternal menace to the liberty of humanity.

We learn from a telegram that though the Government dismissed General Kornilof from service, he is marching against Petrograd with a portion of the army. . . All armies except those in the south are under the control of the Government. The several societies in Russia passed resolutions condemning Kornilof. We hear that the Government of Kerensky is gaining strength. The traitors who revolted against the Government are being imprisoned one after another. The newspapers publishing the declarations of the traitors are being stopped. And Kerensky proclaimed in every town that the revolt would be put down by drastic laws.

The Ministers in France have resigned their offices and the new Ministry has not yet been formed.

Jaridah-i-Rozgar, Madras, Sep. 14th, 1917.

10. The *Jaridah-i-Rozgar*, of the 14th September, referring to Mr. Lloyd George's speech on the present situation in Russia and France, writes :—Obviously Russia is not a little kingdom to be easily converted into a German colony or her territories captured one after the other. It should be borne in mind that the capture of a couple of cities in the largest country in Europe, or the abandonment by the Russian army of some of its positions, does not mean a decline in military strength. Russia is a powerful State and is able to recover her lost territories, if not today, then tomorrow.

Mr. Lloyd George and Russia.

II.—Home Administration.

(*b*) *Courts.*

Viveka Bodhini, Madras, July 1917.

11. While welcoming the news of the increase of the number of permanent Judges in this court to ten, as being conducive to the speedy disposal of cases here, the *Viveka Bodhini*, for July, refers to the reduction of the seats available for vakils on the Madras Bench, if the number of permanent Judges is to be ten, on account of the operation of the statutory restriction that not less than a third should be Barristers and not less than a third civilians, and suggests the desirability of avoiding this evil result by either fixing the number of permanent Judges as nine or altering the law in such a manner as to secure three seats for vakils.

The Madras High Court.

Yogakshemam, Trichur, Sep. 14th, 1917.

12. The *Yogakshemam*, of the 14th September, points out that the District Judge of South Malabar is against the Government's policy of exempting certain persons from personal attendance in Civil Courts, and that, in the opinion of the Judge, those, who are so exempted and who, therefore, refuse to attend the Courts, would be guilty of contempt of Court, and says :—In our opinion the Judges have only to administer justice in accordance with law, and that it is not their duty to make laws. Besides, we do not believe that the Judges who sit under a *punkah*, can

The District Judge of South Malabar and exemption from personal attendance in Civil Courts.

appreciate the difficulties, which the parties or witnesses undergo in the British Courts (in India). As on account of frequent adjournments, it takes the life-time of a person to get justice done, the credit which the Court may get by causing unnecessary inconvenience to those that are not parties in a suit, is not in our opinion a desirable one.

(*d*) *Education.*

DRAVIDAN, Madras, Sep. 12th, 1917.

13. The *Dravidan*, of the 12th September, writes as follows on this subject:—

Students and politics.

The students of Trichinopoly, Kumbakōnam, Guntūr and Coimbatore have grown so bold as to defy the order of the Government. Deobhanker and Shivakama Ammal have become famous in Trichinopoly. The heroes of Bombay have come out prominently even in Guntūr, and the editor of the *Young India* is conspicuous in Coimbatore. At a meeting of the Literary Society attached to the Kumbakōnam College, students propose to discuss on the present necessity for Home Rule for India and the possibility of its acquisition. In the History Association attached to the same college, the editor of *New India* is going to deliver a lecture on the poverty of India. Much harm will be caused if the Government should quietly witness these things. Are the college authorities sleeping? What is the Director of Public Instruction, Madras, doing?

SWADESAMITRAN, Madras, Sep. 13th, 1917.

The *Swadesamitran*, of the 13th September, publishes from the pen of a correspondent an abstract of the proceedings of a meeting held by 200 students of the Rajahmundry College, under the presidency of Mr. Sri Ram, who is said to have spoken on the position of students and their right to maintain their freedom. A resolution is reported to have been unanimously passed at the meeting protesting against G.O. No. 559, which prohibits students from taking part in politics.

SWADESAMITRAN, Madras, Sep. 17th, 1917.

The *Swadesamitran*, of the 17th September, publishes the proceedings of

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a public meeting held at Kumbakōnam on the 13th idem, under the presidency of Rao Bahadur N. Krishnaswami Ayyangar to protest against the calumnious reports spread against the students of the local Government College by the *Madras Mail* that speeches on such subjects as *swaraj* and "Poverty of India" are delivered in the Students' Association attached to that college. The president and several others who addressed the meeting are reported to have said that the observations of the *Mail* in its issue of the 10th idem on the conduct of the students of this college are contrary to facts and that the Government and the Educational Department should not take notice of the babblings of that paper.

DESABHIMANI, Guntur, Sep. 9th, 1917.

Desabhimani, of the 9th September, says:—The readers themselves have

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to see whether the Government order regarding students and politics is for the good or evil of the students. It is not proper on the part of the Government to interfere unnecessarily in such matters, instead of resting satisfied with the spread of education. The duty of setting right the conduct of students should rest with the heads of the respective schools. Unnecessary interference on the part of the Government and the readiness with which the school authorities submit to their orders, appear to have driven the students to seek the means of their own salvation. The students in Trichinopoly and Guntūr have set an example. If this should spread, nobody could stop the current. The Government will do well to cancel their order at least now. It is not our intention that the students should be allowed to take an active part in political meetings. Our idea is that if they attend meetings and comprehend the things discussed therein, such education will be useful to them when they leave the school and begin to serve the country. . . If the Indians had self-government, such orders would never have been passed.

ANDHRAPATRIKA, Madras, Sep. 12th, 1917.

A correspondent to the *Andhrapatrika*, of the 12th September, reports the

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proceedings of a meeting of students held at Masulipatam, in which it was resolved to submit a memorial to Government requesting them to rescind the order prohibiting students from attending political meetings. He asks the students in other towns to convene similar meetings and submit similar memorials to Government.

Students and politics.

The *Manorama*, of the 14th September, refers to the determination of about 200 students in Trichinopoly to attend political meetings, and to the possibility of those in Coimbatore, Guntūr and Rajahmundry following their example, and hopes that the order on the subject will be so modified as to make it unexceptionable to them.

MANORAMA, Calicut, Sep. 14th, 1917.

While expressing regret at the decision of the students of the eastern districts to protest against the Government order on the subject of the "students and politics", which none who has their welfare at heart would regard as out of place, the *Kerala Patrika*, of the 15th September, points out that, while grown-up and educated students may be in a position to think of the consequences of their acts, younger ones are likely to do mischief in the name of liberty, and observes that, if it be held that the students should quietly accept the present system of education, then they cannot be said to be wrong in holding meetings and protesting against the order in question, and that what the Government should do is to make the necessary changes in the system.

KERALA PATRIKA, Calicut, Sep. 15th, 1917.

Students and politics.

A student correspondent to the *Andhrapatrika*, of the 19th September, says:—It is satisfactory that although the leaders are silent, the students are working for the repeal of the Government Order regarding students and politics. The Guntūr students and some people of Masulipatam and other places have held meetings and sent memorials. On this account 120 students in Guntūr have been turned away from the school for a week. This has been a source of irritation to the students. We hope the rest of the students also will follow their example. It rests upon students to get this unreasonable order rescinded. . . Therefore, O brother students! Muster courage, and think of your future duty without being afraid of the small threats and punishments of principals.

ANDHRAPATRIKA, Madras, Sep. 19th, 1917.

Students and politics.

A correspondent of the *Dravidan*, of the 13th September, referring to the conduct of the students of Trichinopoly, who are reported to be evincing great interest in Home Rule processions, and to the steps taken by the Principal of St. Joseph's College, when he found that the students of that college were committing a breach of G.O. No. 559, trusts that proper measures will be adopted by the authorities in cases of disobedience on the part of the students to the Government order referred to above.

DRAVIDAN, Madras, Sep. 13th, 1917.

The *Dravidan*, of the 14th September, reports that a meeting was held at Trichinopoly on the 11th idem, under the auspices of the Coimbatore Students' Association, when the Hon'ble Mr. B. V. Narasimha Ayyar is stated to have addressed the students on Home Rule.

DRAVIDAN, Madras, Sep. 14th, 1917.

Education of Sengunthars.

14. In the course of a long article contributed by a correspondent to the *Dravidan* of the 14th September, describing the present low condition of Sengunthars, a weaving community in South India, and attributing this to want of education and to certain social restrictions imposed on them by the headman of the community, makes the following observations:—Even in these days of the benign English Government, the headmen of certain communities are imposing undue restrictions upon the members thereof, which cause several kinds of hardships to the poor people and affect their freedom. The Government would do well to interfere in such cases and enact some law which would put an end to these hardships. It is hoped that the benign Government would soon better the condition of these Sengunthars by introducing compulsory primary education and giving them instruction in industries, and by granting scholarships to enable the members of this community to secure higher education.

DRAVIDAN, Madras, Sep. 14th, 1917.

The educational salvation of the country.

15. The *Vivcka Chintamani* for August publishes the following extract on this subject from a speech delivered by Mr. V. Srinivasa Achariyar, Chairman, Municipal Council, Madura, on the 27th July 1917:—"In the great agitation now made throughout the country for universal education, we are apt to overlook the vital issues regarding the nature and the amount of learning which is to be regarded as the minimum qualification for a claim to education. The three R's,

VIVEKA CHINTAMANI, Madras, August, 1917.

reading, writing and arithmetic, are generally regarded as the ideal of popular education. But this ideal is miserably low. Of what use is education if owing to neglect of ordinary sanitary precautions a man is afflicted by pestilential diseases which are sources of danger to himself and his neighbours. Again, if a man is untruthful, does not discharge his obligations to the society, wants improperly to benefit himself at the expense of others, the education has served no purpose. There is no charm in statistics. The number of schools in the country may be increased, the expenditure on education may be enhanced, and the rise in number of students attending schools in the country may be very satisfactory. But these figures, however dazzling in themselves, have no real significance if the education imparted is not such as to improve the physical and the mental happiness of the students and to elevate the general condition of the society."

ANDHRAPATRIKA, Madras, Sep. 15th, 1917.

16. The *Andhrapatrika*, of the 15th September, has the following note:—

G.O. No. 559.

The students of Madras are contemplating to send a memorial to His Excellency the Governor requesting him to cancel G.O. No. 559. The conference of students has at present stopped.

(e) *Local and Municipal.*

DESABHIMANI, Cuddalore, Sep. 15th, 1917.

17. The *Desabhimani*, of the 15th September, has the following leaderette on this subject in its English columns:—"We are glad that the Madras Government have at last taken the bold step of nominating non-official president to district board as an experimental measure in a few selected districts, viz., Vizagapatam, Gōdāvari, South Arcot and Trichinopoly. We are really proud that among the districts selected by Government for making this experiment, our district has earned the distinction and privilege of being one. This evidently signifies at once the importance which the Government attach to this district from the administrative standpoint and the fitness of our district people for getting increased privileges and responsibilities in the administration of their own affairs. The presidentship of a district board is one of the most onerous and responsible offices that a non-official can hold, and we venture to say that the regime of Diwan Bahadur Mr. A. Subbaroyulu Reddiyar as the President of the South Arcot District Board will so run as to not only justify the regard and esteem which the Government have for this district but also the high expectations which the people of South Arcot would entertain at his nomination to the presidentship of South Arcot District Board. It must be conceded on all hands that Mr. Reddiyar's tenure of office as the non-official president of the Cuddalore Taluk Board was one of continued success. But we would like to point out in this connection that the presidentship of the taluk board is not the same as that of the district board. On the other hand, there is much distinction between the two, not only in point of their jurisdiction but also in the nature and degree of their administrative responsibilities, which, we trust, a non-official president shall realise. In the old condition of things, the District Collector who was, at the same time, the president of the district board was almost solely responsible for the framing of the policies of the local boards' administration in the district and by virtue of his position and experience served as a wholesome guide to non-official presidents who newly entered into their office. Under the present instalment of this trial reform, the old order has essentially changed and a new condition of things has come in. We, therefore, look forward with eager expectations to the beneficial results accruing from this increased privilege which the Madras Government have been pleased to grant to the people as an experimental step."

Non-official presidents for district boards.

The same paper publishes a note in Tamil on this subject expressing the hope that these non-official presidents would discharge the duties of their office satisfactorily and avail themselves of the opportunity to prove that they are themselves capable of managing their own affairs.

KERALA PATRIKA, Calicut, Sep. 15th, 1917.

Referring to the appointment of non-officials as presidents of the Gōdāvari, South Arcot, Trichinopoly and Vizagapatam district boards, the *Kerala Patrika*, of the 15th September, fails to understand why the Malabar District Board was not included in the list, though more qualified persons are to be found in Malabar which is in no way behind the other districts.

Non-official presidents of district boards.

18. The *Swadesamitran*, of the 19th September, refers to a resolution brought by a member of the Tanjore District Board, that the Board should be given the right to elect its Vice-President, which has been approved by a majority of the board and submitted to the Government, and observes that though the Government have the power to accept or reject it, they will do well to approve of the resolution, considering its nature and the wish of majority of the members of the board.

Vice-Presidentship of the Tanjore District Board.

SWADESAMITRAN, Madras, Sep. 19th, 1917.

19. The *Andhrapatrika*, of the 14th September, says:—The Bezwada Municipal Council is notorious for quarrels between its members and the Municipal Chairman. In 1916-17 a sum of Rs. 3,208-5-0 remained uncollected, of which a portion was due from the Railway authorities and the Revenue Divisional officer. It is not encouraging to the common people that responsible people do not discharge their duties. . . The Sub-Collector, the Collector and the Government have blamed the municipal members for the misunderstanding between themselves and the chairman. They have not shown proper grounds for it. There is no ground for throwing the whole blame upon one side. The chairman should be elected so that such misunderstandings may be obviated. An elected chairman cannot but co-operate with the representatives of the people. The Municipal Councillors request that the chairman may be elected. We pray that the Government will grant this request.

The Bezwada Municipal Council.

ANDHRAPATRIKA, Madras, Sep. 14th, 1917.

20. Writing under this heading, the *Andhrapatrika*, of the 15th September, says:—The Government have written that the Cuddapah Municipal Council itself should attend to the drainage of the municipality. We cannot agree with them. It is regrettable that the Government avoid their responsibility in regard to the drainage channels.

The Cuddapah Municipality.

ANDHRAPATRIKA, Madras, Sep. 15th, 1917.

21. The *Desamata*, of the 12th September, regrets that while the Municipality of Rajahmundry is already unhealthy and insanitary, the municipality is going to sanction the establishment of rice mills in the heart of the town, paying no heed to the protests of the Khaji, the Doctor, and the Principal, of the Mosque, the hospital, and the Training College respectively, which will all be disturbed by the noise of the mills. We pray that the Government will not follow the opinion of the Municipal Council, but will act according to the opinion of the Khaji and the officers referred to above.

The Rajahmundry Municipality.

DESAMATA, Rajahmundry, Sep. 12th, 1917.

The *Andhrapatrika*, of the 19th September, says:—It appears that the Municipality of Rajahmundry is thinking of extending the vegetable market that is now in the heart of the town. As the municipality could not do so without help from the Government, it is the duty of the Government to render it pecuniary help, for a convenient market is a desideratum at Rajahmundry. . . We hope the municipality will themselves set right the other defects of the town.

The Rajahmundry Municipality.

ANDHRAPATRIKA, Madras, Sep. 19th, 1917.

22. The *Andhrapatrika*, of the 18th September, says:—It appears from the report of the Nellore Municipal Council that taxes were collected from the people by force to some extent. We hope that the municipality will not resort to coercive measures in the collection of taxes at least hereafter to any large extent. . . The municipality has not expended the grant separately given to it by the Government largely on works tending to the welfare of the people. The chairman has tried to justify this, but we are not satisfied with his explanation. We hope that in the future at least the municipality will spend the grant of the Government for the good of the people and not disappoint them. For providing the people with a good supply of drinking water, the municipality require large funds. It is impossible for the municipality to provide it without pecuniary help from the Government.

The Nellore Municipal Council.

ANDHRAPATRIKA, Madras, Sep. 18.h, 1917.

(*f*) *Land Revenue and Settlement.*

SWADESAMITRAN, Madras, Sep. 17th, 1917.

Land Revenue and Settlement.

23. The *Swadesamitran*, of the 17th September, publishes a further portion of the series of articles contributed by the Hon'ble Rao Bahadur V. K. Ramanuja Achariyar to the *Commonweal* on this subject and rendered into Tamil by Mr. S. Mahalinga Ayyar, a High Court Vakil, and referred to in paragraph 31 of Report No. 37 of 1917.

(*j*) *Salt and Abkāri.*

ANDHRAPATRIKA, Madras, Sep. 13th, 1917.

The Salt and Abkāri Department and supplies.

24. Under this heading the *Andhrapatrika*, of the 13th September, says:—Before the Assistant Deputy Commissioner goes out on tour, he sends notice to the Circle Inspector to keep everything ready. He requires that such and such things to be kept ready on such and such a day. The Inspectors in their turn send for the Sub-Inspectors and ask them to keep all things ready awaiting the arrival of the Assistant or Deputy Commissioner. The difficulties of the Sub-Inspectors from that moment are beyond description. They have to keep ready eggs, sodawater, milk and fruits. They have to supply peons for the Assistant or Deputy Commissioner's tappal . . . If any one thing is not supplied because it is not available, the officer waxes wroth, and an order transferring the Sub-Inspector in default is issued immediately or some time afterwards. But the reason of the transfer will never be revealed. The Inspectors have to provide the officer with the services of a washerman, a barber and a cobbler. He has to supply him with fodder for his horse. Are these the things that a Sub-Inspector should attend to when his range is inspected? There is an order of the Separate Revenue Department directing that the Inspecting officers should get their supplies through the village officers. The Inspecting officers violate this order, and annoy their subordinates for the supplies.

(*k*) *General.*

TRAVANCORE ABHIMANI, Nagercoil, May 11th, 1917.

India and Home Rule.

25. Referring to the special session of the Madras Provincial Conference recently held and the speech of Mr. V. P. Madhava Rao delivered therein justifying the immediate demand for Home Rule to India, the *Travancore Abhimani*, of the 11th May, expresses its surprise at Mr. V. P. Madhava Rao, who, as the Diwan of three self-governing States, should have noted how the grievances of the people were never redressed in these States, pleading for Home Rule and dwelling upon the hardships still suffered by the depressed classes, says that it will be a gross injustice to these classes if Home Rule is granted to this country and thereby entrust the well-being of the poorer classes in the hands of a handful of people.

DRAVIDABHIMANI, Salem, Sep. 14th, 1917.

India and Home Rule.

Anent the cry of Home Rule in the air now, the *Dravidabhimani*, of the 14th September, expresses its surprise at even some non-Brahmans indulging in this cry along with their Brahman brethren, when the people here are not able to control their own homes and have to learn the principles of self-government only hereafter, and is of opinion that Home Rule should not be granted to this country until and unless each community here confines itself to the duties ordained for it and all classes become united, without each reviling the other.

ANDHRAPATRIKA, Madras, Sep. 15th, 1917.

Home Rule.

After stating that Mr. Sriram delivered a speech on the 12th September on behalf of the Rajahmundry Home Rule League on "Home Rule and the present situation", a correspondent to the *Andhrapatrika*, of the 15th September, gives the following:—Home Rule should be had at least for maintaining self-respect. Without Home Rule, self-respect cannot be maintained. . . In South Africa and in Canada our self-respect has been violated. When 1,500 years ago, the other countries were uninhabited, and the Romans were savages, India was enjoying self-government and prosperity. How can it stand to reason to say that such a country is now unfit for Home Rule. Although the British have been ruling this country for a hundred and fifty years, it has not made that progress in education which Japan has made in forty years. All the industries have declined. This shows

that the present system of administration should undergo a change. Some say that the educated are treading the masses under foot. Who was it that introduced the Educational Bill? and who rejected it? Endeavours are being made to see that the lawful wishes of the Indians are not granted. They (the Government) are not responsible to anybody, but act as they please. Mr. Montagu also expressed the same idea in the Mesopotamia debate. The attention of the Government of India has been fixed upon suppressing the agitation for Home Rule. We must all accept the resolutions of the Congress and the Moslem League and say that we do not want anything short of what they wanted. If we submit to smaller boons, we will be playing with the wheel of time. The Government are imposing restrictions on us needlessly and without reason. They are increasing day by day. G.O. No. 559 and the Madras internments are improper. It has been the practice since the time of Lord Lytton to deprive (?) us of our liberty by such improper means. But we were then sleeping, and now we have awakened. The improper methods of the Government have led to union among the Indians. We have to be grateful to the Government for this. The Government do not pay any heed to agitation. So we must take proper steps. Only one thing is left for us. It is passive resistance. It succeeded in Africa and in England. It has succeeded in India also. This passive resistance which is full of love and is characterised by fearlessness, and forbearance will grant the Indians all their wishes. This is the ultimate weapon of the Indians. As soon as we carry that weapon, endure difficulties and go to jail, God will hear our representations and open the gates of Home Rule to the Indians.

Home Rule.

The *Bharatamata*, of the 29th August (received on the 14th September), gives a brief summary of the Vizagapatam speech of Mr. Harisarvottama Rao on the subject of Home Rule.

BHARATAMATA, Vizianagram, Aug. 29th, 1917.

The Home Rulers.

26. The *Tamilian*, of the 22nd August, makes fun of the new phase of the activity of the Home Rulers in deciding to resort to passive resistance, characterising it as a mad idea, and observes that these make much noise because the Government are keeping quiet, thereby creating an impression in their minds that they are afraid of them. This paper approves of the action of the Government in declaring the security of Rs. 2,000 paid by the editor of *New India* to be forfeited, and observes that this editor is here reaping the fruits of his own mistake.

TAMILIAN, Madras, Aug. 22nd, 1917.

The political situation.

27. The *United Church Herald* for September has the following in its English columns:—"It is impossible to avoid some reference to the present political situation in India, even in a paper which, as a rule, keeps clear of politics It is quiet clear that a considerable measure of reform is needed in India for the administration of this country. The Government also is evidently alive to this need and is preparing for it. It has been suggested that a conference should be called of Indian and English leaders in India, both official and non-official, for the purpose of drawing up some plan for the development of the Indian Government towards a real self-government. This suggestion seems to us eminently sensible and likely to result in the adoption of the best plan for the political progress of India. . ."

UNITED CHURCH HERALD, Nagercoil, Sep. 1917.

Present political situation.

The *Swadesamitran*, of the 17th September, publishes in Tamil the speech delivered on this subject by Mr. A. Rangaswami Ayyangar, the editor of the *Swadesamitran*, at a public meeting held in Tanjore on the 14th September 1917. The speech appears in English in the *Hindu* of the 17th idem.

SWADESAMITRAN, Madras, Sep. 17th, 1917.

The present political situation.

The *Swadesamitran*, of the 17th September, writes:—Every one who bestows some thought upon the political events of last week will know that the wheel of time in this country is now revolving very fast. Those who have tried to arrest the speed of this wheel, be they Anglo-Indians or Indians, have only accelerated it. Sir Michael O'Dwyer's speech in the Imperial Legislative Council can be quoted as a most recent instance in point. How can the Secretary of State and the Viceroy be pleased with the responsible head of a province forgetting his responsibility and status and using the worst language possible about the popular leaders in

SWADESAMITRAN, Madras, Sep. 17th, 1917.

other provinces and their work? As Mr. Montagu has sufficient experience of such officials, we doubt not that he will condemn the speech of Sir Michael O'Dwyer without paying any heed to it. This speech has again given an opportunity to our Viceroy to understand the real attitude and opinion of the majority of the officials. We, therefore, hope that he will hereafter at least take prompt steps to control his subordinate officials properly in view of the obstacles which they may throw in the way of the introduction of reforms in this country. Telegrams received today show that the consideration of the reforms to be introduced will be taken up very shortly, and representatives and institutions desirous of offering suggestions in the matter, have been asked to submit their definite proposals through the local Government before the Secretary of State discusses the points with them. We find it necessary to lay stress on one point here. If every one begins to offer suggestions, the number of suggestions may swell and they may not also agree. As far as our people and our country are concerned, this is not the time for offering individual suggestions. What we should do first is to make the Secretary of State and the Viceroy have a correct idea of the sincere aspirations of the people and the main characteristics of the reforms demanded by them, and note the unanimous determination of the people to accomplish their objects. The best means of doing this has been suggested by Mr. Gandhi, and we hope all the patriots of the country will act upon his suggestion. Experience shows that those who are engaged in the service of the country, have always to meet with many obstacles, and the activities of the few self-constituted leaders of the non-Brahman community here may be quoted as an instance. But the conduct of the adherents of Mr. Thegaraya Chettiyar at the meeting held last Saturday in the Gokhale Hall is sufficient to give the lie direct to the claim of Mr. Chettiyar and others to voice the opinions of forty millions of people. We hope that, even as those assembled at that meeting, kept their heads cool and are trying to accomplish their object, the people in the mufassal will also take such steps as will spread the Home Rule principles and secure the reforms connected therewith, without minding the obstacles that they may meet with.

LOKAPRAKASAM, Trichur, Sep. 17th, 1917.

The situation.

Under the heading "the situation," the *Lokaprakasam*, of the 17th September, has the following in English:—Following in the wake of Mr. Montagu's pronouncement, the speech with which His Excellency Lord Chelmsford, our Viceroy, opened the autumn session of the Imperial Legislative Council, has agreeably surprised the public by going a great way in relieving the tension of the present situation. For some time past the situation before the country was causing serious misgivings to one and all. The atmosphere was charged with mistrust and suspicion, and dark clouds so banked up in the horizon that the signs produced serious uneasiness and grave apprehension in the minds of all who could read them aright. The policy of repression upon which the Government of the new Viceroy embarked, greatly despaired the public, who having expressed their keen resentment at it began, in a helpless manner, to talk of the last weapon in their armoury—passive resistance. The situation thus created was ominous in all conscience, and required careful and delicate handling. It was at such a critical period Mr. Montagu made his debut to preside over the destiny of India, and it was hailed with great satisfaction throughout the country. For, his past credentials as Under Secretary of State during the memorable regimé of Lord Morley had brought out his noble qualities of statesmanship in a pre-eminent measure so as to exhibit to the world his ardent sympathy with India and her aspirations towards a larger, fuller and higher life. The new Secretary's advent was responsible for creating feelings of expectancy in the minds of the public, and agreeably to it he did not let the grass grow under his feet before he set himself to the task of initiating a policy of conciliation. His initial act was therefore the salutary announcement on the future of India and the lines on which that future was to be realised; and like the magician's wand the announcement had the desired effect of immediately dissipating to a large extent the unwholesome atmosphere of prejudice, passion, mistrust and suspicion. The noble utterance of the Viceroy who has exhibited alacrity in putting into operation the fresh policy of conciliatory statesmanship deserves commendation, and the confident note that he wants his administration to be judged on work accomplished and not

on promises made, has so pleased our countrymen that they have commenced cherishing high hopes on the new regimé which, it is ardently expected, will synchronise with the new era of progress and political development. The quiet thus restored does not seem to have pleased certain Anglo-Indian wobler, and the two remarkable but unhealthy outbursts, one from Sir Michael O'Dwyer, Lieutenant-Governor of the Punjab in the Viceroy's Council, and the other by Mr. Beatson Bell, the Senior Member of the Bengal Government, have been responsible to fan the fire so as to rouse considerable criticism at a time when peace, contentment and co-operation are badly needed. The flag imbroglio at Coimbatore and the fuss created at the Calicut public meeting for both of which Messrs. Macmichael, I.C.S., and Evans, I.C.S., were responsible also deserve mention in passing. Small incidents like these strengthen the hand of croakers of evil who prognosticated all manner of disasters to attend upon Mr. Montagu's visit to this country in December hinting darkly at an open collision with the Viceroy the consequent clash of authorities and the paralyzation of Government. Mischievous attempts such as the above which go a great way in creating unrest and commotion deserve to be put down premptorily.

Turning also to our own public men and our affairs the situation does not seem to be cheery. The unfortunate Congress-split which have manifested itself hopelessly is deeply to be deplored. The chaos and confusion for the creation of which some of the prominent leaders of Bengal were responsible have now to take an earnest effort for effecting a reasonable compromise upon a constitutional basis. The election of the President has now been referred to the All-India Congress Committee which meets on the 6th proximo, and so it might to a certain extent, be expected, that all cause of difference have disappeared so as to prepare the ground for a satisfactory settlement. With the differences thus made up, it will be for all classes of the community to join hands and lend their willing and whole-hearted co-operation for the political advancement of the country. The arrival for the first time of the Secretary of State in India, it may be presaged, will herald the dawn of a new life to our people in all diverse directions and place us high in the scale of nations as a strong self-governing unit of the British Empire with which we are indissolubly bound.

Authorities and Home Rule.

28. Referring to the action of the Sub-Inspector of Police and the Sub-Magistrate of Sivaganga in making enquiries to find out the persons who pasted the Home Rule notices in the several streets of the place, a correspondent writes as follows to the *Swadesamitran* of the 12th September:—It is not understood what great harm these Home Rule notices have caused to these officers and the people to require such action being taken by these officers who are responsible for the maintenance of public peace. It is rumoured that these notices were not only an eyesore to Mr. Miller, who is the Assistant Manager of the lessees in this place, but also wounded his feelings much, and that, as a result of his writing to the Collector on the subject, these officers are obliged to make the enquiries. It is, indeed, very strange that the subordinate authorities of this place should act in such a provoking manner, especially when His Excellency the Governor-General has been pleased to notify that all of us should maintain a calm atmosphere without giving the least room for any disturbance or confusion in consideration of the proposed visit of Mr. Montagu to this country to discuss questions regarding the present Home Rule movement.

SWADESAMITRAN, Madras, Sep. 12th, 1917.

A public meeting in Conjeevaram.

29. The *Swadesamitran*, of the 13th September, publishes from the pen of a correspondent the proceedings of a public meeting held at Conjeeveram on the 11th idem, under the auspices of the local Congress Committee and the Home Rule League, when in addition to the resolution passed regarding the public reception to be accorded to Mr. Montagu during his visit to this country, resolutions are also reported to have been passed praying for the release of the interned patriots and the repeal of several oppressive laws and orders, and advocating the adoption of the policy of passive resistance in case this prayer is not granted.

SWADESAMITRAN, Madras, Sep. 13th, 1917.

SWADESAMITRAN, Madras, Sep. 13th, 1917.

Home Rule activity at Rajahmundry.

30. The *Swadesamitran*, of the 13th September, publishes, as reported by a correspondent, an abstract of the proceedings of the meetings held on the 10th and 11th September, at Rajahmundry. On the 10th Mr. Sri Ram is stated to have delivered a lecture on Home Rule, in the course of which he is said to have advocated the adoption of the policy of passive resistance until the persons interned are released. Many students are reported to have attended this meeting. On the 11th idem the Home Rule members of the locality are said to have assembled in the office of the *Manorama* Press and resolved to hoist Home Rule flags.

SWADESAMITRAN, Madras, Sep. 13th, 1917.

The judgment in the Home Rule flag case.

31. The *Swadesamitran*, of the 13th September, characterises the judgment of the District Magistrate of Coimbatore in the Home Rule flag case as a curious one and observes:—No one can say that the procedure adopted by him is warranted either by the Procedure Code or by the statutes in force, or will be upheld by the High Court. Both Mrs. Besant and Mr. Macmichael, who tried her case, belong to England. Both have been accustomed from their tender years to regard their houses as their forts and to feel that the Government are bound to safeguard the enjoyment of their rights, without the least restraint. Forgetting completely that common feeling, this Magistrate denied to Mrs. Besant the rights she has in her own house and used an extraordinary power, vested in him only for the purpose of preventing an imminent riot, to deprive British subjects of their natural rights. Every one of us having a high regard for the English system of Government has to condemn this with a fallen crest. Only one argument is adduced in this lengthy judgment for depriving Mrs. Besant of her rights, and no evidence is sought for or desired regarding the truth or otherwise of the facts on which this argument is based. The Magistrate says that he is personally aware of these facts. But the question is whether in a sound system of judicial administration, a witness can be a Judge, and we need not point out what importance can be attached to a judgment delivered by one who is both a witness and a Judge. But some may think that, though the fact of a witness being the Judge cannot bespeak a sound administration of justice, we should examine this judgment in the light of the emergency of the order issued by the Magistrate and the regard which we are bound to have for his evidence, and accept it, if we find it to be all right. Let us see if, according to this test at least, the curious judgment can stand. The point of which the Magistrate said he was personally aware was that, on account of the misunderstanding that existed between the Brahmans and the non-Brahmans at Coimbatore, the hoisting of the Home Rule flag or the exhibition of red and white lights in the residence of Mrs. Besant would immediately lead to a riot. The first thing to be noted is whether this statement is the opinion of the Magistrate or a piece of evidence. If evidence, it is not direct, and if it is taken to be hearsay, it cannot be admitted by courts, even though it is offered by the District officials themselves. Besides this, if the statement had been made on hearsay, it can indicate only the opinion of those who could have expressed such a view, for no one could have pried into the hearts of others. So if the opinion of officials is, by itself, deemed to be sufficient justification for the deprivation of the rights of the people, the condition of men will become very awkward. To whom are our people to complain of this and seek a remedy? What connection is there between the non-Brahmans of Coimbatore and the Home Rule flag in the residence of Mrs. Besant? This is not explained anywhere in the judgment. If there are any in Coimbatore, who, for some unknown reason, will commit a riot as soon as he sees a flag, what is the remedy for it; the deprivation of the rights of owners or the suppression of the rioters? When, about 35 years ago, there was a big riot in Salem, the then officials hastily passed an order, as has been done now, and this order was severely criticised by three of the then Judges of the Madras High Court, who are reported to have observed as follows:—

"If, without securing for the people the enjoyment of their rights, restrictive orders like this are passed one after another, the person whose liberty is affected thereby is not in a position to understand the justice of it. It will

only create the impression that the authorities are not able to suppress those who, they are afraid, will commit a riot. Such an impression in the minds of the people may lead to serious consequences".

Mr. Macmichael does not seem to have noted this judgment at all. It is necessary that the Madras High Court, on whom rests the responsibility of maintaining the prestige of judicial administration and redressing the grievances of the people in this matter, should once again impress the principle laid down in the above judgment on their subordinate officials and also invite the attention of the Government to the mistakes committed by them.

Railway stationmasters for Mesopotamia.

32. Adverting to the statement made by a correspondent to the leader of Allahabad, that the pay of the European stationmasters of the first grade in Mesopotamia is Rs. 400, while that of the Indian stationmasters of the same grade is only Rs. 135, the *Hindu Nesan*, of the 13th September, writes:—Should a difference in the matter of pay between Indian and European stationmasters be observed even in Mesopotamia? It is but proper that the Europeans and the Indians, who have left their country for service in a foreign country, should be treated alike. Besides we would venture to say that the work turned out by Europeans will not be of the same quality as that turned out by Indians. Under these circumstances, it is really unjust that there should be different scales of pay for Europeans and Indians in Mesopotamia. Would the Indians like to proceed to that place, if they come to know that they would only receive a lower scale of pay than that given to Europeans? It is really undesirable that, even in these days of war, distinctions should be made between Indians and Europeans proceeding to work in the battlefields.

HINDU NESAN, Madras, Sep. 13th, 1917.

The *Lokopakari*, of the 17th September, also remarks on this subject in the same strain.

LOKOPAKARI, Madras, Sep. 17th, 1917.

A Home Rule meeting at Trichinopoly.

33. The *Hindu Nesan*, of the 14th September, publishes, as reported by its own correspondent, the proceedings of a public meeting held at Trichinopoly on the 10th idem, under the auspices of the local Home Rule League, when the Hon'ble Mr. B. V. Narasimha Ayyar is reported to have delivered a speech on Home Rule. In the course of his speech he is stated to have made the following observations:—The Government allow, only if they like, certain matters to be brought by the members of the Legislative Council for consideration at the meetings of the Council and reject other matters. They have declined to grant me leave to move a resolution about Mrs. Besant in the council. Land assessment has invariably been raised in all districts which have recently been resettled. Discussions in the council in this matter have been of no avail. In the Nilgiris district, where there are a large number of English residents, the original assessment has been retained without any enhancement in the recent resettlement.

The correspondent adds that many students attended this meeting, and that they have of late been making themselves conspicuous in almost all meetings held at Trichinopoly.

HINDU NESAN, Madras, Sep. 14th, 1917.

The *Dravidan*, of the 14th September, also publishes from the pen of its own correspondent an abstract of the proceedings of the above meeting, wherein it is stated that many students were present at this meeting.

DRAVIDAN, Madras, Sep 14th, 1917.

A Home Rule meeting at Kangayam.

34. The *Dravidan*, of the 14th September, publishes from the pen of a correspondent the proceedings of a Home Rule meeting held at Kangayam (Coimbatore district) on the 9th idem, when a Home Ruler, who addressed the audience, is reported to have observed that, from the advent of the British rule in India, the Government have been partial in the treatment of Indians and Europeans and that Home Rule Leagues should, therefore, be organised in every village to work for the acquisition of Home Rule for this country.

DRAVIDAN, Madras, Sep. 14th, 1917.

The memorandum of the nineteen.

35. The *Dravidan*, of the 14th September, reproduces in Tamil under this heading the gist of the leading article in *Justice* of the 12th idem.

DRAVIDAN, Madras, Sep. 14th, 1917.

LIVA-UL-ISLAM, Madras, Sep. 13th, 1917.

The *Madras Mail* and the *Hindu*.

36. The *Liva-ul-Islam*, of the 15th September, republishes the comments of the *Dravidan* of the 10th idem on the controversy between the *Madras Mail* and the *Hindu* referred to in paragraph 65 of Report No. 37 of 1917.

LIVA-UL-ISLAM, Madras, Sep. 13th, 1917 & DESABHIMANI, Cuddalore, Sep. 15th, 1917.

Mr. Montagu's visit to India.

37. The *Liva-ul-Islam*, of the 13th September, and the *Desabhimani*, of the 15th idem, reproduce the comments of the *Dravida Patrika* of the 5th September, which are abstracted in the first paragraph on page 2345 of the same report.

TAMILIAN, Madras, Sep. 12th, 1917.

The proposed visit of Mr. Montagu.

While approving of the proposed visit of Mr. Montagu to India to have a personal knowledge of the country and its conditions, the *Tamilian*, of the 12th September, observes that as, whenever high officials visit this country, they see only urban areas and move with the richer classes and do not enter into the rural tracts and witness the condition of the poorer classes, the Panchamas who stand outcasted by the other classes and as these richer classes and especially the Brahmans allure these officials by their deceptive words and get everything done to serve their own interests, without caring to represent the cause of the poor and the suffering, the Secretary of State can be taken to have introduced real reforms in this country only if he cares to see for himself the hardships suffered by the depressed classes and takes steps to improve their condition.

ANDHRAPATRIKA, Madras, Sep. 13th, 1917.

Mr. Montagu's visit.

The *Andhrapatrika*, of the 13th September, reports Mr. Harisarvottama Rao to have said at a meeting held on the 7th instant at Bezwada:—It is sure that as soon as Mr. Montagu comes to India, the bureaucracy, which is self-interested and which weilds unlimited authority, will tell him many things against us. It is, therefore, supremely necessary that we should acquaint him with our desires with greater zeal. Our advantages will be in proportion to the agitation we make, and so the people should make up their minds to agitate in a constitutional manner. . .

QAUMI REPORT, Madras, Aug. 23rd, 1917.

The Secretary of State for India's visit.

The *Qaumi Report*, of the 23rd August, referring to Mr. Montagu's visit to India, writes:—We are at a loss as to whom he will listen and how, when he comes to India. The seal of silence has been set on the mouths of our newspapers and some of our intelligent brains and thinking minds are interned. Some of our committees have disappeared, or have been absorbed by larger ones. What is there left in us for him to see or listen to?

No doubt there are some robust, hale and well-dressed Muhammadans in official, semi-official and private circles, who will welcome him, and who will attend meetings and maintain their dignity by saying aye, aye to everything. But we do not understand how an enlightened and liberal-minded person, like Mr. Montagu, will be satisfied with such superficiality and outward show.

Mr. Montagu knows that the world of us, Indian Muhammadans, is dark and inert. Our bodies have no life and souls have no vitality. Those who possess the right or privilege of shaking hands with him are separated from their community, while those who are connected with the community are remote from him. It is exactly a case of—

The generous have no money.
The rich have no generosity.

Probably Mr. Montagu will interview and discuss matters with those Muhammadans who are either real or pseudo leaders. But, perhaps, this open secret is not known to him that, at present, the Muhammadan community has no leader. Besides the condition of Muhammadans varies in different provinces.

It would be better if the Secretary of State were to see editors of leading Muhammadan newspapers, for they are the real leaders and hold the reins of the aspirations of the community. Many of this class, however, are engaged in running papers on a commercial basis, while others depend on the contribution of a chief or the aid of Government. Others there are again who have succumbed to the wiles of a wise enemy and become the foolish friends of the community. Today we have neither the *Comrade* to espouse the cause of international relations of Muhammadans, nor the *Hamdard* to represent national rights, nor the *Alhilal* to defend religious aspirations.

38. The *Desabhimani*, of the 15th September, reproduces the comments of the *Swadesamitran* of the 6th idem, abstracted in paragraph 61 of Report No. 37 of 1917.

DESABHIMANI, Cuddalore, Sep. 15th, 1917.

The prospect of the release of the interned.

The *Hindu Nesan*, of the 17th September, reproduces the comments of the *Dravida Patrika* of the 12th idem abstracted in the last paragraph on page 2351 of the above report.

HINDU NESAN, Madras, Sep. 17th, 1917.

Referring to the strong rumour that has been current in the city that the order interning Mrs. Besant and her colleagues has been cancelled, the *Swadesamitran*, of the 17th September, dwells upon the controversy raging between the Anglo-Indian and the Indian press regarding the conditions precedent to such cancellation and remarks:—On the whole, there is everywhere an excitement and anxiety regarding the internment. If the state of affairs is allowed to continue long, it will doubtless lead to serious consequences. It is really surprising that the Government should, knowing that the internment day would be celebrated everywhere today, delay this matter further. Let them note that any reforms introduced after the proper time lose their value.

SWADESAMITRAN, Madras, Sep 17th, 1917.

Rumours of the release of the interned.

Adverting to a telegram reported to have been received by Mrs. Besant that the correspondent of the *Pall Mall Gazette* has written to that paper to say that the grant of amnesty to all political prisoners in India was expected, the *Swadesamitran*, of the 18th September, observes:—During the last two years, many, who were carrying on political agitation on lawful and constitutional lines, have been subjected to the stringent application of the Defence of India Act, and we trust that the Government will immediately release all of them. Our readers should realise that the reason for all this is indeed the unnecessary worry to which Mrs. Besant was subjected and the incessant agitation carried on by us on constitutional lines to express our sense of indignation.

SWADESAMITRAN, Madras, Sep. 18th, 1917.

Release of political prisoners.

Anent the news of the release of the interned, the *Swadesamitran*, of the 18th September, writes:—That there is no greater virtue than truth is the conviction of our people. We are glad, therefore, to announce, for the edification of the whole world, the news of Mrs. Besant, who has based her work for this land of Bharata on this principle, having demonstrated the maxim that truth will win. As she was convinced, on account of her long association with the Indians, that they were fit to have Home Rule and were also entitled to it, she began to work for it. As every good work meets with obstacles, her work also met with them. The authorities ruled that she should not get into this place and that. The Europeans became angry. But nothing daunted her and she continued her work with the faith that truth would win. Then came the internment orders. By following the lesson she taught us and carrying on a mild and constitutional agitation, pointing out, at the same time, our rights and the mistakes of the officials with a confidence in the British democracy, we have secured her release. In the midst of this agitation, many were the occasions on which we were provoked to give up constitutional means and take to violence and the fact that we did not yield to this temptation and that we have accomplished our object by sticking to the right path shows that our people have become experts in conducting constitutional agitation. Our agitation has made the British public, in the midst of their numerous anxieties, bestow some thought on this matter and repair the injustice done to one with whom they are well acquainted. Our opponents made all possible endeavours to browbeat us. But our people were not shaken by this. So let those who, either because they have the power in their hands or because they have got the ear of the officials, advise the curtailment of privileges, know that it cannot be done hereafter. This may also be stated to be the first time when we have accomplished our object by means of constitutional agitation. Before this, whenever the Imperial Governmant was inclined to act upon the suggestions of our leaders, the policy observed by them has been to make the officials offer to carry out the suggestions themselves. But now, the officials have from the beginning been so hostile to our aspirations that they could not accept the defects in the

SWADESAMITRAN, Madras, Sep. 18th, 1917.

The release of the interned.

British administration and offer to remove them themselves. They had evidently flown too high and they could not come down with dignity. Pity! If it is possible for them to realise their mistake at least hereafter and to refrain from acting on the opinion of papers like the *Madras Mail*, let them join the work of reconstruction of the empire with a clean conscience. Whether they consent or not, this work will go on. Our agitation which has changed the policy of the bureaucracy has a rare strength which has come to be understood only now. The arguments that the prestige of the Government will go, that the admission by the Government of having acted on the opinion of the people, will lead to dangerous results and that the Government can do no wrong, will no longer hold water. Therefore the lesson that we have learnt from our work till now is, that we should continue our service to the country with a confidence in constitutional agitation. The internment of our leaders and their subsequent release have impressed the strength of constitutional agitation on the minds of not only the educated few but also the masses. We should not allow our courage to wane gradually. Let us continue our work with enthusiasm and confidence.

ANDHRAPATRIKA, Madras, Sep. 18th, 1917.

Release of the interned.

Referring to the release of Mrs. Besant, etc., the *Andhrapatrika*, of the 18th September, says:—The Anglo-Indians may deem this action of the Government as a sign of weakness. But it is the duty of the Government to restore peace and earn the affection of the people instead of trying to maintain their prestige by aggravating the agitation of the people. In the same way in which Germany stands for the ideal of brute force and arbitrariness, England stands and works for the maintenance of liberty. At present, in India also, England has not forgotton her traditions, but has acted in such a way as to satisfy the people. The *Madras Mail* says that a certain gentleman, who once bore the responsibility of the Government in India and is now enjoying a pension has agreed to work in England against the agitation in India. We surmise that he is Lord Sydenham. It is indeed charitable on the part of one, who is maintaining himself with India's money, to do this good turn to India. . . Conditions have now been created which will enable Mr. Montagu to view the Congress scheme from every standpoint and do justice to India. We pray that the Government may entirely give up their repressive policy in order to make the political atmosphere more favourable. Repression on one side and conciliation on the other cannot thrive in India. Lord Morley tried such a policy but failed. There is no use reviving it. If the bond of love between the rulers and the ruled should be strengthened, the policy of repression should be entirely given up. . . The work of Mrs. Besant, Mr. Arundale and Mr. Wadia has given a new impetus to political life. The true methods of constitutional agitation have been explained. Indians have been taught what it is to work incessantly for political advancement. England is evincing an interest in the affairs of India. . . It needs no saying that Mrs. Besant's endeavours are the cause of this great stir.

HITAKARINI, Ellore, Sep. 9th, 1917.

Internments.

The *Hitakarini*, of the 9th September, observes as follows under this heading:—The reply of Sir W. Vincent to the Hon'ble Mr. Jinnah's query referring to Mrs. Besant's internment served the time but it is unintelligible. When we said that "no agitation of an unconstitutional character should be made until after the war", does he mean that such an agitation may be made after the war? If not, what does he mean by that? Have Mrs. Besant and her party gone beyond what the Congress and the Muslim League agitate for? How can Sir Vincent's unintelligible utterance be explained? We think it advantageous to the Home Rule movement, not to release Mrs. Besant and her co-workers at this critical juncture; for a movement gains strength only when the leaders are under restraint.

SWADESAMITRAN, Madras, Sep. 17th, 1917.

Sir Michael O'Dwyer's speech.

39. The *Swadesamitran*, of the 17th September, reproduces in Tamil the comments of the *Tribune*, the *Punjabi*, the *Amrita Bazaar Patrika* and the *Bengalee* and those of the Simla correspondent of the *Amrita Bazaar Patrika* on the speech recently delivered by Sir Michael O'Dwyer at the last meeting of the Imperial Legislative Council, which are published in the *Hindu* of the same date.

The speech of Sir Michael O'Dwyer.

Referring to the speech delivered by Sir Michael O'Dwyer in the Imperial Legislative Council, the *Swadesamitran*, of the 14th September, observes:—In the course of this speech Sir Michael O'Dwyer stated that a sufficient number of Indians had not come forward to join the army in this time of war and that the people in all other provinces than the Punjab had not translated their oral expressions of loyalty into action. The opinion of one of the position of Sir Michael O'Dwyer, no doubt, deserves our best consideration. But two Viceroys, many Provincial Governors, two Prime Ministers, three Secretaries of State for India and hundreds of members of Parliament have, on several occasions till now, spoken in praise of the great help rendered by India. As all of these based their statements on facts and figures, we think that it is only Sir Michael O'Dwyer that has, owing to intense excitement, given expression to this view. He pointed out that one-half of the men in the Indian army belonged to the Punjab. It is only the fault of the Government that they did not recruit men for the army as much from other provinces as from the Punjab. True it is that the Punjab has helped the Government with sepoys. But other Provinces have helped them with money. When the Viceroy and the Governors, who are aware of the condition of other Provinces, have appreciated the help of these Provinces, Sir Michael, who is in one corner of India, has spoken disparagingly of them. We hope that his denunciation of the representatives of other Provinces than the Punjab will be promptly condemned by the Viceroy. Sir Michael has declared that the demand of the Home Rulers is not clear. Evidently he is unaware of the resolutions passed by the Congress and the Muslim League last year. Their demands have been very clearly stated. He then quoted three principles laid down by John Stuart Mill and concluded that according to them we were not fit to have Home Rule. We have again to say that Sir Michael has not understood the people of this country or our aspirations. The people in every village are now demanding Home Rule and the fact of our capacity to conduct the affairs of the Government has already been proved. The third principle of Mill need be thought of only if we wish to separate from the British Empire. The same arrangements that have been made by Canada, Australia and other countries to protect themselves will be enough to protect us. In fine, Sir Michael's observations have no relevancy to the subject on which he spoke, nor do they indicate a knowledge, on his part, of the attitude and capacity of this country. But, as he is also one of the members of the Civil Service, we should only be surprised if he had spoken in a different strain. Another point to be noted here is that the President of the Council did not pay any heed to the interruptions of the representative members, who plainly showed their displeasure at Sir Michael's speech, and dissolved the meeting without permitting them to reply to it. We leave it to our readers to judge of the fairness of his conduct. How can the public think that the liberal views expressed by the Viceroy in his opening speech would be given effect to by such action as this?

SWADESAMITRAN, [Madras, Sep. 14th, 1917.

Sir Michael O'Dwyer's speech.

The *Hindu Nesan*, of the 18th September, also reproduces the comments of the *Amrita Bazaar Patrika* and the *Bengali* and those of the Simla correspondent of the *Amrita Bazaar Patrika* on this speech.

HINDU NESAN, Madras, Sep. 18th, 1917.

Sir Michael O'Dwyer's speech.

The *Swadesamitran*, of the 18th September, reproduces in Tamil the opinion of the Vernacular Press of Bombay on this speech as it appears in the *Hindu* of the 17th idem.

SWADESAMITRAN, Madras, Sep. 18th, 1917.

Sir Michael O'Dwyer.

The *Andhrapatrika*, of the 14th September, says:—Just at a time when Mr. Montagu is to visit India and enquire into the wishes of the people, it is audacious that provincial rulers like Sir Michael O'Dwyer have expressed themselves against self-government. Sir Michael O'Dwyer took part in the discussion in the Imperial Legislative Council on the Hon'ble Mr. Shafi's resolution. Every one knows what sympathy he has for the aspirations of the people. His utterances need not surprise us. The Indians should unanimously make representations to Mr. Montagu about the reforms proposed by the congress, so that gentlemen like Sir Michael O'Dwyer may not stand in the way of our aspirations being realised.

ANDHRAPATRIKA, Madras, Sep. 14th, 1917.

DESAMATA, Rajahmundry, Sep. 12th, 1917.

The release of Mrs. Besant.

Referring to the promise of the Government to release Mrs. Besant on the condition that she will not carry on her former unconstitutional agitation, the *Desamata*, of the 12th September, says:—When it is thought that there is nothing unconstitutional or mischievous in the methods already pursued by her, how can we say that her future agitation will be unconstitutional or mischievous. . . Neither the Anglo-Indians nor their papers approve of Mrs. Besant's release. . . And so unless we carry on our efforts with greater zeal, there is no prospect of Mrs. Besant and others who have joined in political agitation being released.

SWADESAMITRAN, Madras, Sep. 14th, 1917.

The advisory board for the Marudur channel.

40. Adverting to the appointment of a committee by the Government to advise them regarding the repairs to the Marudur channel in the Kulittalai taluk of the Trichinopoly district, the *Swadesmitran*, of the 14th September, observes that it would have been better if this committee had been, instead of being asked merely to advise the Government, empowered also to manage the affairs connected with this channel and refers to the satisfactory work done by the Channel Boards organised by Diwan Bahadur Ramachandra Rao in the Nellore district.

MAHAVIKADADUTAN, Madras, Sep. 15th, 1917.

Public reception to His Excellency the Governor.

41. The *Mahavikatadutan*, of the 15th September, reproduces the comments of the *Swadesamitran*, of the 11th idem on this subject, which are abstracted in paragraph 83 of Report No. 37 of 1917.

SWADESAMITRAN, Madras, Sep. 18th, 1917.

The coming tour of His Excellency the Governor.

Adverting to the Press communiqué recently issued by His Excellency the Governor of Madras dispensing with public receptions and addresses during his tour, the *Swadesamitran*, of the 18th September, remarks:—We need not say what amount of satisfaction this communiqué will give to the people in the mufassal. We have heard of and seen persons borrowing money for contributing to the expenses of public reception in the mufassal, so as to continue to be in the good graces of the local officials. So the issue of this communiqué made us hope that the people would no longer have to incur the expenditure they used to incur on such occasions. But from a speech delivered by the Collector of Malabar on this matter in a meeting convened by him, our hope seems to be after all a vain one. He has said that the people need not subscribe for display but may do so for the hospital-ship. Is this the ingenuity of the Governor or the cleverness of the Collector? Should help for the hospital-ship be sought only during the tours of the Governor? Is it not natural that such a procedure would result in unnecessary restrictions and strange scenes? The people have been helping the war-funds and the hospital-ship, and rendering aid in other ways, as far as it has been possible for them, and they are always ready to render this help. So it will be, in our opinion, entirely wrong on the part of the officials to interfere on any account in matters in which the people are voluntarily and freely rendering assistance.

LOKOPAKARI, Madras, Sep. 17th, 1917.

Non-Brahmans and Home Rule.

42. The *Lokopakari*, of the 17th September, reproduces a letter written by a correspondent to the *Dravidan* of the 10th idem criticising the policy adopted by the latter paper towards Home Rule. This letter is abstracted in the first sub-paragraph under paragraph 69 of the same report.

KISTNAPATRIKA, Masulipatam, Sep. 15th, 1917.

Non-Brahmans and Home Rule.

Another correspondent to the *Kistnapatrika*, of the 15th September, writing on this subject observes:—Those who are now proclaiming themselves to be non-Brahman leaders are imposters and not real leaders. No one gave them this leadership. . . As they are not agitating even for the realisation of the resolutions passed in the Coimbatore Conference and as they are denouncing our people as well as others who are endeavouring to do the same, it is clear that they are imposters.

SWADESHABHIMANI, Mangalore, Sep. 14th, 1917.

Home Rule and the non-Brahmans.

In a lengthy leading article, exhorting the non-Brahmans not to oppose the agitation for self-government, the *Swadeshabhimani*, of the 14th September, writes:—The agitation for self-government or swaraj which began in the shape of the Home Rule cry has now taken firm root. It is now well-known how

a few Anglo-Indian oppositionists have been moving heaven and earth to put an end to this agitation both secretly and openly sometimes by creating differences among the people and sometimes by threats. The truth of this statement forces itself on the attention of even those who casually glance at the dailies which come to us from Madras. Although we must admire the way in which these great Anglo-Indian personages succeed in inciting some persons and the manner in which the latter, blind to national interests, work themselves into a frenzy and dance like puppets, we cannot at the same time help regretting that these allow themselves to be caught in their snare. The two most heterogenous communities in India, namely, the Hindus and Muslims have learnt to look upon each other as compatriots and joined in the work of driving the chariot of Home Rule. The Anglo-Indians could not bear the sight. They lighted up another beacon, and called into play fresh elements of discord. Let us leave the other provinces alone. Here in Madras even, some of the dailies proclaim that the Home Rule movement has been started in the interests of the Brahmans; some Panchamas have joined the chorus and the Anglo-Indians are encouraging this music.

43. The *Liva-ul-Islam*, of the 23rd August, reproduces from the *Dravidan* of the 17th idem an article on this subject referred to in the penultimate paragraph on page 2223 of Report No. 34 of 1917. — LIVA-UL-ISLAM, Madras, Aug. 23rd, 1917.

The progress of passive resisters.

The *Kistnapatrika*, of the 15th September, publishes in Telugu the article on *satyagraha* or passive resistance written by Mr. Gandhi in Guzarathi and published in English on page 4 of *New India* of the 10th instant. — KISTNAPATRIKA, Masulipatam, Sep. 15th, 1917.

Satyagraha or passive resistance.

44. The *Swadesamitran*, of the 17th September, publishes from the pen of a correspondent, the proceedings of a meeting held at Palladam on the 14th idem, when Dr. P. Varadarajulu Nayudu is reported to have delivered in Tamil a speech on this subject, in the course of which he is stated to have explained how the progress of India in matters of education, industries and political condition is impeded by the absence of Home Rule, and to have observed that India is now being governed in the interests of English merchants and labourers and that great agitation should be made in these days of war alone for the acquisition of Home Rule for India. — SWADESAMITRAN, Madras, Sep. 17th, 1917.

The Congress Muslim League reforms.

45. Referring to the currency notes for one rupee and two and a half rupees proposed to be issued by the Government, the *Hindu Nesan*, of the 17th September, reports the *Swadesaparipalini* to have expressed that the alternative proposal to coin rupees with silver for 4 annas or 6 annas in them, to get over the present difficulty in obtaining silver owing to the war and the disturbed condition of Mexico, China and other places where silver is dug out, would have been better than the issue of currency notes of lower denomination, and added that when the people were using currency notes freely and were expected to receive the new notes also easily, they would surely be more ready to use rupees, even though the silver in them was less than what it is now. — HINDU NESAN, Madras, Sep. 17th, 1917.

The scarcity of silver.

46. The *Mahavikatadutan*, of the 31st March, is against the issue of one-rupee currency notes on the ground that the people of India, being mostly uneducated, prefer rupees and sovereigns to currency notes and that, therefore, some difficulty may be experienced in getting the people to use the one-rupee currency notes. — MAHAVIKATADUTAN, Madras, Mar. 31st, 1917.

One-rupee currency notes.

The *Andhraprakasika*, of the 12th September, contains a note that orders were issued in Singapore postponing encashment of currency notes for three months to come. — ANDHRAPRAKASIKA, Madras, Sep. 12th, 1917.

Currency notes.

The *Hitakarini*, of the 9th September, has a note to this effect:—Government rupee notes came into currency in Ceylon on the 27th August. . . Rupee notes and 2½ rupee notes will be introduced all over India by November next. They will first come into currency in the capital cities. What a luck awaits the country! What more strange things we may see. — HITAKARINI, Madras, Sep. 9th, 1917.

Rupee notes.

SWADESAMITRAN, Madras, Sep. 17th, 1917.

Tit-bits.

47. The following is an extract from an article contributed by Mr. P. Varadarajulu Nayudu to the special supplement to the *Swadesamitran* of the 17th September:—For the last few years there has appeared a spirit of awakening in the country and the heart of every Indian is throbbing with the eager desire that his country should acquire its legitimate status among the great civilised powers. Like Europeans, our people, too, are actuated by a sense of mutual confidence and an undaunted spirit of patriotism and demand Home Rule for India. This has terrified all the Europeans working in this country and they are losing their mental balance. There is no room whatever for bewilderment. Just as ignorance is the cause of all troubles in the world, it is the ignorance on the part of the English bureaucracy of the nature of the Home Rule agitation that makes them frightened at the very sound of "Home Rule." We pray that, after sometime, India may be granted the same kind of self-government, that is enjoyed by the colonies like Australia and Canada in the British Empire. All that we immediately demand is the predominance of the representative element in the Legislative Councils and the subordination of the Executive to these councils. The mere conferment of higher appointments on Indians will not improve the industries in India or remove the hardships of the Indian ryot. The official class should be responsible to the people and this is the type of Home Rule that the Indians ask for. Why should this cause bewilderment?

In addressing the students of Bareli College on the last war anniversary day, Mr. Henderson, the Principal, stated that those working for the political advancement of this country were self-interested persons caring only for fame and honour. Many are the Europeans who say like this. If Messrs. Lloyd George, Asquith and Henderson working for the welfare of England are selfish persons, that vice can be attributed also to our patriots such as Messrs. Gandhi and Tilak and Mrs. Besant. It seems there are not persons in India to manage the administration, if she were granted Home Rule. Alas! This gentleman who has no idea of the ancient history of India is a teacher! The number of Indians who have the necessary administrative capacity to rule even the whole world is even larger than that of Englishmen. He is reported to have added that the Government were aiding his institution with an annual grant of Rs. 12,000. This money is not brought from England. It is only the money of the Indians. It will not be possible to speak in this manner hereafter. Times are changing. It is really mischievous on his part to have made these statements before students.

Swadeshism can be described as the attempt to shape the education, the industries and the Government of a country in accordance with its conditions and customs. *Swadeshism* took shape in this country for the first time when Lord Curzon partitioned Bengal, and spread throughout leading to many good results. But after the annulment of the partition, it began to wane and eventually disappeared altogether. The internment of Mrs. Besant and her colleagues has brought it again to the front and many *swadeshi* enterprises have come into being. Glad indeed! But there is a fear whether this will be given up again if the internment orders are cancelled. It would be most shameful to give up the *swadeshi* movement this time. It will not only make our enemies laugh, but will also prevent the economic condition of India being set right in a way. It is, therefore, imperative that no patriot should give up this movement.

The words *Vande Mataram* mean obeisance to one's mother land. As there are numerous divisions among us on account of distinction of caste and creed, the only deity that can infuse a sense of patriotism and co-operation among all of us is the land in which we are born. Therefore let us take to the excellent habit of greeting one another with the words *Vande Mataram*. It may not be to the taste of Mr. Johnson and the Rao Bahadur who seeks his favour. But patriots, who deem the regeneration of the country to be their duty, should keep the words *Vande Mataram* always in their mind.

SWADESAMITRAN, Madras, Sep. 17th, 1917.

Lord Islington on Indian reforms.

48. The *Swadesamitran*, of the 17th September, reproduces in Tamil the comments of the *Westminster Gazette* of London on the views expressed by Lord Islington about the Indian reforms in a lecture recently delivered by him before the students of Oxford. The following observations occur in the course

of the comments:—We expect that the deliberations relating to Indian reforms would soon be concluded, for we have witnessed in Ireland and other places the harm caused by the delay in introducing reforms. It is the result of experience that the postponing of matters, setting a high value on the difficulties to be faced in compromising the conflicting views of various parties, always results in evil. It has been held that it is only the British rule that could maintain unity in India and that the administration could be well and impartially conducted only by the bureaucracy, who have the interest of the people at heart. However true this view might have been in the beginning, one cannot ignore the change of circumstances which is likely to take place in the order of time. The upright administration carried on by the British and the rapid advance of education have resulted in a great awakening of the national consciousness among the people of India, which became patent as soon as the war began. Failure on our part to adequately apprise this consciousness in time may result in harm to us. When the Minto-Morley Reforms were introduced in India, Lord Morley thought of them as the first of a series of reforms proposed to be introduced here. These reforms have now produced beneficent results and attention should, therefore, be bestowed on the further reforms to be introduced, which may be grouped under three heads. The first is the admission of Indians into the Civil Service more freely than at present, the second is the maintenance of the ideal of Home Rule in the constitution of the Legislative Councils in India, and the third is the grant of commissions in the army to the Indians. The first item has been well considered by the Public Services Commission and the recommendations made by that commission should be given effect to immediately. As regards the second, reforms should be introduced on the lines indicated by Lord Islington in his speech under reference. As regards the third, the present provisions connected with appointments in the army, which are opposed to a sense of justice, should, at once, be repealed. No doubt, there are several difficulties in giving effect to these reforms. All those matters, which are referred to in the memorandum of the nineteen non-official members of the Imperial Legislative Council, cannot be attended to now, as they give rise to several intricate problems for consideration. It will, however, be possible, to a great extent, to give effect to the spirit underlying the memorandum. At any rate, anything that is proposed to be done should be done wholeheartedly and without delay, as otherwise it will not be productive of good results.

Spies in the Judicial Department.

49. In the course of an article under this heading, the *Swadesamitran*, of the 18th September, refers to the circular said to have been issued by the District Judge of Guntūr to ascertain the Home Rulers among the vakils in that district, which seems to have been followed by some of the high officials in other districts also, and to the report in the *Amrita Bazaar Patrika* of a vakil who is the Secretary of a Home Rule League having been threatened by the Police and the District Judge and observes:—Perhaps this is the outcome of the secret circular said to have been issued by the Government of India to all provincial Governments in March last. One of the bright features of the British administration is the rectitude of the courts of law. If this is affected in the least, it will create great changes in the minds of the people. There can be no greater mistake than to make the Judicial Department an instrument for detection.

SWADESAMITRAN, Madras, Sep. 18th, 1917.

The internment day meetings.

50. The *Swadesamitran*, of the 19th September, publishes the proceedings of a public meeting held at Kumbakōnam on the 16th idem to celebrate the day on which Mrs. Besant and her colleagues were interned. One of the resolutions passed at this meeting urged upon the Government and the members of the Legislative Council to take action against the *Madras Mail* under the Indian Penal Code and the Press Act in respect of its repeated writings calculated to promote hatred and dissensions among the different classes of His Majesty's subjects.

SWADESAMITRAN, Madras, Sep. 19th, 1917.

The *Hindu Nesan* of the same date publishes the proceedings of a public meeting held on the 16th September 1917, at Tiruvannāmalai for the same purpose, when a lecture on Home Rule is reported to have been delivered by Mr. C. G. Jayaram Ayyar, in the course of which he is said to have remarked that the grant

of Home Rule under the British Government was the panacea for all the evils in this country. An abstract of these proceedings appears in the *Hindu* of the 19th idem.

SWADESAMITRAN, Madras, Sep. 19th, 1917

An Anti-Home Rule meeting at Erode.

51. The *Swadesamitran*, of the 19th September, reproduces in Tamil a telegraphic communication from a correspondent published in the *Hindu*, of the same date, of an Anti-Home Rule meeting, which is said to have been convened at Erode on the 17th idem at the instance of the authorities.

DRAVIDA PATRIKÁ, Madras, Sep. 19th, 1917.

Transfer of a tahsildar.

52. Adverting to the sudden transfer of Mr. Sethu Ayyar, the Tahsildar of Erode to Udamalpet, the *Dravida Patrika*, of the 19th September, infers that his transfer is perhaps due to the idea that, being a member of the Theosophical Society, he may be favourable to the Home Rule movement, which is now carried on vehemently at Erode.

SWADESAMITRAN, Madras, Sep. 19th, 1917.

The quarantine camp, Mandapam.

53. Adverting to the satisfaction expressed by the *Times of Ceylon* at some of the important causes that led to the passengers from India to Ceylon being put to much hardship in the quarantine camp at Mandapam, the *Swadesamitran*, of the 19th September, says that though some reforms have now been introduced in this matter, the main point for consideration is whether the new rules are observed in practice and adds that neither the passengers nor the public can be satisfied unless all the causes of complaint have been entirely removed.

SWADESAMITRAN, Madras, Sep. 19th, 1917.

Closure of a grazing ground.

54. Referring to the order reported to have been issued by the Revenue Board that the Sanankuppam Reserve Forest in the Ambur circle of the North Arcot district, should no longer be used for grazing purposes, the *Swadesamitran*, of the 19th September, writes:—This reserve forest is the only grazing ground available for the cattle in the surrounding villages. Need we, therefore, dilate upon the hardship and loss that will be caused to cattle, agriculturists and agriculture by an order preventing cattle grazing therein? It is stated that similar orders have been issued in respect of some other reserve forests also, and we learn that the villagers have wired to the Collector of the district on the hardships caused to them by this order. As agriculture is the main source of living, and cattle form the life and soul of agriculture, it is the foremost duty of the Government to consider about the serious consequences which may ensue from closing a grazing ground and satisfy the agriculturists.

SWADESAMITRAN, Madras, Sep. 19th, 1917.

The *Madras Mail* and the present situation.

55. The *Swadesamitran*, of the 19th September, refers to the attitude of the *Madras Mail* and the Anglo-Indians regarding the release of Mrs. Besant and her colleagues and its threats that the one cable sent by it would have the effect of raising a storm of opposition against Mr. Montagu and even unseating him, and adds:—The very hostility of the *Madras Mail* and its supporters to our agitation is proof positive of the justice of our aspirations. Many of the Anglo-Indians, who have been enjoying unlimited influence in India as a matter of right feel that the time is nearing for their influence to go down and get excited. Alas! What can be done? We can only compare the attitude of the *Mail* to a guardian, who is loath to part with the property of a minor after the latter comes of age. It does not seem to understand the meaning of what it writes. In its issue of yesterday it gives the following advice to the officials:—"If any high official, feeling his position impossible after the unconditional release of the interned agitators, offers to resign and is met with the argument that he should continue, as this is a time of war, let him reply that this being a time of war is exactly the reason why higher authorities should have respected the measures taken by the local officials in the interests of the peace of the country." Why cannot the Government try to get this paper punished for the offence of inducing the local officials to disobey their superiors? The opinion expressed by the other Anglo-Indian paper in this city, the *Madras Times*, is in healthy contrast to this, and this paper seems to think that the policy to be adopted by the *Mail* will lead to serious results. The Indians are only going to take steps quietly to represent

their wants to the Secretary of State for India, relying on the traditional principles of the British public. If the forces like the *Mail* pay some regard to the Government and the rights of the people and keep quiet, nothing serious will happen. If not, it is the *Mail* that will be responsible for whatever may happen in the future.

56. The *Swadesamitran*, of the 19th September, publishes a speech said to have been delivered at Madura by Mr. A. Rangaswami Ayyangar, the Editor of the *Swadesamitran*, on the 16th idem, on the reforms necessary for India in which he briefly traced the history of the development of the constitution of the Government of India and, referring to the scheme drawn up by the Congress and the Muslim League, observed that the main aim of the Indians was that the executive Government in this country should be subordinate to the Legislative Council, the members of which would be elected by the people. It appears that the meeting at which this lecture was delivered was attended by a few students among others.

Political reforms for India.

SWADESAMITRAN, Madras, Sep. 19th, 1917.

The *Andhrapatrika*, of the 15th September, says:—Democracy is the very soul of the reforms asked for by the Congress and the Moslem League. Though the Indians are glad that the British Government is a good Government, yet they want self-government. The people believe that reforms that are not means to self-government are useless. For the establishment of self-government, political authority should be centered in the Indians. Until that is done, no reform will be of any use. . . Parliament does not take much interest in the affairs of India. Only 30 out of its 600 members are present when the Indian budget is discussed. Being situated 6,000 miles away, it has neither the ability nor the opportunities to carry on the administration of India. The authority that it now exercises over India is feeble. Even if India should be represented in the Parliament, such representation would not be of much use in the establishment of self-government. In order that self-government or responsible Government may be established in India, administrative reforms have to be effected in India. Unless individual freedom is granted to India in India, self-government will not be possible. It has been decided by the Congress and the Moslem League that self-government should be established in India and that India should be made a partner in the British Empire. It will be plain to those who have examined political history that there is nothing absurd in these ideas. There is vast difference between self-government and independent Government. In the former, the bond of connection with the British Empire will not be broken. It is plain to those who have reviewed the scheme of reforms laid down by the Congress and the Moslem League, that the object of the reforms is to strengthen the bond of the British Empire and establish self-government. . . The Secretary of State for India and his Council have vast powers over Indian administration. . . The Parliament has power to control the authority of the Secretary, but it seldom exercises that power. The Secretary may be said to be an arbitrary authority. Neither the Parliament nor the Indians have the means to limit his authority. If he should be held responsible to the Parliament for his actions, the means will be afforded for a diminution of his authority and for the establishment of responsible Government. If the reforms laid down by the Congress and the Moslem League regarding the Secretary of State and his Council should be carried out, the Secretary would be responsible to the Parliament like the Colonial Secretary. If the authority of the Secretary should diminish, the powers of the rulers in India would increase and the establishment of self-government would be possible.

Political reforms.

ANDHRAPATRIKA, Madras, Sep. 15th, 1917.

57. The *Andhrapatrika*, of the 11th September, reports Mr. Polak to have written as follows to the *Indian Review* after referring to the resolution of the Imperial War Conference approving of the proposed policy of reciprocity between India and the colonies:—The report presented by the Indian representatives to the conference appears to every one to be disappointing. . . It remains to be seen if the Government of India will act according to the Union Immigrants Regulation Act in the case of persons who have from other countries come to reside in India. The colonials do not approve of Asiatics taking up their residence in the colonies.

India and the colonies.

ANDHRAPATRIKA, Madras, Sep. 11th, 1917.

Will the Government in India also forbid the colonials coming to India? Can the Government of India prevent the Canadians from setting their foot in India unless they come direct from their country? Can they say that no Australian can come to India unless he has learned Sanskrit and other languages? It is to be seen what shape reciprocity is to take. Why should not the Government of India demand that greater regard should be paid in the British Empire to Asiatics in British territory? The Japanese have been carrying on immense trade in South Africa since the commencement of the war, but the Government of South Africa forbade two Indian students who studied in Cambridge staying at Cape Town while allowing the Europeans and the Japanese entering the town. . . The Indian representatives have in their report stated that an ordinary member of the Sikh community going out from his country to earn money would not regret to leave his wife behind. This is rather hard to hear. It does not appear that the Secretary of State and his assistants have understood that it is natural that an Indian should take his wife and children with him wherever he goes. . . Why should not educated Indians reside anywhere in the British Empire? The Prime Minister of Canada said that this is injurious to social progress. It is difficult to see how the Indians will prove harmful to society.

ANDHRAPATRIKA, Madras, Sep. 11th, 1917.

A separate non-Brahman Association.

58. Under this heading a non-Brahman correspondent to the *Andhrapatrika*, of the 11th September, says:—The non-Brahman papers do not take our side and work on our behalf. . . How can those who disregard the resolutions of our Coimbatore Conference against our wishes be our leaders? Excepting those few men, all non-Brahmans are longing for self-government. It is opposed to our self-respect to call them our leaders. Their publications and the acts they have done are for themselves and we are not responsible for them. . . The existence of a separate association is necessary which can impartially publish the wishes of non-Brahmans fully. There should be one English paper at least which can, on behalf of that association, place our views before the Government. We request that the non-Brahmans will carefully read the letter of Mr. Sabhapathi Pillai published in the *Andhrapatrika* of the 7th. The papers that we now call ours and the leaders whom we call ours are not our papers and our leaders. They are selfish. We have to start an agitation requiring the resolutions of the Coimbatore Conference to be put into force.

ANDHRAPATRIKA, Madras, Sep. 11th, 1917.

The new non-Brahman movement.

The *Andhrapatrika*, of the 11th September, publishes a letter from the pen of Mr. A. Sabhapathi Pillai stating that a meeting will be held for constituting a new non-Brahman Association, that Diwan Bahadur P. Kesava Pillai has approved of the new non-Brahman movement, and that the message sent by Rao Bahadur P. Thiyagaraya Chetti will be discussed in the meeting. The paper wishes every success to the meeting.

ANDHRAPATRIKA, Madras, Sep. 13th, 1917.

The new non-Brahman Association.

The *Andhrapatrika*, of the 13th September, publishes letters from three correspondents disowning Mr. P. Thiyagaraya Chetti as their representative, and advocating the establishment of a new non-Brahman Association.

ANDHRAPATRIKA, Madras, Sep. 15th, 1917.

The new non-Brahman movement.

Under this heading the *Andhrapatrika*, of the 15th September, publishes a letter from a correspondent disowning leadership of Rao Bahadur P. Thiagaraya Chetti and his cablegram.

ANDHRAPATRIKA, Madras, Sep. 12th, 1917.

The new non-Brahman movement.

Referring to the cablegram sent by Mr. P. Thiyagaraya Chetti as representative of the 40 millions of non-Brahmans, a correspondent to the *Andhrapatrika*, of the 12th September, asks whom he consulted or in which meeting a resolution was passed in support of it. . . Those who bow to the patronage of the Government and prove traitors to our country in the name of non-Brahmans can never be our leaders. . . Unless, therefore, a true non-Brahman association is formed in India under the leadership of Diwan Bahadur Kesava Pillai and others, before Mr. Montagu arrives, our real aspirations will not be known.

The non-Brahman movement.

The *Kistnapatrika*, of the 15th September, writes under this heading:— From the letters published elsewhere it has become clear that the non-Brahmans are not opposed to the Congress. A hundred non-Brahman leaders in Madras, 500 in the Tanjore district and Vannikula Kshatrias who are so numerous in the south of India have given their support to the Congress reform scheme. And in several places the cablegram sent by Mr. Thiagaraya Chetti has been condemned. . . The opinions of papers such as the *Justice* and the *Andhraprakasika* are not the real opinions of the non-Brahmans. Though the non-Brahmans for the time being demand separate representation, they agree with the rest in wishing for Home Rule. Who can stem the tide of Home Rule agitation.

KISTNAPATRIKA, Masulipatam, Sep. 15th, 1917.

The non-Brahman meeting.

The *Andhrapatrika*, of the 17th September, says:—The non-Brahmans convened the meeting of Saturday last with the object of disapproving of the cablegram of the President of the South Indian People's Association and expressing their approval of the Congress scheme of reforms. . . The Vannikula Kshatriyas, the Arya Vysias, etc., have plainly expressed to the Secretary of State their solicitude for political reforms.

ANDHRAPATRIKA, Madras, Sep. 17th, 1917.

The non-Brahman movement.

The *Andhrapatrika*, of the 17th September, reports the *West Coast Spectator* to have written:—A leader of non-Brahmans has justified the opinions of the Anglo-Indians and ventured to send a cablegram to the Secretary of State for India. We can assert that, being disappointed in other directions, these leaders have started this movement to gain their selfish ends. No self-respecting and patriotic Indian will join such a movement. . . The course that we, non-Brahmans, should follow is plain. Selfish people will try to misguide us. We must not yield to their influence, but after satisfying ourselves that our interests have been safeguarded, we must approve of the Congress scheme. We cannot agree to all the reforms proposed by the Congress and the Muslim League, but there is room for effecting a compromise between the two parties.

ANDHRAPATRIKA, Madras, Sep. 17th, 1917.

The new non-Brahman movement.

A correspondent to the *Andhrapatrika*, of the 17th September, says:— It is audacious on the part of Rao Bahadur Thiagaraya Chetti to have sent a cablegram to Mr. Montagu criticising the cablegram of Sir S. Subramania Ayyar stating that no importance should be attached to the threats of the *Madras Mail*, who appointed him leader of the South Indian non-Brahmans? It is absurd that he should act without consulting us. Mr. Chetti and Doctor Nair! We no more want your leadership. It is not proper on your part to gather around you some men who do evil to the country, to bring dishonour to us, by putting forth absurd contentions. We cannot endure this. The writings in *Justice*, the *Andhraprakasika* and the *Dravidan* which you publish do evil to the country. Even when such a gentleman as Dr. Pattabhi Seetaramayya says that five members for every one hundred will be enough in the Legislative Councils on behalf of the Brahman community, you, out of envy, say that the Brahmans should not be trusted and advise their destruction. This is very treacherous. . . O! My non-Brahman brethren! We have nothing to do with their absurd arguments. The sooner we reject their leadership the better. We must necessarily start another non-Brahman Association with Diwan Bahadur Kesava Pillai as President.

ANDHRAPATRIKA, Madras, Sep. 19th, 1917.

The non-Brahman movement.

The *Andhrapatrika*, of the 19th September, publishes a letter in which the writers disown the leadership of Doctor Nayar and Rao Bahadur Thiagaraya Chetti, and remark:— The present crazy actions of these gentlemen are deemed by the people to be calculated to please the bureaucrats. . . We are in full agreement with the Congress scheme and as for separate class representation we are at one with Diwan Bahadur Kesava Pillai and others. We say that the contents of the cablegram of Rao Bahadur Thiagaraya Chetti are false.

ANDHRAPRAKASIKA, Madras, Sep 14th, 1917.

The new non-Brahman movement.

The *Andhraprakasika*, of the 14th September, writes as follows on this subject:—. . . These patriots who, till yesterday, were against a separate communal representation for non-Brahmans, are now for it.

They have taken with them the non-Brahmans who have subscribed to the manifesto, and are representing to the world "these are the best of the non-Brahmans"

ANDHRAPATRIKA, Madras, Sep. 11th, 1917.

59. The *Andhrapatrika*, of the 11th September, says:—The words of advice contained in the speech of the Viceroy have satisfied the country. While the people are happy that the country is growing quiet, the *Madras Mail* is doing its best to prevent such a thing. It is writing strong articles about this every day. . . The *Mail* does not like the creation of favourable circumstances before the arrival of Mr. Montagu. . . The writings of the *Mail* will only increase the agitation in the country. It is the duty of the Government to establish peace. When they have undertaken to establish it and make the people happy, they have to warn the *Mail* against unnecessary agitation. It is necessary that the country should be peaceful before the arrival of Mr. Montagu. Only then will his arrival bear fruit.

The *Madras Mail.*

ANDHRAPATRIKA, Madras, Sep. 13th, 1917.

60. The *Andhrapatrika*, of the 13th September, in its leader under this heading, says:—It is admitted all over the civilised world that the root principle of self-government is the administration of the country in accordance with the wishes of the people and the establishment of a Government which is responsible to the people. . . The Congress scheme of reforms does not require that such a Government should be established all at once. . . Some are under the impression that the reforms proposed by the Congress will result in a revolution, and some others think that the reforms suggest the grant of self-government immediately. . . It betrays ignorance to say that the Congress scheme has been drafted without consideration. . . At the time of Lord Morley's reforms, the Congress leaders thought that Lord Morley granted them supreme bliss, and the leaders of the people were glad that the way has been paved for the establishment of responsible Government. . . Speaking about the object of the introduction of the India Council Bill on the 1st of April 1909, the Prime Minister said that the Indians should be freed from the idea that the officials were pulling the strings of the Legislative Councils from behind, and that these Councils were like puppets worked by machines. The people entertained great hopes, but Lord Morley stated plainly that the introduction of parliamentary institutions into India would be a loss to the country. The Indian leaders in their great enthusiasm failed to understand the full meaning of those words.

The Congress scheme of reforms.

What was the result? Till 1909 the Indian was not given any share in the Government. Though thereafter Indians were admitted into the Councils, they were not able to do much good to the people. The people had no influence over them. Indian bureaucrats have taken the place of some foreign bureaucrats in the Government. The reforms of the Legislative Council have proved to be a *mirage*. Powers have been conferred on the representatives of the people to make some more speeches, but no authority has been given them to change the policy of the Government. They have no rights in the matter of preparing the budget. The Hon'ble Mr. Ramachandra Rao and the Hon'ble Mr. Ramanuja Acharyulu despaired of doing any good to the people and expressed their helplessness. The privilege of a majority of non-officials in the Provincial Councils has become useless. . . Having no share in the Government in their own country, the Indians have met with contemptuous treatment in foreign countries. So what India needs is self-government but not mere good government. The terrible war that is being waged for the establishment of independence has brought out the latent desires in the Indians. The object of the memorandum of the nineteen is to set right the present political situation. It is with such ideals in view that the Indians have desired the reforms proposed by the Congress. We shall show tomorrow how the congress reforms will serve as a foundation to self-government.

ANDHRAPATRIKA, Madras, Sep. 14th, 1917.

The *Andhrapatrika*, of the 14th September, explains in its leader under this heading the reforms contained in the scheme drawn up by the Congress, supplying the grounds that dictated the changes in the constitution and the functions of the Legislative and the Executive Councils and the other parts of administrative machinery.

The Congress scheme of reforms

The Congress scheme of reforms.

The *Andhrapatrika*, ofthe 15th September, briefly sketches in its leader the Congress reforms relating to the Imperial Legislative Council, the Secretary of State and his Council, and the Executive Councils and makes the following remarks incidentally :—There can be nothing more absurd than to say that these reforms mean the grant of Home Rule all at once. . . In the scheme, there is nothing which is revolutionary. In order to mislead the people in regard to this scheme, it is falsely stated that it implies the grant of Home Rule all at once.

ANDHRAPATRIKA, Madras, Sep. 15th, 1917.

The Congress scheme of reforms.

The *Andhrapatrika*, of the 17th September, publishes in Telugu the reform scheme drawn up by the Congress and the Muslim League and makes the following comments thereon :—There can be no greater untruth than to say that the Congress scheme demands the grant of self-government all at once. This scheme does not contemplate the grant of complete financial independence to the representatives of the people. . . The Congress does not wish that self-government should be granted completely now. It is plain that the object of the Congress scheme is to teach the first lessons in responsible self-government. . . The Home Rule Leagues also have adopted the resolutions contained in the Congress scheme. The endeavours to create a difference between Home Rule and self-government have failed. . . The ideal of self-government within the British Empire is better expressed by the word Home Rule than by the word self-government. . . The chief principle that underlies representation by the people is that the Executive Councils should carry on their administration in accordance with the resolutions of the Legislative Councils. The *Justice* says that this is impossible. It is no use to increase the powers of the Provincial Governments without extending the powers of the representatives of the people. The arbitrary authority of the Provincial Governments and of the Government of India will then increase. If the powers of the Secretary of State also should diminish, there will hardly be any authority who will listen to the grievances of the people. So before extending the powers of the Provincial Governments, facilities should be afforded for the people taking greater part in the administration. Provincial autonomy involves freedom of popular Government. The two are inseparably connected. The Congress scheme of reforms should have added to it the division of the country on a language basis. Otherwise there can be no efficient administration. The masses will not evince an interest in the administration unless education is imparted and the administration carried on in the vernaculars. For that, the country should be divided on a language basis. Such a division is indispensible for national self-government.

ANDHRAPATRIKA, Madras, Sep. 17th, 1917.

The Guzerat Sabha.

61. The *Andhrapatrika*, of the 13th September, contains the following in English. With a view to convince the Secretary of State that it is the burning desire of every educated Indian to have self-government or Home Rule, the Guzarat Sabha under the guidance of its president Mr. M. K. Gandhi has resolved to present a petition to Mr. Montagu signed by the people of Guzarat. The petition contains a statement that the signatory has understood and approved the reform scheme framed by the All-India Congress Committee and the All-India Moslem League, and unanimously adopted last year by both, and further intimates to the Secretary of State that there will not be the dawn of true era of contentment in India unless the reforms are granted. Every volunteer who goes out for signatures is strictly asked to conform himself to Congress scheme and is to take signatures satisfying himself that the signatory has fully understood the same and also a Telugu translation of the same.

ANDHRAPATRIKA, Madras, Sep. 13th, 1917.

Proscription of *New India*.

62. The *Andhrapatrika*, of the 13th September, represents the *Rangoon Mail* to have said :—Many came to our office and asked if *New India* had been proscribed. We did not believe that the Government had done so without reliable information from the authorities. But the copies of *New India* which arrived here by the Calcutta mail having not reached the subscribers, it is to a large extent certain that the Government have proscribed them. If the Government found that that paper tried

ANDHRAPATRIKA, Madras, Sep. 13th, 1917.

by its seditious writings to upset the British Government in India and promoted race hatred, they might proscribe the paper. But they ought to have entered upon their course of action after first publishing their decision. They did not do so. The Government seems to empower the Censor to proscribe the future issues also. We are at a loss to know on what grounds the Government have done so. We shall await the clearing of these doubts, but there will certainly be some commotion among the people.

ANDHRAPATRIKA, Madras, Sep. 14th, 1917.

An Andhra Province.. The Scheme of Federal Government.

63. The *Andhrapatrika*, of the 14th September, says:—We have published elsewhere the letter of Mr. Venkatappayya Pantulu, the Secretary of the Standing Committee of the *Andhra* Conference addressed to the Secretaries of the Congress Committees, urging on the necessity of constituting a separate *Andhra* Province. Mr. Venkatappayya Pantulu exhorts the Indians to place before Mr. Montagu the division of the country into provinces on a language basis, as one of the political reforms to be carried out. In the issue of the *Empire Review* received today, there is an article on the federal Government obtaining in Canada. As a result of the revolution of 1842, the English and the French were placed in one province. From that time. they had been in strife with one another. It was found impossible to bring them into friendly relations with one another. Sir John McDonald separated the English from the French territory, and introduced the federal system of Government into Canada on the 1st July 1867. It was a success. The English and the French gave up their strife. The writer of the article in the *Empire Review* says that a federal system of Government is the only lawful means to carry on the democratic form of Government successfully in a big country. India is a big country with a variety of languages. The federal system of Government is the only means by which that country can be efficiently administered.

ANDHRAPATRIKA, Madras, Sep. 5th, 1917.

Telegrams to Mr. Montagu.

64. The weekly issue of the *Andhrapatrika*, dated the 5th September, says:—The telegram sent by Rao Bahadur P. Thiagaraya Chetti on behalf of the South Indian People's Association is favourable to the bureaucracy. The ideas contained in the telegram cannot but appear curious. It is audacious to say that the telegram sent by Sir S. Subrahmania Ayyar represents the opinion of Brahmans, who are a few, and that the telegram sent by Rao Bahadur P. Thiagaraya Chetti represents the opinion of the non-Brahmans, whose number is large.

ANDHRAPATRIKA, Madras, Sep. 14th, 1917.

The non-Brahmans

65. A correspondent to the *Andhrapatrika*, of the 14th September, says:—What right has the South Indian People's Association to call itself the representative of all the non-Brahman communities? Is it not treacherous to the country and to society to be selfish, to act like a wolf in the sheep's skin and to make common cause with the Anglo-Indians. . . Is there any difference between the policy of Lord Curzon who partitioned Bengal and separated the Hindus from the Muhammadans, and the policy now pursued by the Madras Government in order to justify their action? Doctor Nair and Rao Bahadur P. Thiagaraya Chetti are undoubtedly the organisers of this association. Who gave authority to Rao Bahadur Thiagaraya Chetti to send a telegram opposed to the telegram sent on behalf of the Indians? When the people clearly know that as in the Philippine Islands there will be no land tax that as in the colonies there will be independence, that there will be no tax on salt which is used by the poorest people also, that there will be less taxation, and that the panchayat system will be revived, will there be any who will not like to have self-government? . . . Let us suppose that sometime hence, some members of the association become capable and ask for *swaraj*. Will not the Government impose restrictions then as now? Cannot some statesmen influence some community to say that it does not want self-government? It is very regrettable that this association does not see such a miserable prospects. . . It is not an association which can be approved of by all the non-Brahmans as their representative body. I am also a non-Brahman. I pray that as stated by Mr. Sabhapathi Pillai, endeavours may be made to start a really representative association.

66. The *Bharatamata*, of the 29th August (received on the 14th September), publishes in Telugu the Lucknow declaration about the Madras internments and Home Rule, already reported from the *Desamata* on page 2119 of the weekly report.

The Lucknow declaration.

BHARATAMATA Vizianagram, Aug. 29th, 1917.

67. The *Andhraprakasika*, of the 11th September, writes under this heading: —. . . Though the Marine Superintendent stated that, during his 17 years' experience, he heard no complaint, the Deck Passengers' Committee have expressed that the condition of the passengers travelling from Madras to Rangoon is miserable. In the case of even Indian passengers emigrating with legal passports, the condition will be the same. . . What is wanted is officers who will show sympathy towards them and manage affairs tractfully. When His Excellency the Viceroy observed that, above all the rules of this committee, the same rules prescribed for the Indians proceeding to Canada must be also made to apply to those going from Canada into India, he expressed an excellent truth. If the people of the Colonies are accorded the same treatment in India, they will not misunderstand it.

Emigration.

ANDHRAPRAKASIKA, Madras, Sep. 11th, 1917.

The *Swadeshabhimani*, of the 14th September, says that it is highly laudable that the changes now effected in the conditions of Indian labour emigration do away with the cruel indenture system.

Indian emigration.

SWADESHABHIMANI, Mangalore, Sep. 14th, 19 7.

68. Referring, under this heading, to the proposal made by the Chairman, Calicut Municipality, to honour His Excellency the Governor of Madras with an address, etc., and the countermove by some citizens, the *Andhraprakasika*, of the 12th September, remarks:—His Excellency the Governor has published a notification that people in these hard days need not at all spend money on his account and present addresses. When His Excellency himself wanted to avoid these unnecessary honours, the Chairman and the Collector would have done well not to have moved at all in this matter.

Calicut confusion.

ANDHRAPRAKASIKA, Madras, Sep. 12th, 1917.

69. The *Hitakarini*, of the 9th September, writes under this heading:— . . . If all that His Excellency has said in his speech is not encouraging, some at least may be said to inspire hope. It has been made manifest by his speech that His Excellency is not one who would give out empty words. We cannot say that the reform regarding the Indian army is completely discouraging. Granting eight commissions in the army to the Indians is something which is better than nothing. . . The reform in the indentured labour system is gratifying, of course, but that it shall be in force only till the end of the war and six months after cannot but be disappointing.

They cannot be called reforms which fail to give entire satisfaction. . .

His Excellency the Viceroy's speech.

HITAKARINI, Ellore, Sep. 9th, 1917.

In its leader under this heading, the *Andhrapatrika* (weekly), of the 12th September, says:—The reply given by Sir William Vincent to the interpellation of the Hon'ble Mr. Jinnah regarding the release of Mrs. Besant is not easy to understand. . . The people think that Mrs. Besant is carrying on only constitutional agitation and not unconstitutional agitation. Mrs. Besant also is giving expression to this same fact. . . How can the rulers of India be satisfied that Mrs. Besant's political agitation is not unconstitutional? Even if they be satisfied, how can the rulers of the Madras Presidency have any confidence? Even if the rulers of the Madras Presidency be satisfied, it is difficult to satisfy the angry Anglo-Indians. When we consider the writings of the *Madras Mail* in this connection, the difficult plight of the rulers will become plain to us. . . Lord Pentland will do well to show the peaceful attitude of Lord Chelmsford and help to promote the welfare of the country. The welfare of the Madras Presidency depends on Lord Pentland's peaceful administration. The commotion in the country is growing day by day. Lord Pentland is able to remove this growing commotion. We hope he will use his skill in restoring peace and gain the gratitude of the people. . . His Excellency the Viceroy deserves the gratitude of the people for speaking with a peaceful mind unlike Lord Pentland, who is

His Excellency the Viceroy's speech.

ANDHRAPATRIKA, Madras, Sep. 12th, 1917.

partial to the Anglo-Indians and who showed disregard for the Indian leaders. . . . To gain self-government it is necessary to have political reforms carried out on the lines indicated by the Congress and the Moslem League. It is essential that the Legislative Councils should have a non-official majority and also financial independence.

DESAMATA, Rajahmundry, Sep. 12th, 1917.

The speech of His Excellency the Viceroy.

The *Desamata*, of the 12th September, says:—Whatever may be the defects in the speech of His Excellency the Viceroy at Simla, it cannot but be admitted that it has satisfied the people to some extent.

MYSORE STAR, Mysore, Sep. 16th, 1917.

The Viceroy's speech.

The *Mysore Star*, of the 16th September, giving a summary of His Excellency's recent speech, observes:—The speech was as notable as it was long. It is evident that the authorities would do everything in their power to promote peace and advancement. His Excellency's words are very touching when he said that he is not only in full sympathy with the political aspirations of the people but would be readier to *perform* than to *promise*. This is the type of administrator we want. His Excellency's attitude towards India is thus seen to be hardly different from that of Lord Hardinge. His is not a policy which would ignore Indian public opinion and subordinate Indian interests to those of the Empire. It is equally clear how solicitous His Excellency is to make mutual cordiality the foundation of all progress. Is it not imperative that now at least there should be no further trace of extremism in India? We may be sure that there is no one among us who is so thick-skulled as to think that the conciliatory attitude of the Government is due to the fear aroused by the extremists. There can be no doubt therefore that the political tranquility and sobriety displayed by the people during Mr. Montagu's proposed visit to India will create a good impression on our administrators and lead to the adoption of a policy best calculated to promote our advancement.

SWADESHABHIMANI, Mangalore, Sep. 14th, 1917.

Writing on the same subject, *Swadeshabhimani*, of the 14th September, writes:—Although owing to the Viceroy's silence all this time the provincial authorities may have naturally been led to believe that His Excellency was conniving at their policy of repression, now that he has made a frank and open statement on the important political questions of the day, it would not be wrong to suppose that His Excellency was really on the side of the people. It is immaterial whether the present liberal attitude of His Excellency is due to the force of popular indignation or to the influence of the new Secretary of State. The considerable measure of sympathy expressed by His Excellency on the present occasion is indeed laudable. There is immense difference between His Excellency's attitude when the press deputation waited on him and His Excellency's attitude now. Whatever the cause of this change, it would be ungracious to dwell at the present moment on His Excellency's past rigour and thus spoil the custard by throwing salt into it, as it were.

ANDHRAPATRIKA, Madras, Sep. 15th, 1917.

70. Referring to the rumour that Mrs. Besant will be released, the *Andhrapatrika*, of the 15th September, says:—Mrs. Besant was able to show in the course of two years greater results in politics than what the Congress has been able to show in the course of many years. She showed that constitutional agitation does not mean meeting once in a year for three days and spending the time away in an easy-going manner. She has shown what it is to work incessantly for the realisation of an ideal. We welcome Mrs. Besant who has shown self-sacrifice for the advancement of India. We trust that she will continue constitutional agitation and render help towards the grant of the reforms. . . . If the rumour of release is true, we thank the Government for fulfilling the wishes of the people. The true strength of a Government lies in the fulfilment of the wishes of the people.

Mrs. Besant.

MANORAMA, Calicut, Sep. 18th, 1917.

Release of Mrs. Besant.

In expressing satisfaction at the unconditional release of Mrs. Besant, which shows that she was quite innocent and that the higher authorities were satisfied that she had been interned on baseless grounds, the *Manorama*, of the 18th September, rejoices that the authorities have, now at least, paid heed to Indian public opinion, hopes

that this day of release of Mrs. Besant, who has suffered so much for the sake of others, will be regarded by all Indians as a *red-letter day*, and congratulates all persons who had a share in the rescinding of this order.

Writing on the *same* subject, the *Kerala Sanchari*, of the 19th September, observes that there can be no doubt that the just and sympathetic action of the Government of India in releasing Mrs Besant and her co-workers, will go a great way to allay the present unrest in India.

KERALA SANCHARI, Calicut, Sep. 19th, 1917.

71. Under this heading the *Desamata*, of the 12th September, says:—The rulers of Canada have appreciated the loyalty and devotion of the Indians fighting on behalf of the Empire, and are giving them the rights of citizenship. The Indians in Colombia are being granted the right to vote along with the whitemen. . . But we are confronted with the question why here in India the Anglo-Indians do not adequately love the Indians, who have shed their blood in the present war.

Canada and the rights of the Indians.

DESAMATA, Rajahmundry, Sep. 12th, 1917.

72 A correspondent to the *Andhrapatrika*, of the 12th September, writes:—"The *swaraj* and the *swadeshi* movements have much to do with each other. If our country gets swaraj, our countrymen may levy a heavy duty on foreign cotton goods just as the English levied, about the year 1787 a prohibitive duty of 75 per cent on the cost of the Dacca muslins which were imported into their country or our countrymen may pass a law imposing an adequate amount of fine on one who wears and one who sells a foreign cloth just as the English did in 1821 imposing a fine of £5 on one who wore and £20 on one who sold cloths imported from India. . . The Englishmen will love England. It cannot be natural for them to love India. . . The Englishmen cannot therefore encourage our industries to the detriment of English trades men and English industries. The Mysore and the Baroda States which are enjoying swaraj to some extent are encouraging their industries by giving bounties. About a year ago, when the Indian Government, in the interests of India, levied a certain duty on cotton goods imported into India from England the owners of cotton-mills in Manchester carried on a violent agitation to remove the duty which they supposed would entail loss to them. The Parliament therefore ordered that the said duty, which the Indians thought would be permaneut, should continue only during the war. . . It is clear from what Mr. Kola and Sir George Birdwood have written, that unless the foreign goods are boycotted the swadeshi industries cannot find sufficient encouragement. And no other measure can be so efficient for the boycott of foreign goods than to levy a duty on them. If our country get swaraj, the people in our country will have the power to levy a tax on foreign goods.

The *Swadesi* movement.

ANDHRAPATRIKA, Madras, Sep. 12th, 1917.

73 The *Andhrapatrika*, of the 12th September, in its leader under this heading refers to the recommendations made by a meeting held in London, that the indenture labour system should be abolished and voluntary emigration encouraged and observes:—. . . It does not appear that the Indians would be satisfied with the new system. The principles underlying the recommendation would appear to be more favourable to the colonies. The lamentable aspect of the indentured labour system is that some agents are employed to secure and send labourers. They hide the truth, give the labourers false hopes and send them to distant countries. The new system will not be free from such difficulties. On the other hand they may be even aggravated. For, under the old system no help was given by the Government to the convassers. Under the proposed system they are to be appointed by the Government. It is certain that the people will be afraid of those that are employed by the Government. If they commit any irregularity, the people will hesitate to proceed against them. . . This system of free labour carried on with the help of the Government is already in vogue in Ceylon and Malay States. The unbearable condition of things brought about by this system in those countries has been so well depicted by Mr. Karimuthu Thyagaraju. Giving a number of illustrations, he stated that, as the masters are powerful, they subject the labourers to great hardships, that their crimes are not brought to light and even if they become

Free labour.

ANDHRAPATRIKA, Madras, Sep. 12th, 1917.

public, the masters escape with a light punishment. We represent to the Government that if the same system is introduced in other countries, the state of things will not at all improve. . . Whatever system is introduced, it cannot but be more favourable to the people of the colonies. As the *Mahratta* observed: "Until the present system of Government is changed and Home Rule is established these difficulties will continue." It is, therefore, desirable that both the rulers and the ruled should work together for obtaining self-government. It is only the grant of self-government that can satisfactorily solve all political problems. We believe that the colonial Governments will then show proper regard to the Indians.

ANDHRAPATRIKA, Madras, Sep. 12th, 1917.

The Arya Vaisya community's dissent.

74. The *Andhrapatrika*, of the 12th September, states that information has been received that the Arya Vaisya community will meet to express their dissent from the cablegram sent by Rao Bahadur Thiagaraya Chetti to Mr. Montagu and observes that it need not be expressly stated that it is absolutely necessary that all sections of the Indians must express their assent to the scheme presented by the Congress and achieve their end.

ANDHRAPATRIKA, Madras, Sep. 12th, 1917.

The Presidentship of the Muslim League.

75. The *Andhrapatrika*, of the 12th September, writes under this heading:—It is but proper that our Muhammadan brethren should intend to elect Mr. Muhammad Ali as the President of their league. The hardships which the patriot suffered are well known to all. He has been undergoing internment for the last three years. In return for the service he has rendered, it is right that he should be honored by being made the President.

ANDHRAPATRIKA, Madras, Sep. 12th, 1917.

The Presidentship of the National Congress.

76. The *Andhrapatrika*, of the 12th September, expresses its regret for the disagreement of the Bengalis in the matter of electing Mrs. Besant as the President of the coming session of the National Congress and observes:—It is good that Sir Rabindranath should try to establish amicable relations between the two parties. We believe that he will succeed in his endeavours.

ANDHRAPATRIKA, Madras, Sep. 12th, 1917.

The wickedness of a westerner.

77. The Principal, National College, Masulipatam, writes to the *Andhrapatrika* of the 12th September:—I wish to report through the columns of your paper the following railway incident, to the Anglo-Indian and the European community. I cannot say to which of the two communities he (the passenger in question) belongs. He only said that his wife who was travelling with him was an English lady. . . I cannot but say that he assailed me without the slightest provocation, and solely out of the height of racial pride. I shall set forth all that passed between us and would bear mention, reserving only such expressions of abuse as honorable men cannot utter or hear. On the evening of the 9th I bought a second-class ticket from Coimbatore to Madras to travel in the Mail Train that night. I and another passenger asked the stationmaster at Podanur to show us room to sit and he consented to seat us in a second-class carriage. In that carriage had already been seated on two berths a white-faced man and his wife. He indignantly told the stationmaster that it was objectionable that he should seat an Indian in the same carriage in which he was sitting. I cannot write here the vulgar language he used. . . We somehow managed to get into the train with our luggage. When the train was about to move, the male representative of those white persons rose and heaped upon us such vulgar abuse as I had never before heard in my life. I have heard of westerners who bitterly hated Indians whom they called black-men and who smarted at the Indians claiming to be treated with respect, but the harsh words of this white-man were most unbearable. . . He threatened to throw us down through the window. But as we did not mind his threats he approached me, and, opening a box, took out a pistol and put it in his pocket. As soon as the train stopped at the next station, I got down and reported the matter to the stationmaster and the chief guard. He was much incensed and turned towards me as if preparing to assault me. He again abused me and threatened to beat me if I got into the train again. By that time a crowd gathered round us. Had such a thing happened in any free country, the people would have dragged the man who acted so wickedly out of the carriage and

taught him a good lesson. But there the guard only shut the door of the carriage and, thrusting me into the next carriage, gave the whistle. It was well that I got into another carriage. For by that time there were three more friends in the first carriage and we would have got him under our control if he had recourse to any violence in word or deed; and if it had happened so, we would have been deprived of a clear ground for condemning the cowardly cruelty that has disarmed a peace-loving people.

78. The *Kistnapatrika*, of the 15th September, referring to the conduct of the Chairman of the Reception Committee of the National Congress to be held at Calcutta observes: —Some of the leaders of the Congress are habituated to such autocratic methods of conduct for a long time. What they want is democracy but what they exercise is autocracy. They want the Government to pay heed to the opinion of the people, but they themselves disregard popular opinion. . . Mr. Surendranath Banerji and Mr. Vaikuntanath Sen have surpassed even the bureaucracy in their autocratic behaviour. Autocracy wherever found, whether in the rulers or the ruled is reprehensible and condemnable. We commend the members of the Bengal Reception Committee for condemning Messrs. Surendranath and Vaikuntanath and for electing Rabindranath, the great poet of Bengal, as the President of the Committee. It is a sight for angels to see Rabindranath who carries the divine message to the world, as the President of the Reception Committee and Mrs. Annie Besant, the renowned head of the Theosophical Society, as the President of the Congress. . . The Congress cannot but be held in Calcutta and Rabindranath cannot but be recognised as the Chairman of the Reception Committee and it is certain that Mrs. Besant will preside over the deliberations of the Congress.

KISTNAPATRIKA, Masulipatam, Sep. 15th, 1917.

The Reception Committee of the Calcutta Congress.

79. A correspondent to *Kistnapatrika*, of the 15th September, writes:—It may happen hereafter that there may be a large number of representatives directly elected by the people in the Provincial Legislative Council. We all expect that the British Parliament will, on the recommendation of Mr. Montagu, enact a law making the Executive Councils subordinate to the Legislative.

KISTNAPATRIKA, Masulipatam, Sep. 15th, 1917.

Election of popular representatives.

But before Montagu arrives in India it is necessary that the details of the scheme of reforms formulated by the Congress Committee and the Muslim League should be discussed and settled. . . We should not be carried away by the sweet words of Mr. Montagu and our Viceroy. Do you see one enthusiastic word in their speeches regarding compulsory education or representation in the Legislative Councils? It would be a fault to give up our political agitation depending on these empty pacifying words. If it is not carried on constitutionally and with the usual zeal, believe me, we will not gain any advantages. Self-government will not be so easily obtained as some of us suppose. It is very necessary that the discussion of the above points should be taken up immediately and a unanimous opinion arrived at. . .

80. A correspondent to the *Kistnapatrika*, of the 15th September, writes on this subject:— . . . Some suppose that the opinions expressed in *Justice* and the *Andhraprakasika* and the *Dravidan* are the opinions of the 40 millians of non-Brahmans of this presidency. This is not at all true. . . I can emphatically assert that the non-Brahmans are not opposed to Home Rule.

KISTNAPATRIKA, Masulipatam, Sep. 15th, 1917.

The non-Brahman movement favourable to Home Rule.

Another correspondent to the *Kistnapatrika*, of the 15th September, writing on this subject, observes:—Mr. Thiagaraya Chetti and Doctor Nayar have brought discredit to the whole country and exposed the non-Brahmans to ridicule. . . Whatever difference of opinions the Indians may have in other matters, it is their duty to be unanimous in what relates to the Congress and to represent that the scheme of Home Rule drawn up by the Congress held at Lucknow should be granted. . . The correspondent exhorts the non-Brahman leaders to muster under the Congress banner and not prove traitors to their own country.

KISTNAPATRIKA, Masulipatam, Sep. 15th, 1917.

The non-Brahmans and the Home Rule movement.

KISTNAPATRIKA, Masulipatam, Sep. 15th, 1917.

Non-Brahmans and the internments.

81. Another correspondent to the *Kistnapatrika*, of the 15th September, writes:—It is shameful and regrettable that Mr. Thiagaraya Chetti should send a cablegram to England stating that the non-Brahmans do not like the release of Mrs. Besant. . . . The cablegram despatched by Mr. Thiagaraya Chetti reflects discredit on the whole community of non-Brahmans. We must immediately convene meetings and declare that we do not agree with Mr. Thiagaraya Chetti. Otherwise we deserve dishonour.

KISTNAPATRIKA, Masulipatam, Sep. 15th, 1917.

The internments and Besant fund.

82. A female correspondent to the *Kistnapatrika*, of the 15th September, expresses her sorrow for the internment of Mrs. Besant, and exhorts the Indian women to contribute their mite to the Besant fund. "It was through her endeavours", she observes, "the great Home Rule movement has spread throughout the country".

KISTNAPATRIKA, Masulipatam, Sep. 15th, 1917.

Condition of scavengers.

83. The *Kistnapatrika*, of the 15th September, publishes a stirring imaginary appeal from a scavenger to the social reformers to free the scavengers from their nasty work which reduces them to the state of pigs.

ANDHRAPATRIKA, Madras, Sep. 17th, 1917.

Internment day, Guntūr.

84. The *Andhrapatrika*, of the 17th September, publishes a telegram stating that the action of the Collector of Guntūr, who stopped a procession that was to be held at Guntūr caused great indignation to those who attended the meeting held on Sunday last to celebrate the internment day. It says that the meeting which was attended by 2,000 men passed resolutions condemning the delay in liberating the interned, and criticising the order of the Collector and the speech of the Lieutenant-Governor of the Punjab.

ANDHRAPATRIKA, Madras, Sep. 17th, 1917.

The Internment day.

The *Andhrapatrika*, of the 17th September, gives a brief account of the meetings held in various parts of Madras on the 16th September in order to celebrate the internment day.

ANDHRAPATRIKA, Madras, Sep. 18th, 1917.

The *Andhrapatrika*, of the 18th September, gives a brief report of the proceedings of the various meetings held in different parts of the city on the internment day, and a gist of the speeches delivered on the occasion.

ANDHRAPATRIKA, Madras, Sep. 17th, 1917

Home Rule Service.

85. The *Andhrapatrika*, of the 17th September, reports Sir S. Subrahmanya Ayyar to have said at the inaugural meeting in connection with the Home Rule service training:—Though the English language has done us great good since the time of Macaulay and deserves to be a factor in our education, it must not be the first language. Prominence should be given only to the vernaculars. Even in the matter of administration, the country should be divided on a language basis. With that end in view, the members of the Home Rule service should receive training in the languages and history of the country and work with patience and courage.

ANDHRAPATRIKA, Madras, Sep. 17th, 1917.

A Home Rule League.

86. Another correspondent to the *Andhrapatrika*, of the 17th September, says:—When the Potlapudi Home Rule League was started, eleven people joined it. Twenty people joined it of late including some women. An illiterate man was first refused admission, but when he said that he was also enthusiastic like others and that he would bear any difficulties, he was admitted as a member. We are glad to hear that his mother also expressed the same desire.

ANDHRAPATRIKA, Madras, Sep. 19th, 1917.

A meeting of the Home Rule League, Vizagapatam.

87. A correspondent to the *Andhrapatrika*, of the 19th September, reports the president of a meeting of Home Rulers at Vizagapatam to have said:—The release of Mrs. Besant and others cannot be said to be an act of grace on the part of the rulers. They have only cancelled an improper order of theirs. . . . To request the parents or guardians of students to help the authorities in carrying out the order regarding students and politics and deem that the parents or guardians will do so betrays shortsightedness and not farsightedness on the part of the rulers.

88. A correspondent to the *Andhrapatrika*, of the 19th September, reports a speaker to have said at a meeting of the Masulipatam Home Rule League:—Mrs. Besant of unsurpassed courage and daring entered the field of Indian politics two years ago. . . The bureaucracy could not endure to see this political agitation. The Government interned Mrs. Besant to separate her from the other political agitators. But they were disappointed. Commotion prevailed everywhere. . . No Government in this world can deprive the right of the people to represent their grievances to them—the right to tell them, "your actions are wrong. We are suffering hardship." But our Government did that also. At such a juncture the cry of passive resistance was heard from all sides. We thought that such resistance might be begun if there were a thousand people prepared to resort to it. In two weeks 1,400 people became ready in Bombay, 2,000 people in Madras and 30 in Masulipatam have given their signatures. In Sind, 3,000 people made themselves ready to resort to passive resistance. When Mr. Lajput Rai was deported, the charms of *Swadeshi*, *swaraj*, boycott and national education came into existence. Now as a result of the punishment of Mrs. Besant, there has been added the fifth charm, namely, passive resistance.

The Home Rule League, Masulipatam.

ANDHRAPATRIKA, Madras, Sep. 19th, 1917.

89. The *Andhrapatrika*, of the 19th September, says in its leader under this heading :— . . Mrs. Besant having entered Indian politics at such a critical juncture, introduced new methods and conducted constitutional agitation on the lines adopted in England. She published the aspirations of the Indians without hesitation. . . The desire for Home Rule has spread all over the country with the speed of wind. The English who have been indifferent to the aspirations of the Indians, have now begun to pay their attention to Indian affairs English papers, both conservative and radical, now see justice in the aspirations of the Indians. Mr. Montagu is coming to India to enquire into such aspirations. . . Indians should be prepared to endure any difficulties in conducting constitutional agitation to attain self-government. They have to learn such lessons from the history of Mrs. Besant. . . The *Madras Mail* has not given up its threats. . . The life history of Mr. Montagu is positive proof that he will not yield to the bureaucracy who act in violation of peace, but will work having in view the advancement of the empire. . . Educated men should go to villages also, speak to the villagers on the subject of Home Rule and obtain their consent. Mr. Gandhi is prepared to be the leader in carrying out this work to a successful end. When the whole nation of Indians are determined to have the Congress scheme of reforms carried out who can stand in the way of their realising their desires.

Our duty in the future.

ANDHRAPATRIKA, Madras, Sep. 19th, 1917.

90. The *Andhrapatrika*, of the 19th September, says:—As days pass on, it becomes plain that the *Andhra* movement helps the Home Rule movement. . . With farsightedness, Mrs. Besant recognised the separate individual existence of the *Andhras*, and earned the gratitude of the *Andhras* by establishing a separate Home Rule League for the Andhra country. . . Sir S Subrahmania Ayyar said yesterday in a speech that the division of the country on a language basis is a means to self-government.

The *Andhra* movement.

ANDHRAPATRIKA, Madras, Sep. 19th, 1917.

91. Referring to the order of the Government on the report of the committee appointed to enquire into the Kistna floods, the *Andhrapatrika*, of the 19th September, remarks that it is not right on the part of the Government to rely on the words of the Superintending Engineer who is against the views of the people, and to disregard the opinions of the people and the Conservator.

The Kistna Floods Committee.

ANDHRAPATRIKA, Madras, Sep. 19th, 1917.

92. A correspondent to the *Andhrapatrika*, of the 19th September, says with reference to the proposed special *Andhra* Conference:—The conference should move a resolution about passive resistance. The mere release of Mrs. Besant and Messrs. Wadia and Arundale will not grant all that we want. Peace will not be restored until those who had previously served the country are also released, and the Defence of India Act which is a stain on the country is repealed. We must be prepared to

A Special Andhra Conference.

ANDHRAPATRIKA, Madras, Sep. 19th, 1917.

continue the sort of agitation we began three months ago. The Andhras should not hesitate, and should not be satisfied with small reforms, but should adopt a resolution on passive resistance.

ANDHRAPRAKASIKA, Madras, Sep. 19th, 1917.

Executive Engineer Mr. Srinivasa Ayyangar.

93. Referring to the transfer of the Executive Engineer, Mr. Srinivasa Ayyangar, from Kistna Eastern Delta to Cuddapah, the *Andhraprakasika*, of the 19th September, observes as follows:—There would be no cause for complaint if, instead of transferring Mr. Ayyangar at the instigation of his enemies, the authorities cancelled the changes proposed by him to the satisfaction of those that did not like them. We do not approve of the unnecessary transfer without redressing the real grievance. Several respectable people say that 90 per cent of the people in Mr. Ayyangar's jurisdiction like him very much. We, therefore, humbly request the Government to retain Srinivasa Ayyangar in the Kistna Eastern Delta for some time.

ANDHRAPRAKASIKA, Madras, Sep. 19th, 1917.

Kistna Eastern Delta.

94. The *Andhraprakasika*, of the 19th September, publishes some particulars about supply channels, drainage channels, etc., in the Kistna Eastern Delta, for the immediate attention of the Government.

ANDHRAPRAKASIKA, Madras, Sep. 14th, 1917.

A child's play.

95. A correspondent writes to the *Andhraprakasika*, of the 14th September, under this heading:—With a view to break the non-Brahman movement, the Brahman Home Rulers have set up some non-Brahmans, by means of influence or of deceit to start another non-Brahman association. . .

SAMPAD ABHYUDAYA, Mysore, Sep. 18th, 1917.

India's political future.

96. The *Sampad Abhyudaya*, of the 18th September, writes:—Much speculation is going on in various quarters as regards India's political future. The Indians claim that they are competent to have a democratic system of Government on the lines of the Colonial Government and add that even if some mistakes be made at the start, they will right themselves before long. The view of some like Lord Islington is that India is as yet not fit for political privileges such as those enjoyed by the Colonies and that these privileges should be extended only gradually. The Anglo-Indians also share this view. But the Indians do not regard it as correct. They think that they are declared unfit for Home Rule, because those in authority are not willing to give up their unrestrained powers. This has led to mutual misunderstanding. There were autocratic methods in England too. But the people also had constitutional authority in their hands. Numerous persons had to lay down their lives to gain this authority. Here too it would be wrong to suppose that the authorities will grant parliamentary institutions calculated to control their authority the moment the people ask for them. In the first place, as Lord Islington observed, we should be fit to exercise such authority. We should next submit our demands in a constitutional manner. We should fight for them in a constitutional manner until they are granted. If still our efforts fail, we should send a deputation to England and address the British public. We should enlist the sympathy of the British Parliament. The British are on the whole democrats by principle. With their help we shall be sure to have a democratic constitution. If even this attempt fails, we shall have to resort to Mr. Gandhi's passive resistance principle. In all these efforts if our people work calmly and peacefully, we shall eventually obtain Home Rule. Caste and religious differences are great obstacles in our path. We should learn to be cordial at least in political matters. There are numerous persons who are trying to prevent the growth of such cordiality. Unless we refuse to be led away by their arguments and realise the importance of self-reliance, it will be impossible to obtain Home Rule.

SAMPAD ABHYUDAYA, Mysore, Sep. 15th, 1917.

The Hon'ble Mr. Basu.

97. The *Sampad Abhyudaya*, of the 15th September, in an article in English, writes:—"It is thought that Mr. Basu's assistance is indispensable to Mr. Montagu in his mission in India. The mission is that of a peace-maker. It is no ordinary business. There are a number of Anglo-Indian officers in India who have lost touch with the constitutional instincts of England. They are opposed to all political reform.

They are for keeping India under leading strings. They have no faith in the principles of British constitution. They want to put down all Indian efforts at constitutional Government. They ignore the lessons of the constitutional history of England. They have forgotten the circumstances that led to the terrible political revolutions that have taken place all over the world in times past.

* * * * * *

Mr. Bhupendranath Basu is a great statesman, trained in the school of adversity. He, more than any other in India, is fit to be the Indian representative. It is probably on this account that Mr. Montagu wants him to be in India, so that the chances of his being misled by interested parties may be minimised. We sincerely wish that his stay in India will lead to the triumph of the sacred political traditions of England and to the triumph of the righteous British policy."

The triumph of true British Imperialism.

98. In an article in English under this heading, the *Samvad Abhyudaya*, of the 19th September, writes:—The whole of India is ringing with the praise of the British Government and the Government of India on learning that Mrs. Annie Besant, Mr. G. S. Arundale and Mr. Wadia have been released. The whole of India welcomes them back to the sphere of their patriotic activity. We congratulate the British Government and the Government of India on the lofty spirit of magnanimity that has induced them to take this really imperial step. We are glad that the spirit of Anglo-Indian *gingoism* has not been able to influence the wise counsels of the Empire on which the sun has never been setting and will never set. We look upon this benevolent Imperial act as the harbinger of Home Rule for India.

SAMPAD ABHYUDAYA, Mysore, Sep. 19th, 1917.

In another article on the same subject, the same paper of the 15th September, says that although we rejoice to learn that Mrs. Besant will be released, we must emphasize the point that it behoves popular leaders like Mrs. Besant, no less than the Government, to exercise the fullest calmness, self-restraint and mutual forbearance.

Delay in releasing Mrs. Besant.

99. Referring to the delay in releasing Mrs. Besant, as ordered by the Government of India, the *Yogakshemam*, of the 14th September, observes that the delay in the carrying out of the decision of the Government in any matter will make the people lose their confidence in their love of justice.

YOGAKSHEMAM, Trichur, Sep. 14th, 1917.

The recent town hall meeting in Calicut.

100. In condemning the action of Barrister Kesava Menon and other Home Rulers and Theosophists in leaving the hall on the occasion of the meeting, held in Calicut in connection with the ensuing visit of His Excellency the Governor, the *Kerala Patrika*, of the 15th September, thinks that the Collector also was wrong in prohibiting Mr. Kesava Menon from addressing in Malayalam the audience, composed mostly of persons who had no knowledge of English, points out that, if the speaker indulged in violent and objectionable language, the Collector could have stopped him at once or he could have called upon others to speak and remove any misunderstanding which might have been created by Mr. Menon's speech, and observes that the Collector's action will tend to minimise the seriousness of the fault of the opposite party and enable outsiders to make much of this small incident and shower abuse on Government officials.

KERALA PATRIKA, Calicut, Sep. 15th, 1917.

The Calicut town hall meeting.

In deploring the unfortunate incident at the recent meeting held in Calicut in connection with His Excellency's visit thereto, the *Manorama*, of the 18th September, doubts whether the suggestion of the Collector that a sum of money should be raised and presented to the Governor for the maintenance of the Hospital ship "Madras" is not contrary to the wishes of His Excellency himself, and points out that a far larger amount than what is required for decorations, etc., will be required for the carrying out of this suggestion, and that, in any case, some expenditure, however small, on account of the visit itself, will be unavoidable.

MANORAMA, Calicut, Sep. 18th, 1917.

Writing on the *same* subject, the *Supprabhatam*, of the 19th September, takes exception to the suggestion of the Collector to raise a sum of money and present it to His Excellency the Governor, and thinks that, if at all such an amount should be raised, it should be collected from amongst the wealthy classes, but that the Governor's policy seems to be quite the contrary.

SUPPRABHATAM, Trichur, Sep. 19th, 1917.

JARIDAH-I-ROZGAR, Madras, Sep. 10th, 1917.

101. The *Jaridah-i-Rozgar*, of the 10th September, referring to the internment of Mrs. Besant and others for having infringed the Press Act and the Indian Defence Act, says:—The action of the Viceroy, in giving special attention to the question of the release of these people, is a manifest proof of the wisdom and moral courage of the British authorities, worthy of all appreciation. The system of administration also demands that the interference of the Viceroy should be regarded as a predominating factor in the matter of amending and revising laws proposed by Provincial Governors.

The *Rangoon Times*.

The editor, in criticising the adverse opinion of the *Rangoon Times*, observes:—It has enrolled itself in the list of ingrates who fail to see the reasonableness of the Viceroy's interference. When the Government of India is seeking some effectual means of quenching the fire of agitation, the *Rangoon Times* is planning to spread the flames with the luckless sparks of its shortsighted views.

The editor, in conclusion, says:—We expect it of those qualities of head and heart, which Lord Pentland possesses, that in carrying out the orders of his superior officer he will pay no heed to the barking of few village dogs. There is no doubt that he (the Viceroy) is loyally devoted to his Emperor and possesses a genuine affection for the Indian people.

QAUMI REPORT, Madras, Sep. 10th, 1917.

102. The *Qaumi Report*, of the 10th September, writes:—A gentleman has asked us to say whether Mussalmans may maintain affectionate or loyal relations with polytheists and what Islam teaches Mussalmans on the subject of idol worshippers (polytheists). The answer, we have given him, is inserted below; for we find, under lying the idea, a very important Islamic problem. Apparently some have the difficulty in understanding that how Hindus, who are polytheists can be friendly with Mussalmans when the Koran has declared them to be unclean and prohibited them from approaching Kaba.

Mussalmans and polytheists.

In our opinion, it is a case of false reasoning on the part of certain gentlemen. If the gist of the argument is, whether or no friendly relations with idolators are lawful, even a mulla of a mosque can say, it is lawful, when business is concerned, but unlawful when it touches religious questions. Nothing more can be said even by a highly educated divine.

Islam is neither oppressive nor destructive, that it should be inimically disposed towards other nations. It is evident that the relations of Mussalmans with the followers of Hazrath Isa (Jesus Christ) Son of Mary, Peace be on them! have always been of a friendly character. Islam makes special mention of certain Christian virtues and has frequently supported the Christians against the Jews to a degree that, had there been no Koran, their immaculateness and holiness could never have been so clearly established.

Nor is this all! In the day of its sway Islam showed consideration to Christians and threw no obstacles in the way of their religious freedom.

In the history of the world the memory of the tragedy of Jerusalem is fresh even today, and who can deny that Mussalmans have themselves frankly accepted many Christian principles and publicly acknowledged many of its tenets, while openly opposing many Christian practices and articles of faith. But as there have been friendly relations between Mussalmans and Christians, so also there has existed mutual enmity and antagonism. This friendship and hostility have existed between them not since wars of the crusades merely, but ever since the time of the Prophet himself, on whom be peace! In the Koran where they are praised, they are also blamed. Where mention is made of love, antagonism is also referred to. From this it would appear that Islam has adopted a just and philosophic policy and calls a spade a spade. How fairly has it been said—

"Thou has enumerated all the evils of wine, tell us some of its virtues too."

Similarly with polytheists. If they are prohibited from approaching the Kāba so are the people of the Book. But the affection and antagonism, referred to, are not personal or prompted by selfish motives but are the outcome of religious zeal for the unity of God.

In the sura of the spider (Koran, chapter XXIX Tr.) God says—

"Mussalmans dispute not against those who have received the scriptures, unless in the mildest manner, except such of them as behave injuriously towards you. We believe in the revelation sent down unto us, and also in that which hath been sent down unto you. Our God and your God is one, and unto Him we are resigned."

The mention of affection and antagonism, with reference to the people of the Book, made by us, is based on the same principle. But this affection and antagonism do not apply to all Christians but merely to those who merit such treatment. This affection or antagonism is not restricted to any one nation or religion. Even among polytheists the good are good.

Qaumi Report, Madras, Sep. 13th, 1917.

Mussalmans and polytheists (Chinese and Mussalmans).

The *Qaumi Report*, of the 13th September, writes:—We have proved that the relations of Mussalmans with Zoroastrians have been extremely friendly and fraternal in character. We will endeavour to show that the attitude of Mussalmans with the Chinese has also been friendly. It is admitted that these people are polytheists (idolaters). But their idolatry has not tended to keep them and Mussalmans apart.

In support of the above statement the editor cites evidence from Professor Arnold's Preaching of Islam, and says that the Holy Prophet, on whom be peace! and his successors treated the Chinese in a friendly manner.

Qaumi Report, Madras, Sep. 15th, 1917.

India's trinity.

103. The *Qaumi Report*, of the 15th September, writes:—Mr. Montagu has admitted that the goal of India is self-government, and last week Lord Chelmsford announced that India would gradually obtain self-government. We are glad that there are no obstacles in the path of the attainment of these ideals and aims.

We now have three parties: (1) the first one is desirous of getting self-government in the twinkling of an eye, (2) the second is opposed to self-government, and has no desire to acquire this right for another century or so, (3) the third neither knows nor wants to know what self-government is.

Lord Chelmsford has founded a trinity of first principles in opposition to the political triad and has plainly told the people of India that the procedure will be—(1) extension in, and advancement of, the limits and powers of local municipalities, because these are the only institutions that afford any political training; (2) appointment of more Indians to higher posts in order that they be accustomed to bearing the burden of responsible Government and (3) enlargement and expansion of the Legislative Councils so that public aspirations and aims may find scope. We are sure that these three draughts will prove an exceedingly powerful tonic and stimulant for those who are suffering from the malady of liberty.

The editor adds: We cannot, at present, accept this trinity, as a whole, or its component parts, unless and until some separate measures are adopted for the benefit of our community. We should be given separate and distinct powers in each of the directions above mentioned.

III.—Legislation.

Swadesamitran, Madras, Sep. 14th, 1917.

The Usury Bill.

104. The *Swadesamitran*, of the 14th September, comments in the following strain on the provisions of this Bill:—The Bill authorises the Judges to use their discretion in declaring the rate of interest charged in any particular transaction to be heavy, taking into consideration the circumstances under which the debt is incurred and the status of the party who incurs it. We doubt if this discretionary power vested in the Judges may lead to an increase of litigation. A rate of interest pronounced to be reasonable by one Judge may be deemed to be heavy by another. It is a matter to be considered by the Select Committee whether it would not be more convenient to have the current rate of interest obtaining in banks as the standard for fixing a reasonable rate. But what is once fixed as the maximum

rate of interest chargeable may, in course of time, come to be the minimum rate. The provision in the Bill that civil courts may reopen completed transactions and decide on them may, we think, swell litigation. In response to the suggestion made by Hon'ble Pandit Madan Mohan Malaviya that the Japanese system of establishing Agricultural and Mercantile Banks for advancing loans to agriculturists and merchants might well be adopted here, Sir William Vincent stated that it was beyond the province of the Government of India. This is not a satisfactory reply. As Agricultural Banks, Commercial or Industrial Banks and Co-operative Credit Societies will be helpful to various classes of people and wean them from evil habits, there will not be much work for courts. Though it is necessary to put a stop to heavy rates of interest being charged, we would impress on Lord Chelmsford that the proposed Bill will give only temporary relief, and it is only Banks of the type suggested by Pandit Malaviya that would do permanent good. Lord Chelmsford has stated that he intends to improve the agriculture and industries of India during his time. The establishment of these banks is the best means of carrying out that idea.

SAMPAD ABHYUDAYA, Mysore, Sep. 18th, 1917.

The Usury Bill.

Referring to the discussion in the Imperial Council in connection with the Usury Bill the *Sampad Abhyudaya*, of the 18th September, says that it must be remembered that much of the abject condition of the ryots, labourers and traders at present is due to the ruthless dealings of the sowcar and that Travancore has already prescribed 12 per cent as the highest rate of interest that can be granted by the courts and that Mysore might set an example to the Government of India as well as to sister Native States by fixing 9 per cent as the highest rate allowable to courts or might at least follow the example of Travancore.

YOGAKSHEMAM, Trichur, Sep. 14th, 1917.

The Usury Bill.

In commenting upon the "Usury Bill" to be introduced into the Imperial Legislative Council, the *Yogakshemam*, of the 14th September, refers to the differences of opinion on the subject, and says:—Before passing such a measure into law what the Government should really do, is to make arrangements for an easy obtainment of loans at a reasonable rate of interest. If the Government of India who now keep lakhs and lakhs of rupees in England and lend them to the English merchants at 3 per cent per annum, were to bring them back to India and lend them to Indians at 6 per cent, how excellent it would be!

MAHAVIKATA DUTAN AND SWADESAMITRAN, Madras, Sep. 15th and 18th, 1917.

The Village Panchayat Bill.

105. A correspondent of the *Mahavikata Dutan* and the *Swadesamitran*, of the 15th and the 18th September, respectively, echoes almost the same sentiments as those expressed by a correspondent of the *Swadesamitran*, of the 18th August, regarding the clause in the Bill relating to the nomination by the Collector of the members of a panchayat, and abstracted in paragraph 95 of Report No. 34 of 1917, and suggests that provision should be made in the Bill for proper records being maintained in writing in civil and criminal cases, for the transfer of cases from the file of one panchayat court to another, should a party to the suit so desire, and for appeals being preferred against the decisions of the panchayat.

IV.—NATIVE STATES.

TRAVANCORE ABHIMANI, Nagercoil, Aug. 30th, 1917.

A terrible murder.

106. In a leader under this heading, the *Travancore Abhimani*, of the 30th August, refers to a gruesome murder which is said to have been committed in a place 4 miles to the south-west of Nagercoil and, remarking that such murders have of late been frequent and attributing these incidents to the neglect of the Police and to the lenient punishments awarded by Magistrates in such cases, observes that the only remedy for this is the inflictment of exemplary punishments by Magistrates, whenever they are satisfied that the offence has been proved, and suggests that the Darbar should remove such Magistrates as cannot do this and replace them by smart and efficient men.

ERRATA.

Report No. 31.

Page 2119, article No. 103, margin, *for* "The Lahore declaration" *read* "The Lucknow declaration".

Report No. 36.

Page 2316, paragraph 87, line 31, *substitute* "vortex" *for* "vertex".
„ 2317 „ 89 „ 26, *insert* "a" *after* "of".

Report No. 37.

Page 2333, line 11, *delete* "the" *after* "regarding".
„ 2339 „ 11, *for* "equire" *read* "enquire".
„ 2340 „ 27, *insert* "from" *after* "moving".
„ 2340, paragraph 50, line 15, *for* "an" *read* "nay".
„ 2340 „ 50 „ 16, *for* "quite" *read* "quiet".
„ 2341, line 26, *for* "gentleman" *read* "gentlemen".
„ 2341 „ 37, *for* "contries" *read* "countries".
„ 2341, paragraph 53, lines 1 and 2, *for* "communition" *read* "communication".
„ 2347 „ 61, line 20, *for* "Willian" *read* "William".
„ 2349 „ 68 „ 6, *for* "forign" *read* "foreign".
„ 2355, line 18, *insert* "the" *between* "to" and "system".
„ 2356, paragraph 79, line 13, *for* "speeking" *read* "speaking".
„ 2359 „ 88 „ 10, *for* "concellation" *read* "cancellation".
„ 2368, paragraph 124, last but one line, *for* "this" *read* "these".
„ 2370, 7th line from the top, *for* "tranquilising" *read* "tranquillising".
„ 2370, 8th line from the top, *for* "candid opinion" *read* "candid expression of opinion".

Issued, 25th September 1917.]

CONFIDENTIAL. **No. 39 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 29th September 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(*k*) *General.*

1. The *West Coast Bulletin*, of the 14th September, remarks:—"His Excellency Lord Pentland is coming to the West Coast once more in accordance with his "business as usual" policy. . . Many responsible people on the West Coast are much against giving any public welcome to His Excellency, as his lordship has identified himself with a nefarious sort of repressive policy. . . It is a pity that our civilian officers are ever on the alert to foment trouble and disaffection without any cause whatsoever. Since His Excellency the Governor has also fallen a willing victim to arrogant civilian influences, there is no other go but to take things as they come. The Calicut meeting shows how the people welcome the Governor's visit, if we leave it here without further comments."

West Coast Bulletin, Mattencherri, Sep. 14th, 1917.

His Excellency the Governor's forthcoming tour on the West Coast.

2. *Justice*, of the 22nd September, has the following:—"A prospective Brahman oligarch, the Hon'ble Mr. Srinivasa Sastri, put in a claim in the Imperial Legislative Council the other day for the Brahman oligarchy for preference over the European oligarchy. 'He had never been able to understand', said Mr. Srinivasa Sastri, 'how that a Brahman oligarchy, if oligarchy it was, rising from the soil and rooted to the soil and with interests far more permanent than those of the British oligarchy would be the less acceptable of the two.' Perhaps Mr. Srinivasa Sastri may not understand it. It is not in his interest to do so. But we can tell him the reason why. The people in India who object to the Brahman oligarchy have learned from painful past experience that the Brahman oligarchy is narrow-minded, intolerant, selfish and oppressive. They have also found out that the European oligarchy, whatever else may be said against it, is broadminded and anxious to do its best for the people who are placed under its care. That is why the Indian people prefer the European oligarchy to the Brahman oligarchy."

Justice, Madras, Sep. 22nd, 1917.

"Oligarchies—*Swadesi* and *Videshi*."

3. The *Hindu*, of the 22nd September, observes:—"The debate on the resolutions of the Hon'ble Mr. B. N. Sarma and the Hon'ble Pandit Madan Mohan Malaviya in the Imperial Legislative Council, regarding the recommendations of the Public Services Commission, was of more than ordinary interest. The Commission is of opinion that in the Indian Civil Service and the Police department, 'the nature of British responsibility for the good governance of India requires the employment in the higher ranks of a preponderating proportion of British officers.' This is a recommendation suicidal to our legitimate interests and subversive of our constitutional rights; the principle underlying it implies that British sovereignty in India cannot exist without official power being for ever concentrated in men of British birth; and the lesson conveyed by it is the pernicious one that the maintenance of British rule in India is incompatible with the highest development of Indians."

Hindu, Madras, Sep. 22nd, 1917.

The Public Services Commission Report.

4. The *Malabar Herald*, for the week ending 22nd September, writes:—"At last, Mrs. Annie Besant and her two co-workers Messrs. Arundale and Wadia have been released from internment. . . The order of release issued by the Government of Madras 'in deference to the strong recommendation of the Government of India' is silent as to the condition under which the release has been ordered. In face of this silence we are forced to the conclusion that Mrs. Besant and her colleagues have been released unconditionally. If it is so, and there is no ground to warrant any other conclusion, the position of the Madras Government has become extremely ludicrous. Anyway, it may be taken as a 'settled fact,' unlike that of Lord Morley's in connection with the partition of Bengal, that Mrs. Besant wields an influence with the British Cabinet which is much stronger than that of Lord Chelmsford or Lord Pentland. Mr. Montagu's first 'shot' has riddled the authority of both, and the next developments will be watched with intense anxiety."

Malabar Herald, British Cochin, Sep. 22nd, 1917.

Mrs. Besant's release.

NON-BRAHMAN, Madras, Sep. 23rd, 1917.

The *Non-Brahman*, of the 23rd September, observes:—"We do not think that any Government anywhere in India had the same justification to intern or even to deport a person than the Madras Government had in their action against Mrs. Annie Besant. The Highest Court in the land had condemned her campaign of Home Rule in unmeasured terms. The strongest portion of His Excellency Lord Chelmsford's speech in reply to the press deputation was his reference to the condemnation of the Besantine ways of carrying out her propaganda. Her persistent attack of officials, her contemptuous reference to high officials, not excluding even His Excellency the Governor, and her systematic downpour of calumny against everything official had started a storm of hate throughout the Presidency. . . Such was the extent to which this remarkable Irish agitator had carried things that to be a moderate in politics was almost akin to being a criminal in society.

"The fate that overtook the moderate has overtaken the Government. Today the Government of India stands condemned for bringing Government into contempt — the crime for which a journalist or a public man ought to be hanged. Either the Government of Madras was right or it was wrong when it interned Mrs. Besant. If it was wrong it ought never to have been allowed to take that step. But the Government of India, and the Secretary of State both supported the Government of Madras in its action against Mrs. Besant. We do not permit ourselves to be overwhelmed by any false patriotism when we assert that a very large body of public opinion did sympathise with the Government, and although it is galling to any man that the freedom of any one should be restricted, there are occasions when such a measure must be taken, when delay in taking such a measure would be a confession of weakness. It is our opinion that the Government of Madras showed its weakness when it delayed action. But it took it. . . We are not sorry that Mrs. Besant is released; but we are sorry that the Government has covered itself with disgrace in the eyes of the common people. Already the Home Rule flag betokens to the illiterate villager a new Government; and this release of the interned has a meaning in it which will not be lost on the people. . . 'Be bloody, bold, resolute' as the witches told Macbeth and you can bring down the Government of India on its knees. That is the lesson of the Besant internment and release and no community in India has more reasons to remember this than the backward ones. And when we attack the Government and cover it with calumny, we hope that the Government will not come down upon us. . . Because we may not have, on our side, Ramanuja Acharis to grow their beards or Deobankars to threaten passive resistance, we hope the Government will not trample upon us like worms. Treat all alike, unless it becomes an accepted theory that the Government of India is afraid of agitation and passive resistance. Then the first duty of our leaders is to form associations in every village and at one pressure of the button from Baluchistan to Siam, from Simla to Tuticorin, our voice must be heard. . . Meanwhile we stand at the humble feet of Her Majesty Annie Besant and most fervently pray that she would pardon us our mistakes and would lend us her organisation and strength when we have to attack the Government. Greater than Great Britain is to the Allies in this war against Germany will be Mrs. Besant to us in any war against the Government. Let us ever remember the lessons of the Besant internment and release."

JUSTICE, Madras, Sep. 24th, 1917.

Justice, of the 24th September, states:—"We pointed out in these columns a few days ago that the most honourable course open to Lord Pentland after the unconditional release of Mrs. Besant on the 'strong recommendation' of the Government of India was to resign, to go home and ask his fellow Peers in the British House of Lords to hear him in his defence. Since then the Brahman Besantine organ in Madras has come out with its barefaced sophistry pointing out that there is no reason why Lord Pentland should resign. . . The attempts made by the Brahman sophist to make out that the Governor of Madras is practically a permanent official is worthy of the reputed capacity of that class for splitting hairs. . . Lord Pentland may remain at his post out of a sense of duty and loyalty to the Crown, but his usefulness is gone. He has become powerless to enforce order. Take, for instance, the Government order about students and politics. Does anyone believe that the Madras Government can enforce it now? The Government of Madras is being openly defied in almost all

big educational centres in this Presidency, and in the face of the 'strong recommendation' of the Government of India in connection with another case, the Government of Madras dare not take steps to enforce their own order for fear that they would get another snub. There is no knowing what the Government of India will do in their pursuit of that will-o'-the-wisp, the placid political atmosphere for Mr. Montagu. . . The spectacle of a British Government in office in India afraid to say Boo to a goose is rather degrading. We put forward the suggestion that Lord Pentland should resign in the best interests of Lord Pentland himself. As one of his Lordship's sincere well-wishers we feel sorry to see him remain as the head of the Government of Madras when all round him open defiance of the orders of his Government is manifested. Under those conditions none but his Lordship's enemies would urge him to remain in office and put up with all this humiliation. . . It will be undignified for Lord Pentland to remain in Madras powerless and helpless. Time was when the Governors of Madras occupied a very high position indeed. Lord Pentland by further continuing in office will only serve to indicate 'from what heights he fell'—to drag on the remaining portion of his official existence with 'none so poor to do him reverence.' The position must be extremely painful to Lord Pentland's friends and well-wishers, and hence our request to Lord Pentland is, 'Please go.'"

5. The *Indian Patriot*, of the 27th September, writes as follows:—"The speech with which His Excellency Chelmsford closed the Simla session of the Imperial Legislative Council will be yet another call to the Europeans to agitate more bitterly, for that speech is highly conciliatory, statesmanlike and calculated to rally the people to the side of the Government. The report that we publish elsewhere of an enthusiastic meeting of the European Association, which is said to partake of the features of the Ilbert Bill days, will be read with interest by the people of India. With the efforts of Europeans to safeguard their own interests, no one will quarrel. If the interests of Europeans should clash with the interests of the people of this country, the well-known law of majority will prevail. . . What exactly is the grievance that has drawn thousands of them into a meeting? If it is as a protest against the new chapter which the Viceroy mentioned, and of which we had the most convincing sign in the release of Mrs. Besant, they are at a losing battle. They can surely never make headway against the solid ranks of Indian public opinion which has been mobilised and which is flushed with its victory. The day has gone by when a handful of Europeans could have deflected the policy of the Government, and howsoever much we may refrain from making any straight and open reference to it, we feel bound to reply to the cry of Europeans that their day is over. They can only rouse opposition in India, and intense opposition, if they should persist in magnifying their alleged grievances. The price of jute would not have fallen if Mrs. Besant had not been released or Sir Michael O'Dwyer not apologised, and except as traders the non-official European community in India have been never known to take much interest in politics. . . Why was Mrs. Besant released? Why was Sir Michael O'Dwyer persuaded to apologise? Because a new chapter is ushered into Indian history after the definite announcement by the Secretary of State of the goal of self-government. The time has most dramatically changed and Mrs. Besant, to whom Lord Chelmsford paid a well-deserved tribute, is now an ally of Government. And in spite of the scorn and suppressed jealousy with which this remarkable lady is mentioned by the entire Anglo-Indian Press, there is no use denying the fact that educated India is behind her: her strength is the strength of her following, and it is a greatest acknowledgment of the force of public opinion in India when His Excellency Lord Chelmsford pays a public tribute to Mrs. Besant. . . We warn Europeans in India against any desperate attempt to stem the current of progress. They will only rouse another agitation. Let them remember that at the present time the Government is on the side of the people, and that both Moderates and Extremists will rally to its side. . . They are out against the Government. Why? Because the Government has placed itself at the head of progressive force in India. Indians will not tolerate any effort on any one's part to stand between them and their goal. And Indians know how to act in concert and gain their end by constitutional agitation."

The European Association.

INDIAN PATRIOT, Madras, Sep. 27th, 1917.

VERNACULAR PAPERS.

I.—Foreign Politics.

Hitakarini, Ellore, Sep. 16th, 1917.

6. Referring to the fall of Riga, the *Hitakarini*, of the 16th September, observes as follows:— . . . This necessity for a change in the capital is due to the want of a strong fortress between Petrograd and Riga. In the fall of Riga, the Russians have certainly sustained a great loss.

The fall of Riga.

7. No wise man will doubt for a moment that the endeavours of the Allies will sooner or later be crowned with magnificent and complete success, saving Europe and the whole world from the unabating strength of Germany. Even if America had not entered the war, the Allies could not but gain the victory. It is unwise on the part of anybody to calculate as to how soon success may be met with. Sometimes, writing articles which auger good and prophesying as if Germany's material and other strength has become spent, newspapers say that for this reason Germany cannot continue to fight.

Germany's strength.

But those who know more about the strength of Germany have nodded their heads in doubt. Mr. Gerard, who was the American Ambassador in Berlin and who spent two years during the war there, is writing a work regarding his four years' experience of Germany. He tells us that Germany can still put forward 9,000,000 of soldiers in the war and that she is adding annually 400,000 new soldiers; and it does not appear that her material power has suffered. There are five crores of Germans to support her armies in the various theatres of war and to maintain them. Every inch of German soil is being cultivated by old men, women, children, and 200,000 prisoners of war. They are similarly cultivating the portions of France and Roumania which they have taken. Mr. Gerard says that there is greater fear of the Allies suffering from hunger than Germany. Germany has recently entered into an agreement with Switzerland. Switzerland has agreed to export ten thousands of her cattle and pay eight lakhs of pounds in exchange for Germany's iron, steel, agricultural products, sugar, seeds, cholam, grass, benjoin, zinc, etc., every month. It appears that Germany has enough of all these things and to sell. Viewed in this light, there does not appear to be any diminution in her material resources. If Germany makes up her mind to march her armies into Russia, which is in a confused condition, she will have new resources also.

From these facts, it does not appear that we can win victory owing to any material exhaustion on the part of Germany. Her overthrow requires a long time and will be gradual. Certain large successes in the Western theatre may considerably change the situation and lead to the early termination of the war. But the chances are for driving back the Germans mile by mile by means of well-organised and big offensives. There is need for all the men and resources of Great Britain and her Allies in this war. The entry of America into the war, more than any bold confidence that the Allies will win the victory, has to bring about an early victory of the Allies. If America can soon send her 40 lakhs of well-disciplined soldiers across the sea, the war may terminate in a few months. It is not without difficulty that America, where there is not much military enterprise, can raise such a large army, train it and arrange for its safe transport over 3,000 miles of sea. Before the final fight, America will have fully entered the war. Then the affairs will be settled soon. After America sends her soldiers to the war, the Allies will have an army double that of Germany.

Andhraprakasika, Madras, Sep. 22nd, 1917.

The *Andhraprakasika*, of the 22nd September, reproduces from the *Ravi* the article on "Germany's strength" already reported on supra.

Germany's strength.

8. The *Kistnapatrika*, of the 22nd September, says:—On the 4th of last month an English paper ventured to say that the third war anniversary was not a happy one. "Last year we thought that the means of determining the issue of the war was with us. We were more confident in this matter last year than in this year". These words appear to breathe some discouragement. But this year we secured some results which were not existent last year. Russia had been freed from arbitrary rule. America joined the Allies. Internal dissensions have sprung up among our enemies. . . Though in Russia Korniloff and his followers were arrested, it cannot be said that the trouble is over. Even in the Russian navy some treachery has prevailed. Until these internal dissensions die out, Russia cannot devote her whole attention to the war. The enemy have taken the Riga region and is marching towards Petrograd. The traitors who have been waiting for an opportunity are trying to revolt against the Government and gain their object. Unless the Russian army strongly resists the enemy near Riga, it will not be possible to save the Petrograd road from the clutches of the enemy. It may certainly be said that Russia will not be a help to the Allies at present. It will be enough to see that Russia does not help the enemy.

KISTNAPATRIKA, Masulipatam, Sep. 22nd, 1917.

The war.

There is a greater source of fear than Russia. However we may explain the matter away; it is not well to underrate the havoc caused by the German submarines to the ships of the Allies. If the Allies should win a complete victory in France, they have to put an end to this danger from the submarines. The loss from the sinking of the British vessels every week is not accurately given. Vessels of "1,600" tons or more may mean 5,000 or 10,000 tons. The exact amount of loss can only be known by tons. The Germans have published how many ships of the Allies they have sunk. According to their figures 5,041,100 tons of Allies' vessels were sent to the bottom of the sea till the end of June last. . . It may be said that more than a seventh of the merchant vessels was drowned. . . If the Germans should act in the future as they have done hitherto, it will not be possible to supply the deficiency caused by the loss. The Americans also should set about constructing new vessels. America has undertaken to send at least ten lakhs of soldiers to Europe. If such an army should come to Europe with the necessary war material, ships to the extent of 50 lakhs of tons are required. In 1916, the Americans were able to construct only 531,000 tons. They say that they will be able to construct 1,400,000 tons this year, and 20 lakhs in 1918. This augurs good.

The *Andhrapatrika*, of the 25th September, says with reference to the terms of peace proposed by the enemy:—No self-respecting nation will accept such disgraceful terms. The Americans and the French think that such peace proposal is but an imposition. It is said that the Pope will send another peace proposal. . . The English have scored some successes. The Germans were not able to maintain their positions. The enemy's soldiers were slain in large numbers. . . We thought that under the authority of Kerensky, the army question would be satisfactorily settled and the internal dissensions will be reduced. But such a result was prevented by the quarrels between Kerensky and Korniloff. Then we hoped that all disputes would be settled under the leadership of Alexoff. But he and Kerensky did not agree and therefore he resigned. The resignation was accepted. . . The Russians persist that in the proposed democratic conference in Russia, all energy should be concentrated on the war. The decisions of this conference will help on the advance of the Russians. The Germans are seeking peace in despair. But the Allies should not enter into a peace until their object is gained. They should put down German militarism, maintain the independence of small States and see that war is not waged once again.

ANDHRAPATRIKA, Madras, Sep. 25th, 1917.

The war.

9. The *Sudarsini*, of the 15th September, reproduces from the *Kistnapatrika* the article on "the secret endeavour of the Germans" already abstracted on page 2324 of the weekly report.

SUDARSINI, Viswasaroyapuram, Sep. 15th, 1917.

The secret endeavour of the Germans.

II.—Home Administration.

(a) *Police.*

Hindu Nesan, Madras, Sep. 24th, 1917.

The Madras Presidency Police.

10. In commenting on the report of the work of the Presidency Police in 1916 and the review of the Government thereon the *Hindu Nesan*, of the 24th September, observes:—A copy of the "interesting" report of the Inspector-General of Police, as the Government characterise it, has not been received by us. The Government usually do not send copies of Departmental Administration Reports to the vernacular papers. These receive only a copy of the Government review on these reports. We do not see why copies of the reports themselves should not be sent to the vernacular dailies, while they are sent to other dailies conducted in English. Coming to the review, we see therefrom that the cost of the department in 1916 exceeded that in 1915 by 2 lakhs, though there were not many changes in the establishment. This excess is attributed to the increase of the salaries of constables. True, the pay of the constable has been raised. But we will confidently say that it has not been raised to such an extent as to make the post of a constable sufficiently attractive to educated persons. As even a labourer earns not less than Rs. 10 a month, we do not think educated persons will come forward to enlist as constables unless the pay of the appointment is raised to not less than Rs. 15. It is the low pay of the present day constable and his illiteracy which account for his taking bribes, without feeling the ignominy of it. It is on account of this again that the constables now are not able to act on their own initiative. If, on the other hand, these have read up to the Matriculation or the school-final standard and if their salaries are also increased, the report of the work of the Police of this Presidency will be a different one from what it is now. According to the existing system, the head constables are recruited from the constables; but the head constables are not promoted as Sub-Inspectors. We understand that a scheme of recruiting head constables from educated youths and promoting some head constables as Sub-Inspectors is under consideration. This is no doubt a desirable reform.

Swadesamitran, Madras, Sep. 25th, 1917.

Adverting to the same subject, the *Swadesamitran*, of the 25th September, says:—It is stated that the increase of two lakhs in the cost of the department is due to the increase of the pay of the constables. But the said increase does not seem to have improved the condition or the nature of the constabulary in any way; for there has been practically no tangible increase in their pay, as while their original pay has gone up a bit, they have lost the famine batta which they were getting before. The expectation of the authorities that an increase in the pay of the constabulary will attract proper men does not seem to have been fulfilled. The reason for this is the arduous nature of the duties of the constables and the restrictions imposed on him, which are not present in other avocations. All those entering the Police Department should have had some education and should be capable of realising their duties and performing them with the consciousness that they are the servants of the public, and the constables and the head constables should, it will be admitted by all, know at least to read and write. From the report for 1916, we see that out of 3,416 head constables and 26,373 constables, 29 and 3,035 persons respectively are entirely illiterate. The Inspector-General of Police himself admits that these figures cannot be relied upon and that of those who are said to be literate, many actually know only to sign their names. But the work to be turned out by people with these qualifications is not an ordinary one. It is due to their lack of proper education, that they do not realise the importance of their work and lose their regard by taking to corrupt practices. Therefore the respect of the people for this force cannot increase, unless their pay and other conveniences are such as to attract sufficiently educated men.

Coming to the village police, though the rules insist upon these being treated with courtesy and regard by the ordinary police, the question is whether the complaint that these rules are not observed in practice has entirely disappeared. Generally speaking, if the work of the Police is to be done satisfactorily, the co-operation of the public is also necessary. The Police complain that they do

not have the co-operation and support of the public. But the question is whether they really seek such co-operation and support. If they do, there will be no lack of it. They should also have a confidence in the public. Though we heartily concede that the members of the police force should be given proper salaries and conveniences, we have to ask whether the condition and nature of the force have improved and the regard the people have for the force has increased in proportion to the annual increase in the expenditure incurred for it. If, without mutual confidence, the number of the secret police is increased with a distrust in the people and unnecessary annoyance and hardship are caused to them, how can they be expected to be satisfied or pleased with the police force?

(*b*) *Courts.*

11. Referring to the Hon'ble Mr. Justice Sadasiva Ayyar's remarks in his judgment in the Erode "Home Rule flag" case, the *Manorama*, of the 25th September, writes:— This opinion of the Honourable Judge deserves the attention of all the Magistrates and Police officers. All the unrest that we hear of is the result of their unnecessary interference in petty matters, which rouse those that are sleeping into action. It will be a good thing indeed if they will yet learn that such actions of the Magistrates and the Police tend to create breach of, rather than maintain, peace.

MANORAMA, Calicut, Sep. 25th, 1917.

The Madras High Court and the Erode Home Rule flag case.

(*d*) *Education.*

12. Under this heading, a correspondent to the *Andhraprakasika*, of the 21st September, says:—The education now given by the Government to girls is not only unprofitable but it also introduces into our society the evil customs of the west. If our sister should be trained like *Sita* and other great women of puranic fame, the present education should be shoved aside. They should be given national education if they are to be made real Indian women.

ANDHRAPRAKASIKA, Madras, Sep. 21st, 1917.

National education.

The *Swadesamitran*, of the 21st September, reproduces in Tamil a lecture on "National education" delivered by Mr. A. Rangaswami Ayyangar at the Sourashtra High School, Madura, on the 15th idem, which appears in the *Hindu* of the 20th idem.

SWADESAMITRAN, Madras, Sep. 21st, 1917.

National education.

13. The *Swadesamitran*, of the 22nd September, reproduces in Tamil a telegraphic communication on this subject published in *New India* of the same date.

SWADESAMITRAN, Madras, Sep. 22nd, 1917.

Palghat College muddle.

In reproducing in its own words the substance of the above communication, the *Lokopakari*, of the 24th September, expresses the hope that the Government will interfere and restore order in the Palghat College, as the conduct of the Principal has caused much dissatisfaction and excitement among the people of the locality.

LOKOPAKARI, Madras, Sep. 24th, 1917.

The *Prapanchamitran*, of the 25th September, reproduces the comments of the *Lokopakari* of the 24th idem on this subject.

PRAPANCHAMITRAN, Madras, Sep. 25th, 1917.

Palghat College muddle.

14. Adverting to the statement said to have been made by His Excellency the Viceroy at the recent Educational Conference held at Simla that English and not the vernaculars should be the common language of this country, the *Vaisyamitran*, of the 3rd September, observes:—If, as suggested by the bureaucracy, all the people of this country should, without any exception, learn English and understand the political affairs of the country, it will take fifteen centuries more to do so; for, according to their own figures, only 10 per cent of the population have learnt English during the last 150 years, and there is no doubt that it will take about 1,500 years more for the remaining 90 per cent to learn English and become experts therein. These will, thereafter, become fit for Home Rule. The hardships experienced by our students in acquiring this education or really indescribable. As, except in the case of those who can afford to spend adequately on education, the children of the poor people have to live upon coolie labour from

VAISYAMITRAN, Devakottai, Sep. 3rd, 1917.

Vernaculars as the medium of instruction.

their seventh year, night schools should be started in every village to impart free and compulsory education to these children. It is also essential that, in addition to this education, instruction should be given to them in such minor industries as their means would permit them to follow without any help from others. Similarly, in the case of secondary education also, should industrial education be imparted to the students along with English education, it will indeed be a great help to such of the youngsters as cannot successfully prosecute their studies beyond their secondary school course. It will be highly beneficial to translate into the vernaculars and prescribe as text books lessons on industrial subjects to the coolies receiving elementary education. If education on political affairs and instruction in industries are given to the people in the vernaculars and if they are generally allowed to use their own vernaculars restricting the use of the English language to all correspondence with higher officers only, it is quite certain that even men residing in the rural parts will soon become fit to exercise their right to elect such educated men as are desirous of entering the Legislative Councils in the Presidency towns.

PURNA-CHANDRODAYAM, Madura, August 1917.

The present system of education.

15. The *Purnachandrodayam*, for August, complains that the education now imparted in India is such that no Indian can, with raised head, claim his nationality and that, as the Indian element is not prominent in the subjects taught, the teachers who teach them or the officials that control education, the Indians get denationalised by this system. The paper also says that the evils of the existing system arise from the fact that, when schools were established here originally by the English Government, it was more with the idea of getting English-knowing clerks to do their work than to inculcate western civilisation to the people.

SWADESAMITRAN, Madras, Sep. 22nd, 1917.

The vernaculars and the provincial autonomy.

16. In reproducing in Tamil an article contributed to the *London Times* by Mr. J. D. Anderson of Cambridge under this heading, in which he condemns the present practice in India of setting a higher value upon English than the vernaculars, attributing it to the Universities insisting on education being imparted only through English and to the recognition by the State of English as its language for all purposes and suggests that, if steps are taken by the Government to encourage the study of the vernaculars, it will help the smooth progress of the administration, the *Swadesamitran*, of the 22nd September, observes that the remarks of this gentleman can, with advantage, be pondered over not only by the educational and administrative authorities but also by the people.

VAISYAMITRAN, Devakotta, Sep. 10th, 1917.

The Préma Maha Vidyalaya, Brindhaban.

17. The *Vaisyamitran*, of the 10th September, says that the Indian Universities of the present day are only such in name, as, instead of imparting instruction in Indian sciences and arts, they are only preparing people to be clerks or vakils for generations, and remarking that many eminent men, actuated by the new spirit that has arisen in this country and feeling that the modern universities conducted by foreigners are not so very suitable to the life of the people, are spending their lifetime in improving the state of affairs, refers to the Préma Maha Vidyalaya started in 1909 at Brindhaban by a philanthropist, where every kind of education is given to all classes irrespective of caste or creed, as an instance in point.

ANDHRAPATRIKA, Madras, Sep. 22nd, 1917.

G.O. No. 559.

18. The *Andhrapatrika*, of the 22nd September, reports:—Mr. Siva Rao of the staff of *New India* to have exhorted the students at Calicut to memorialise the Government of Madras on the subject of G.O. No. 559 following the example of the Madras students who according to the statement of Mr. Siva Rao, intended to do so.

ANDHRAPATRIKA, Madras, Sep. 25th, 1917.

Indian Universities.

19. The *Andhrapatrika*, of the 25th September, reports Mr. Jinarajadas to have said in a meeting at the Gokhale Hall:—The Universities should help students to realise Indian ideals and maintain Indian character. The Indian Universities rest satisfied with turning out clerks, but a true University should devote all its energy in training men to be patriots. Indian Universities should try to make the minds of students

at one with the minds of their ancestors, and for this education should be imparted through the medium of the vernaculars. But where should the English Professors go if education is imparted in the vernaculars. If they wish the welfare of India, they should show self-sacrifice.

Students and politics.

20. The *Sampad Abhyudaya*, of the 22nd September, writes:—As a result of the order of Government forbidding students to attend political meetings, numerous students, in the belief that national service is better than working for University degrees, are giving up studies in order to join political work. The "Home Rulers" are taking them into their fold. Students would do well to obey the order of the Government until they complete their studies and take their degrees and then join Home Rule. The orders of Government should be obeyed even if they be unjust or autocratic. We should persevere in such a way that the Government may alter such orders of their own accord.

SAMPAD ABHYUDAYA, Mysore, Sep. 22nd, 1917.

Educational progress in India.

21. *Swadeshabhimani*, of the 21st September, writes:—The rate of educational progress in India as indicated by the statistics for the year 1915–16 which have just been issued is profoundly disappointing. While some would urge that there should be two or three schools in every village, it will be admitted that it is reasonable to expect that there should be at least one school for every village. At present, however, there is one school on an average for three villages; one for every 11 square miles; which shows how deplorable is the prevailing state of things in this respect. We must observe that this rate of progress is hardly complimentary to the authorities concerned.

SWADESHABHIMANI, Mangalore, Sep. 21st, 1917.

(e) *Local and Municipal.*

The tramway line, Chintadripet.

22. Referring to the resolution in the Madras Corporation meeting urging the removal of the tramway line in Chintadripet, the *Andhrapatrika*, of the 22nd September, says:—The Corporation and the Tramway Company have approved of the proposal to remove the line and laying a new line past the Penitentiary and the Government House bridges by widening the bridges. But the Government have not yet sent their orders. They, perhaps, mean to say that this will not be possible during these war times. When it was possible during the war to widen the bridge on the Hugli, it is ridiculous to say that we have to wait till the war is over to widen two small bridges on the Cooum. May the Government pass orders soon in this matter and free the people from inconvenience.

ANDHRAPATRIKA, Madras, Sep. 22nd, 1917.

Water-supply in Madras.

23. Referring to the inadequate supply of water in Madras and to the impurity of the water supplied, the *Andhrapatrika*, of the 24th September, observes that the profit is not proportionate to the large amount of people's money spent on the water-works, and hopes that by the endeavours of the committee appointed to enquire into the matter, a sufficient supply of pure water will be available in future.

ANDHRAPATRIKA, Madras, Sep. 24th, 1917.

The Palghat Municipality.

24. In commenting upon the report on the administration of the Palghat Municipality for the year 1916–17, the *Lokaprakasam*, of the 24th September, points out that the sanitary condition of the town is very deplorable, and that in no other municipality is the lighting arrangement so bad as in this, and observes that the administration was not, on the whole, a satisfactory one, though the report has been written with a view to gloss over its defects.

LOKAPRAKASAM, Trichur, Sep. 24th, 1917.

(k) *General.*

The Viceroy and some Anglo-Indians.

25. The *Swadesamitran*, of the 20th September, writes:—The vituperative speech of Sir Michael O'Dwyer in the Imperial Legislative Council has caused unbearable pain to the people throughout the country. Mr. Lowndes, who presided on the day, allowed Sir Michael, either because he did not realise his responsibility or because he wanted to oblige Sir Michael, to abuse the representative members as much as he liked. As if to add fuel to the fire, several Anglo-Indian papers applauded Sir Michael. Our monitor, the *Madras Mail*

SWADESAMITRAN, Madras, Sep. 20th, 1917.

remarked that Pandit Malavya, Mr. Jinnah and others, who, unable to put up with the insult, tried to condemn the speech, were not aware of the respect due to a Lieutenant-Governor. We do not know what the papers like the *Madras Mail* think, after seeing the proceedings of the Imperial Legislative Council yesterday, when Sir Michael expressed his regret for some of the views expressed by him on the previous day having caused pain to some people, and added that he never meant to wound the feelings of the Honourable Members of the Council. We do not know if he thought the Honourable Members were statutes made of stone, or he did not understand the meaning of the words used by him. It is a point to be noted that, while he posed to express regret for his words, he did not accept that there was anything wrong in them. Sir Michael is a member of the Civil Service, which thinks that it can never commit a mistake. So the Viceroy should have taken a good deal of trouble in making Sir Michael do even this. The subsequent speech of the Viceroy shows that he himself thought that the words of Sir Michael were not enough. The statement of the Viceroy that, if he had the least inkling of what Sir Michael was going to say, he would not have been absent from the meeting on the day, indicates the opinion of the Viceroy that Mr. Lowndes should not have allowed Sir Michael to proceed as he did. When the Honourable Members rose to a point of order on the ground that Sir Michael's speech was irrelevant and unnecessarily vituperative, Mr. Lowndes ruled that it was quite in order. So, Mr. Lowndes seems to lack the required capacity to preside at the meetings of the Council in the absence of the Viceroy. Leaving this alone, our people are sure to appreciate the present attitude of the Viceroy, as he has begun to show that he realises the feelings of the Indians and has understood that the Indians have to be pacified in the interests of the Empire. Once he listens to our prayers and accepts them, we become obliged to him and we will be not only helpful to the Government but also be a tower of strength to it. It is because Lord Hardinge understood this secret that India came forward to render mighty aid to the Empire at a critical juncture. The fact of Lord Hardinge having respected us and our aspirations did not result in even one among the crores of Indians slighting the Government of India, and the Government of the country was not rendered impossible. But our wise and experienced *Madras Mail* thinks that the course persued by the Government of India now will make the Government of the country impossible. It says that the question now to be decided is whether we are to be governed by a Government or by random public meetings. We will answer this question by another, and that is, "should this country be governed by the bureaucracy acting on the advice of the Anglo-Indians of the type of the *Madras Mail*, who stand aloof from the people, or should it be governed, as is the case in England, by public opinion as expressed throughout the country"? This paper, which has found out that it is impossible to govern a country in accordance with public opinion, makes a proposal and that is the resignation of all the members of the Government in order to maintain their own dignity and the dignity of their seats. This country is being ruled in the name of the British public, so, there is nothing unconstitutional in the Government of Madras having released Mrs. Besant on the advice of the Government of India, which acted on the responsibility of the Secretary of State for India, who is finally responsible to the Parliament, comprising the representatives of the British public, for the administration of India. Why should the authorities in Madras resign on account of this? Why not the *Madras Mail*, which is angry with the Government for not acting on its advice, and the Anglo-Indians, who agree with it, move away to a country where Government can be conducted in accordance with their opinion? Then the Government of this country would become very easy. It is clear that the *Madras Mail* is seriously afraid that, if the Indians are granted Home Rule, its adherents will have to face many disadvantages. Therefore, it is but natural that it should kick up a row. But is it really impossible to apply the Indian Press Act, the Defence of India Act or the Indian Penal Code to this *Mail*, which is actively inducing a subordinate Government to resist the authority of a superior Government?

Hindu Nesan, Madras, Sep. 20th, 1917.

A lecture on Home Rule.

26. A correspondent of the *Hindu Nesan*, of the 20th September, reports that Mr. Seshasayi, an Engineer, delivered a lecture on Home Rule at Palakkarai in the Trichinopoly district.

27. The *Swadesamitran* reproduces in Tamil in its issues of the 20th and 21st September the comments of the *Englishman* of Calcutta and the *Civil and Military Gazette* of Lahore on the release of Mrs. Besant and her colleagues, which appear in the *Hindu* of the 20th and 22nd idem, respectively.

Release of Mrs. Besant and her colleagues.

SWADESAMITRAN, Madras, Sep. 20th & 21st, 1917.

The *Mahavikata Dutan*, of the 22nd September, cannot understand the reason for this release, and questioning the statesmanship underlying it, observes:—This will give dissatisfaction to the Government of Madras, who may complain that their prestige has gone, and the Governor and others may offer to resign. Besides this, some European Associations and others say that this order interferes with the rights of the local Governments and they may send a cable to England and bring pressure to bear upon the authorities there. We do not know what further mischief is in store.

MAHAVIKATA DUTAN, Madras, Sep. 22nd, 1917.

A correspondent of the *Hindu Nesan*, of the 24th September, reports that some of the students of Trichinopoly held a picnic party on the banks of the Cauveri to celebrate the release of Mrs. Besant from internment. He also observes that, in a procession conducted on the 20th idem under the auspices of the local Home Rule League, the students present taunted Dr. Rajan, when he advised them not to take part in the procession in contravention of the Government Order, which prohibits them from taking part in politics.

Mrs. Besant's release.

HINDU NESAN, Madras, Sep. 24th, 1917.

A correspondent to the *Andhrapatrika*, of the 22nd September, says with reference to the celebration of the day of release of Mrs. Besant at Guntūr:—The president of the meeting of that day remarked as follows:—Christ was subjected to many troubles and was crucified and killed. After his demise, his importance has become manifest. When a great deed has to be done, some sacrifice has necessarily to be made. In *yagnams* our countrymen make sacrifices. In the present great *yagnam* of political agitation, Mrs. Besant was the offering and she sacrificed her body. . . Mr. Montagu was the chief cause of Mrs. Besant's release. He is a friend of the people. He heard our representations and released the interned unconditionally. . . . Another speaker said:—The authorities here troubled us just as many crocodiles troubled the lord of elephants in the *Puranas*. Just as Krishna protected the elephant, Lord Montagu came to our rescue. But Lord Pentland did not yield. . . Another speaker said:—It is a shame that certain men have posed themselves as the leaders of non-Brahman Association, saying that they do not want Home Rule. This is a clamour raised by Doctor Nayar and others with a view to get knighthoods or be admitted into the Councils. But there is no truth in it. . . Another speaker said:—Our joy is no greater than the joy experienced when one regains what he has lost. We did not get anything new. We must have Home Rule, which is our goal. Only then must we feel really happy. Mrs. Besant suffered on our account. . . We must not give up our agitation but must work till we attain *swaraj*. Another speaker said:—Popular power will always triumph over that of the Government. We have to develop that strength. A few white-men and a few Indians have thrown obstacles in our way. The English did not get the country by fighting with us and conquering us. Doctor Nayar, Mr. Thiagaraya Chetti and others despatched in the name of a non-Brahman Association a telegram stating they did not want Home Rule. Threats were held out by them that His Excellency would resign if Mrs. Besant was released. There is a saying that a man seated on an elephant will not fear dogs. Mr. Montagu will not yield to their threats. A resolution was passed to the effect that the agitation should be continued as ever till *swaraj* is obtained.

Mrs. Besant's release.

ANDHRAPATRIKA, Madras, Sep. 22nd, 1917.

Another resolution was passed requesting the Government to release others also who were interned for carrying on political agitation.

The *Kistnapatrika*, of the 22nd September, says:—The interned were released. Constitutional agitation was crowned with success. The natural love of independence on the part of the British has been maintained. The self-confidence of the people has been confirmed. . . The power of the rulers cannot but yield to that of the people. This is a good sign for the future acquisition of self-government, and is a means of attaining liberty.

The release.

KISTNAPATRIKA, Masulipatam, Sep. 22nd, 1917.

DESAMATA, Rajahmundry, Sep. 19th, 1917.

Release of Mrs. Besant.

The *Desamata*, of the 19th September, says:—Mr. Tilak is the only great man in our country who heretofore had suffered great hardships for the sake of the country and who boldly manifested self-sacrifice. Mrs. Besant today not only showed great self-sacrifice along with her friends on behalf of a great movement, but she engendered enthusiasm and real patriotism in the heart of every one who had joined the movement. . . Until we reap complete good, we must not give up the Home Rule movement, but should support it, and with the help of our leaders carry on constitutional agitation.

ANDHRAPRAKASIKA, Madras, Sep. 22nd, 1917.

Mrs. Besant's release.

The *Andhraprakasika*, of the 22nd September, observes as follows under this heading:—The people are labouring under the doubts, whether Mrs. Besant and her co-workers have been released as the Government came to know that they were interned by mistake, or whether the lady has given a guarantee to the Government of India that she did not intend to conduct agitation as before. We wish that the Government of India at least will clear these doubts.

SAMPAD ABHYUDAYA, Mysore, Sep. 24th, 1917.

The release of Mrs. Besant.

The *Sampad Abhyudaya*, of the 24th September, writes:—The Indian Press is unanimous in applauding the action of Government in releasing Mrs. Besant. The Anglo-Indian Press on the other hand is deriding the Government. It is deplorable that the Anglo-Indians have not even a hundredth part of the loyalty of the Indians.

The same paper in another article on the subject, referring to the adverse comments of the *Englishman*, remarks:—The Indian public do not share the view that the Government have made a great blunder in releasing Mrs. Besant. On the other hand they are led to believe more firmly than ever that even if the ordinary officials make a mistake the Imperial authorities are resolute in vindicating justice.

The paper next referring to the comments of the *Madras Mail* on the release of the interned, remarks:—The release has served to establish more firmly than ever the ultimate triumph of the British traditions of justice and has evoked good wishes for the glory of the empire in every heart.

SAMPAD ABHYUDAYA, Mysore, Sep. 22nd, 1917.

The release of Mrs. Besant.

The *Sampad Abhyudaya*, of the 22nd September, writes:—Some of the Anglo-Indian journalists were urging that Mrs. Besant ought not to be released, and that in case Mr. Montagu orders her release, he should himself be kept in confinement. Those who say these things in regard to the Secretary of State would not hesitate to say that even the King should be put into prison if perchance he does anything against their wishes in order to uphold justice. The Secretary of State is not the person to feel afraid of these useless threats. These journalists may have felt dissatisfied with the release of the interned. But we do not think it possible that they can succeed in sending Mr. Montagu into prison. The traditions of British justice are supreme. The British public would always maintain their traditions and can never be led away by the sophisms of those who subvert them. This is why their empire is the most glorious in the world.

SAMPAD ABHYUDYA, Mysore, Sep. 25th, 1917.

Writing on the same subject, the *Sampad Abhyudaya*, of the 25th September, remarks:—The release must certainly have been made with the consent of the British Cabinet; and nobody can disobey the orders of the Cabinet. We cannot help deploring the ignorance of the Anglo-Indians which makes them boast that they can restrain even them. India as well as the Empire has resources ample enough to enable both Indians and Anglo-Indians to prosper peacefully together. It is scarcely fair therefore that the Anglo-Indians should think that they alone should prosper and that the Indians should remain their servants. We must affirm that this attitude on their part can never do them good. Is it possible for a few thousand people to remain in opposition to a population of 30 crores and live without its co-operation? We regret to see that this point did not occur to them.

SWADESHABHIMANI, Mangalore, Sep. 21st, 1917.

The release of Mrs. Besant.

After announcing in prominent headlines the news of the release of Mrs. Besant, etc., the *Swadeshabhimani*, of the 21st September, in a leading article (under the heading "The eclipse is past. What next!"), expressing its exultation at the release,

observes:—The authorities are as much entitled to our congratulations for ordering the release, as they were responsible for the accusations regarding the internments. We must also congratulate Mrs. Besant, etc., on their being able to renew their work for the cause to which they have pledged themselves. Her constitutional methods had been enveloped in the clouds of suspicion on the part of the authorities. The release makes it evident therefore that these clouds have been dispelled and that her methods are considered unobjectionable. This recognition of the righteous and constitutional nature of the cause ought therefore to give us greater joy than the release itself; and that is why there is so much rejoicing in every corner in the country. The release of Mr. Mahomed Ali and his brother as well as the 500 political prisoners of Bengal which is shortly to be effected will redouble these rejoicings. Both the sorrow caused by the eclipse and the joy caused by its termination are but passing phases of the mind. It is unmanly to engross one-self too long in these things. The eclipse is past. What next. Are we to remain revelling in this joy or have we any further duty to do? Shortly Mr. Montagu will come to this country. It behoves our leaders now to direct their attention to matters of greater moment, such as the formulation of the demands in regard to Home Rule, and to the importance of causing Mrs. Besant, who has suffered so much for the cause, to be the President of the next Congress and of making their representations to Mr. Montagu through her.

The paper also repo rts demonstrations of the joy in the town of Mangalore, such as the distribution of sweets by the traders at the port and of placards with band playing.

The release of Mrs. Besant.

In an article announcing the news of the release of Mrs. Besant, the *Vokkaligara Patrike*, of the 26th September, dwells on the magnitude of the reception given to her on her arrival at Madras, and remarks that it points to the extent to which the feeling of patriotism has been aroused among the people. The paper congratulates the interned on their release.

Vokkaligara Patrike, Bangalore City, Sep. 26th, 1917.

The release of Mrs. Besant.

Referring to the *Madras Mail's* adverse comments on the release of Mrs. Besant, etc., the *Sampad Abhyudaya*, of the 27th September, writes:—The Anglo-Indians write to the effect that the Home Government was wrong to have granted the prayer of the Indians regarding the release and that Mr. Montagu should be kept in confinement. If this is done, the Cabinet Ministers who gave him the order, and His Majesty the King who sanctioned the order and the Members of Parliament and the British public shall all have to be confined likewise. People who argue in this fashion can hardly be deemed sane. They should be sent into a lunatic asylum. Else they should be required to give security against any untoward results of their vituperations. Mr. Montagu thinks of coming to India after ascertaining the views of the Parliament at its sitting next month. If the haughtiness of these people should continue as at present, Mr. Montagu will obtain powers to deal with these journalists as he should. It is imperative that there should be no distinction of race, caste or creed in the British empire and that all should be treated alike. All Anglo-Indian journalists should therefore be required to furnish security which they should forfeit in case they write against the Government.

Sampad Abhyudaya, Mysore, Sep. 27th, 1917.

Mrs. Besant's release.

Referring to the release of Mrs. Besant, the *Yogakshemam*, of the 21st September, writes:—Some people say that the Madras Government tried their best to make the release a conditional one, to which, however, the Government of India did not agree, and that the delay in setting her at liberty was due to the correspondence on the subject between the two Governments. How much truth there is in all this, we do not know, and it is no use dwelling upon the past. The lady had to lose her freedom for 93 days; the Indian leaders had to labour hard for her release; and they have achieved what they desired. What remains to be done is for the Government and the people to join hands and work for the advancement of India.

Yogakshemam, Trichur, Sep. 21st, 1917.

LOKAPRAKASAM, Trichur, Sep. 24th, 1917.

Mrs. Besant's return.

Under the heading "Mrs. Besant's Return", the *Lokaprakasam*, of the 24th September, has the following in English:—

The unconditional release of Mrs. Annie Besant and her co-workers in Messrs. Wadia and Arundale from the unpopular internment, as well as their return to the scene of their active labours last Friday morning, is a sufficient testimony to the splendid triumph of lawful, constitutional and persistent agitation in which the whole Indian Empire has been ceaselessly engaged. Mr. Montagu and Lord Chelmsford have now laid the intelligent Indian public under a deep debt of obligation disregarding the empty threats of Anglo-Indian reactionaries, who have been chiefly instrumental in jeopardising the peaceful administration of the country, and by releasing the great personality whose life of austerity and self-abnegation has been solely devoted to the social, religious, educational and political advancement of Indians.

It then quotes Mrs. Besant's message to *New India*. Such is the noble view she takes of the whole matter, even though the reactionary *Mail* and its votaries are still taking the uncompromising attitude by inciting His Excellency Lord Pentland and his colleagues to tender their resignation in protest against the release of that venerable and venerated lady. That omniscient Anglo-Indian journal which pretends to be in the secrets of the authorities should so construe the present order is to set at naught the authority of the Provincial Government is indeed to be pitied. According to the constitutional position of affairs, the Government of this country, Imperial and Provincial, are subject both, to the control of a higher authority, which they are bound to obey. Here, in the present instance, the Supreme Government has proclaimed a kind of amnesty to certain persons, and it is none of the business of the local Government to stand against such a declaration of amnesty. It is a matter of policy embarked on by that Government when they are satisfied that the restraints on the liberty of certain people may be removed for allaying discontent and restoring agreeable conditions. The occasion for exercising such a prerogative occur few and far between, and any senseless protest against the exercise of that is bound to meet with ignoble failure which is rightly its due.

The unprecedented demonstration of popular confidence, love and esteem that was manifest on the occasion of the arrival of the three patriots at Madras, was a sufficient proof of the popularity of the authorities' action.

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Further, the agitation as well as the magnificent reception is proof positive of the awakening of the political consciousness of our great countrymen, irrespective of creed or class. It was more than enough to substantiate that it is not a "microscopic minority", or "a small but noisy clique" that stood at the back of the strong movement Mrs. Besant has been leading. We very gladly welcome back Mrs. Besant and her associates to the front ranks of active public workers from the secluded scene of their internments and wish them and their noble cause all strength and success. We congratulate the authorities concerned also on the wisdom they have brought to play in the recent act of theirs, and fully hope that as a result of this act of statesmanship, which is a sufficient proof of the earnestness of Lord Chelmsford's promise of forward policy to be followed in the Indian administration. Our country will enjoy greater peace, contentment, progress and happiness in a remarkable measure so as to vouchsafe the harmony between the Government and the governed.

Om Bande Mataram.

SWADESAMITRAN, Madras, Sep. 24th, 1917.

Welcome to Mrs. Besant and her two colleagues.

28. The *Swadeshamitran*, of the 24th September, reproduces in Tamil the proceedings of a public meeting held at Gowri Vilas, Royapet, on the 23rd idem to welcome Mrs. Besant and her two colleagues, in which Sir S. Subrahmanya Ayyar, as chairman, is reported to have invited the attention of the audience to the words of Ghulam Husain just before his death, "Agitate, victory is nigh", and to those of Dadábhai Naoroji, "Agitate, agitate until the goal is reached," and appealed to them to continue agitating until Muhammad Ali and Shaukat Ali were released from their internment.

29. The *Swadesamitran*, of the 22nd September, reproduces in Tamil the comments of the *Civil and Military Gazette* and the *Pioneer* on the regret expressed by Sir Michael O'Dwyer about some of the observations made by him in the course of a speech recently delivered by him in the Imperial Legislative Council, which are published in the *Hindu* of the 22nd and 21st idem, respectively.

Sir Michael O'Dwyer's speech.

SWADESAMITRAN, Madras, Sep. 22nd, 1917.

Referring to Sir Michael O'Dwyer's speech in the Imperial Legislative Council and to his subsequent apology, the *Manorama*, of the 21st September, observes that Sir Michael must have now learned that if one were to blurt out something thoughtlessly, one would have to regret it afterwards.

Sir Michael O'Dwyer's speech.

MANORAMA, Calicut, Sep. 21st, 1917.

Referring to Sir Michael O'Dwyer's speech in the Imperial Legislative Council, the *Uttara Taraka*, of the 22nd September, writes:—It is said that certain pro-Besantists in the Imperial Council have not relished this speech. These people will not like those who express their views so openly and candidly. At this crisis of the British Government our duty is to help them in all possible ways. When a man is ill, would it not be very ungrateful on the part of his sons to be pointing out his mistakes, instead of attending to his wants?

Sir Michael O'Dwyer's speech.

UTTARA TARAKA, Parur, Sep. 22nd, 1917.

30. The *Swadesamitran*, of the 21st September, reproduces in Tamil the proceedings of the meeting of the non-Brahmans held on the 20th idem in the Gokhale Hall appearing in the *Hindu* of the 22nd September, and comments thereon in the following strain:—It is the telegram sent by Mr. Tyagaraya Chettiyar to the Secretary of State for India supporting the repressive measures of the Government and objecting to the introduction of political reforms, that has stirred up all the people to activity, irrespective of educational qualifications, wealth or status. Yesterday's meeting was in a way indicative of the patriotic fervour of the people of this Presidency and their excitement at the cable sent by Mr. Chettiyar in their name. If the English officials, who say that others than Brahmans do not want political reforms, had been present at this meeting, they would have realised how they have all along been acting under a wrong notion. We are really glad that an association has been formed with the name of the Madras Presidency Association with the object of promoting the educational, social and political advancement of the non-Brahmans of this Presidency. Though we accept the view expressed by Lodd Govinda Das that there was no necessity for a separate association for the non-Brahmans and that the interests of the non-Brahmans could well be safeguarded by existing institutions such as the Madras Mahajana Sabha, no one can deny that the bureaucracy, either believing the deceitful tactics played by some in the name of the South Indian People's Association, which claims to represent 40 millions of non-Brahmans, or pretending to do so, began to ignore our political aspirations. It is clear from the speech delivered by Lord Pentland in May last, making light of our political agitation, that he believed the traitorous movement set on foot in Madras by some pretenders to be a true one. In replying to the resolution of the Hon'ble Mr. B. N. Sarma in the Imperial Legislative Council condemning the recommendation of the Public Services Commission that there should be a preponderance of Europeans in the Civil Service and the Police Department, the Hon'ble Mr. Couchman, who represents the Madras Government in that Council, stated that, as there was a difference of opinion between the Brahmans and non-Brahmans in Madras, Mr. Sarma's resolution could not be taken to have the support of all the Indians. The Hon'ble Mr. V. S. Srinivasa Sastriyar gave a proper reply to this. When, at the very moment that Mr. Srinivasa Sastriyar stated in the Imperial Legislative Council that the party of *Justice* represented only a few, that the real non-Brahman party was in the forming and that the latter would uphold the views of the Congress, a new association of non-Brahmans was started in the Gokhale Hall, no other argument is needed to prove the necessity for this association. We, therefore, heartily approve of its having come into existence.

The non-Brahman meeting.

SWADESAMITRAN, Madras, Sep. 21st, 1917.

The *Hindu Nesan* also reproduces the proceedings of the non-Brahman meeting referred to above in its issues of the 21st and 22nd instant.

HINDU NESAN, Madras, Sep. 21st & 22nd, 1917.

KISTNAPATRIKA, Masulipatam, Sep. 22nd, 1917.

The non-Brahman movement.

The *Kistnapatrika*, of the 22nd September, publishes a letter in which the writers, 17 in number, disown the leadership of Doctor Nayar and Rao Bahadur Thiagaraya Chetti, already abstracted from the *Andhrapatrika* of the 19th idem, on page 2405 of the weekly report.

ANDHRAPATRIKA, Madras, Sep. 24th, 1917.

A new non-Brahman movement.

The *Andhrapatrika*, of the 24th September, publishes a resolution of the Madras Presidency Association over the signatures of the President, etc., which says:—Those who have signed below criticise the "ridiculous" words of the Hon'ble Mr. Couchman in the Imperial Legislative Council. . . His statements are groundless. The persons who, according to his words, represent 97 per cent of the population of South India are, in the opinion of non-Brahmans, hostile and insincere in representing the views of the non-Brahmans of South India, in matters conducing to the welfare of the people.

HINDU NESAN, Madras, Sep. 20th, 1917.

The Pudukkōttai War Loan Lottery.

31. Adverting to this lottery, the *Hindu Nesan*, of the 20th September, observes:—We cannot but say that on account of this lottery, many poor people will have to lose the little savings of their hard labour. Should similar lotteries be started in quick succession in the Native States, great hardships might be caused to the poor people who get no prize Further, in Pudukkōttai a large amount does not seem to have been realised through this lottery, and with this, we trust, will subside the eagerness to run public lotteries.

DRAVIDAN, Madras, Sep. 20th, 1917.

A Home Rule meeting at Tiruvannāmalai.

32. Adverting to a meeting of the Home Rulers reported to have been held at Tiruvannāmalai on the 16th September to celebrate the "Home Rule Day", a correspondent of the *Dravidan*, of the 20th idem, characterises the Home Rule flag said to have been hoisted on that day as the flag indicative of danger and observes:—Some of the words uttered by the Home Rulers in the course of their speech on the occasion created hatred towards the Government. These Home Rulers are carrying on their work so boldly that others begin to doubt the existence of Government, and it is expected that this doubt will be cleared soon. Why have not the Government come forward to haul down the Home Rule flags flying in this place, while similar flags were hauled down in Erode and Coimbatore?

DRAVIDAN, Madras, Sep. 20th, 1917.

A Home Rule meeting at Gobichettipalayam.

33. Referring to a Home Rule meeting reported to have been held at Gobichettipalayam on the 9th September 1917 and to the speeches delivered at the meeting by Mr. B. V. Narasimha Achariyar (sic) and Doctor Varadarajulu Nayudu, a correspondent of the *Dravidan*, of the 20th idem, says that he left the meeting the moment he found that Doctor Varadarajulu Nayudu's speech was likely to create hatred towards the Government and to wound the feelings of those who sympathised with the Dravidians.

DRAVIDAN, Madras, Sep. 20th, 1917.

Triumph.

34. In the course of a leaderette under this heading, the *Dravidan*, of the 20th September, refers to the public meeting held in the Gokhale Hall by the Home Rulers to convey their congratulations to Mrs. Besant on her release at which Sir S. Subrahmania Ayyar is said to have spoken vehemently, condemning the trend of the order (of release) and the weakness of the Government, and dwelling upon the advice conveyed to *New India* by Mrs. Besant not "to crow" about the release, hopes that Home Rulers would act upon this advice and avoid unnecessary disturbance.

DRAVIDAN, Madras, Sep. 20th, 1917.

Erode and Home Rule.

35. A correspondent of the *Dravidan*, of the 20th September, invites the attention of the Government to the conduct of Mr. S. S. Venkataramana Ayyar of Erode, who is alleged to have arbitrarily entered the municipal choultry at Erode, stuck to it on the ground that he was a Brahman, in the absence of Mr. Sambasiva Mudaliyar, the new Tahsildar, who was halting there with the permission of the municipal vice-chairman, tracing the incident to the displeasure of the Home Rulers at the new Tahsildar having replaced Mr. Setu Ayyar, who was transferred from the place on the ground that he was a Theosophist and as such was favourable to the Home Rule party.

36. A correspondent of the *Bulletin of Co-operation*, for July, dilates upon the necessity and advisability of the Co-operative Societies in this Presidency investing their reserve funds in the War Loan as desired by the Registrar, as those in other Presidencies have done, as they would thereby have a better security for their funds, in that the security offered by the Urban Bank where their funds are now invested is only the funds of the Bank while the security, if they are invested in Post Office Cash certificates, will be the Government of India and the entire wealth of India.

BULLETIN OF CO-OPERATION, Madras, July 1917.

Co-operative Societies and the war.

37. Another correspondent of the *Bulletin of Co-operation* for July, attributes the unsatisfactory work of the credit side of the Co-operative Societies and the large amount of unrecovered loans to the apathy of the panchayats on account of their not being remunerated for their services, and suggests that the existing state of affairs can improve only by the members of Co-operative Societies being all of them educated, which will be possible only if they get out of Government control.

BULLETIN OF CO-OPERATION, Madras, July 1917.

The Credit department in Co-operative Societies.

38. Referring to the resolution moved by the Hon'ble Mr. B. N. Sarma in the Imperial Legislative Council that the recommendation of the Public Services Commission that the Indians should not be given more than 25 per cent of the higher appointments in the Police and Civil Services, the *Swadesamitran*, of the 22nd September, observes:—The object of this resolution was only that the number of higher appointments available for any community in these services should not be based on a racial distinction and that the Indians should be given these appointments whenever capable hands were available. Till now, the administration was carried on in this country with an apparent difference between the rulers and the ruled, the latter being always suspected a little by the former. That this time is past is betokened by the announcement of the British Government that the aim of their administration is that the Indians should have Home Rule in course of time and that is why the elected members urged in the Council for the appointment of duly qualified Indians to higher posts in the service, which are now held by Anglo-Indians. But the Hon'ble Mr. Bray, the Chairman of the Bengal Chamber of Commerce, opposed the resolution and pleaded that the British should preponderate in the administrative services in order to safeguard the interests of Anglo-Indians. But in the same breath he accepted the ideal of the grant of Home Rule to India. How can these two views be reconciled? If Home Rule is granted, then Indians will naturally preponderate in the services, as they form a large percentage of the population, and we do not know how Mr. Bray expects the interests of the Anglo-Indians to be safeguarded then. Is not the announcement that Indians can have Home Rule based on the confidence that they would properly attend to the interests of the British Empire? That confidence by itself should be taken to be a guarantee for the interests of the Anglo-Indians here being safeguarded. Neither the administrative work nor the political principles of the Indians till now give room to any suspicion to the contrary. There is no justification whatever for thinking that the moment they get the responsibility of the Government in their own hands, the Indians will begin to impede European trade. So the reasonable cause for the Anglo-Indians is to seek for their community being properly represented and not to plead for their influence being maintained in the services, just when the principle of conferring responsible appointments on Indians in view of the ideal of Home Rule, is given effect to. We think Mr. Bray voiced only the opinion of a few members of his community, in the strong language he used in opposing the resolution; for, though Sir Michael O'Dwyer vehemently criticised the principles of Indian leaders and the Home Rule movement some days back and the *Madras Mail*, posing to maintain the prestige of the bureaucracy, calls upon the Governor of Madras, nay the English officials in all provinces, to resign immediately as a protest against the action of the Government of India and the Secretary of State in having compelled the Government of Madras to release Mrs. Besant and her colleagues—which advice, we may state definitely, for aught we know, will not be acted upon by His Excellency the Governor—the sympathetic speech of the Viceroy, the statement of Sir Michael

SWADESAMITRAN, Madras, Sep. 22nd, 1917.

Indians and higher appointments.

O'Dwyer that he would abide by the views of the Viceroy and the refutation of the attitude of the *Madras Mail* by the *Madras Times*, the *Times of Ceylon* and the *Capital of Calcutta* show that the majority of the Anglo-Indians have a broader outlook of things.

SWADESAMITRAN, Madras, Sep. 24th, 1917.

The internment orders and the bureaucracy.

39. The *Swadesamitran*, of the 24th September, reports the *National Weekly*, an English paper, to have written as follows on the internment orders and the bureaucracy:—What happens to Mrs. Besant and her colleagues may not appear so important. But the world may be surprised at Great Britain, which has drawn its sword for doing away with despotism in foreign countries, allowing excesses to be committed in countries subject to her. This should be noted by the British public. So those who are anxious that the good name of Great Britain should not be tarnished and those who wish that the British Empire should consist of free races, should insist upon the immediate release of Mrs. Besant and others. Leaving this alone, the bureaucracy in India has transgressed its bounds. The British public should note how much the members of this bureaucracy have got spoilt on account of the consciousness of their official influence and to what extent they are prepared to commit excesses. The bureaucracy in India stands condemned with one voice by the people.

DRAVIDAN, Madras, Sep. 24th, 1917.

"Hurry-curry."

40. In the course of a leader under this heading in the *Dravidan* of the 24th September, in which the paper dwells upon the unwisdom of Mr. Kesava Pillai in starting a new non-Brahman association by joining the Brahmans and condemning his own brethren, the following observations occur:—Will Lord Pentland care for his post if anything is done which may be derogatory to his dignity? Though our friends are aware of Prime Ministers and the Members of the Cabinet in England resigning their appointment at junctures like this, it is indeed strange that they should plead ignorance of this practice now.

SWADESAMITRAN, Madras, Sep. 24th, 1917.

The new policy.

41. The *Swadesamitran*, of the 24th September, refers to the withdrawal, by the Bombay Government, of the order issued by them against Mrs. Besant nearly one year back, prohibiting her entry into that Presidency, and writes:—Every one will trace this order as well as that issued by the Madras Government last week to the decision of the Government of India that the restrictions imposed on Mrs. Besant need no longer exist. But there is a noteworthy difference between the wording of the order of the Local Government and of that of the Bombay Government. The Madras order shows that the Governor and his Councillors have acted either in deference to the opinion of or under the compulsion of the Government of India. But the Bombay order indicates the hearty approval of that Government of the present attitude of the Government of India and the Secretary State, that, in view to the calm and dispassionate discussion of the proposed reforms, all causes for heartburning among the Indians of every class should be removed. We anxiously pray that the Government of India should give effect to this broad view in its entirety. Our friends know that some other patriots have also been interned like Mrs. Besant on account of their having worked actively in the service of their country, and Messrs. Muhammad Ali and Shaukat Ali are two among them. In reply to a question by the Hon'ble Mr. Jinnah about these two patriots, it was stated that the matter was under the consideration of the Government. We need not point out that the delay in publishing the decision of the Government is causing anxiety not only to the Muhammadans but to all people here. We would respectfully urge upon the Viceroy the inadvisability of making unnecessary delay or coming to undesirable conclusions regarding the release of these two. He need not hesitate in the least to release them. Public peace in the country will improve immensely on account of their release. We will assert that it is only a delay in their release that may lead to agitation and unrest and it is impossible that their release should lead to any such results.

VARTAKAMITRAN, Tanjore, Aug. 9th, 1917.

The currency crisis.

42. In a leader under this heading the *Vartakamitran*, of the 9th August, dwells upon the various steps taken by the Home Government to meet with the currency crisis caused by the war and observes:—The Secretary of State for India has announced that

the value of currency bills sold in England every week will henceforward be reduced from 120 to 90 lakhs of rupees. This step seems to have been taken only to provide for the expenses to be incurred in India on account of the war. But, this may hamper the trade between India and England. Ever since the beginning of the war, the quantity of gold imported into India has been gradually going down. Last year gold to the value of £750,000 went out of India. As the amount of gold in circulation is going down, they have begun to issue a larger number of rupees. But this causes hardship to the people. Firstly, there is a loss incurred by them in that the Government take away pure silver and issue the one-rupee coin containing only silver worth 9 annas. Secondly, trade with Japan, America and other countries will be hampered. We cannot pay for the articles purchased from them by our notes or rupees, for they will put only the value of 9 annas on our rupee. Even the silver and gold received in lieu of the articles exported by us will be taken away by the Government and given back to us as rupees or notes. The excessive circulation of currency notes will raise the prices of all articles. There is room for various other difficulties also to crop up. Judging of the situation, the increased circulation of currency notes may not only curtail foreign trade, but also create several hardships in internal trade.

The issue of 1 Re. and Rs. 2½ notes.

43. Referring to the decision of the Government to issue 1 Re. and Rs. 2½ currency notes, the *Vartakamitran*, of the 9th August, observes that it is not advisable to increase the bulk of paper currency in India, as the people, being generally uneducated, prefer coins to currency notes and that the issue of the proposed notes may therefore lead to a decline of the confidence of the people in the Government.

VARTAKAMITRAN, Tanjore, Aug. 9th, 1917.

The Englishmen and Indian political progress.

44. The *Swadesamitran*, of the 25th September, writes :—When we, Indians, urge that we should have a form of Government which will be responsible to the people, and that the popular influence should prevail in the administration of the country, some of the Englishmen are annoyed at us, some obstruct us, and some are silent, while a very few support us. Why is this? It is only because they are not only ignorant of our aims and ideals but are also disinclined to understand them. Besides this, there is also the unfounded status they create for themselves, as being members of the ruling race. The statement made by Sir Hugh Bray in the Imperil Legislative Council a few days back, that as the Anglo-Indians and their ancestors had sacrificed their life and wealth for the welfare of India, they were alone entitled to bring about the progress of India, would surprise many Indians. Can Sir Hugh Bray or the members of his class have a better interest and ardour in the advancement of India than us, the children of the soil. As for their claim that they and their ancestors had sacrified their wealth for India, we will repeat here the remark of the Indian Social Reformer that the Government of India can raise a huge loan and return the amount said to have been contributed by them. The Indians longing for political progress neither forget nor ignore this class. Such being the case the words of Sir Hugh Bray can only cause laughter and surprise.

SWADESAMITRAN, Madras, Sep. 25th, 1917.

Simultaneous examinations.

45. Referring to the resolution moved by Pandit Madan Mohun Malaviya in the Imperial Legislative Council on this subject, the *Hindu Nesan*, of the 25th September, observes that the resolution was lost because a number of members merely favoured the Government Member without having an independent opinion of their own, and remarks :—When the principle of this resolution is upheld even by the Muhammadans, it will not do for the Government to persist in denying the request of the people. The holding of the Civil Service examinations simultaneously both in England and India is a thing which is bound to happen and an attempt to prevent its happening will resemble only an attempt to block a big flood by a dam. The waves of political reforms have begun to surge in the ocean of the Indian community. No one can prevent these waves from beating the shore or their washing away portions of it. It is not possible for the Anglo-Indian Civilians to monopolise the appointments in the Civil Service, in order to preserve the British nature of this service. No good will come out of imposing hard and fast rules

HINDU NESAN, Madras, Sep. 25th, 1917.

preventing Indian Civilians holding appointments in this service. It is only a system in which facilities are afforded for educated Indians also to enter the Civil Service and share the administration of the country that will do credit to the British rule. The Indians do not selfishly want the Civil Service examination to be held only in India. Their demand is only that it should be held simultaneously both in England and in India, and we cannot see how this demand is unreasonable. It is a vain fear that, if this prayer is granted, the Indians would secure the required qualifications and carry away several of the appointments now held by the members of the Civil Service, and that the effect of it would be the reduction of Anglo-Indian civilians thus altering the British nature of the administration in India. We can safely assert that the loyalty of the Indians will not be reduced in the least by this. On the other hand, the conferment of higher appointments on Indians will only strengthen their attachment to the British Empire.

DRAVIDA PATRIKA, Madras, Sep. 26th, 1917.

A prophecy.

46. The *Dravida Patrika*, of the 26th September, reports a famous songstress in New York to have predicted long ago that a new era would begin after 1916, when the people of the several countries in the world would wake up, that kingdoms would then be in danger, that kings would lose their brains, that several democracies would come into existence in Europe, that there would be many revolutions, that the whole world would be welded into one kingdom, that all these would be brought about by the force of a great saint, who would come in the east and who would control the whole world, that Mr. Woodroe Wilson, the President of the United States of America, would be his first disciple and that the future would witness many strange events.

VARTAKAMITRAN, Tanjore, Aug. 9th, 1917.

Post-war trade.

47. The *Vartakamitran*, of the 9th August, has the following short note on this subject:—If a tax is to be levied in India, there is the loud cry of the Lancashire mill-owners. For similar taxation in China, there is the cry of the Japanese mill-owners. It is said that the representatives of these two countries, England and Japan, are going to reform the conduct of trade after the war. Our readers can themselves understand how far the decisions arrived at by these representatives would be productive of good to other countries. People, though they profess to work for the good of others, seem to care only for their own interest.

VARTAKAMITRAN, Tanjore, Aug. 9th, 1917.

Soap-factories in India.

48. Adverting to the attempts made by the Lever Brothers of Manchester, the proprietors of a big soap factory in England, to establish a soap factory in India, the *Vartakamitran*, of the 9th August, observes:—It is clear that the above company intends establishing a factory in India itself to escape the import duty which may be levied after the war in the interest of the Indian industries. There has also been a rumour that the Government soap factories at Calicut and Tanur would be sold to this firm. We do not know if there is any truth in this rumour. If, however, this happens to be true, no other harm can there be that our Government can do to the Indian industries.

What is the use of rendering help to those who can conduct great industries without any aid from the Government? If the firm referred to above begins to establish factories here, the soap industries already existing in this country will be completely ruined. Though it may not be possible to prevent foreigners from starting industries here, it is enough if the Government refrain from rendering any assistance to them.

THOZHIL, Madras, August, 1917.

The present situation.

49. In reviewing the present condition of the people in this country, the *Thozhil*, for August, remarks that they have not yet realised the importance of performing their duty for duty's sake but are only eager to draw their salaries idling away their time, and observes that such people should be methodically reformed and taught to co-operate with each other and conduct themselves impartially and faithfully in the discharge of their duties, and that the confirment of Home Rule or high offices on those who cannot act impartially, would only result in many an internal dissension among the people and great hardship to them.

50. The *Vaisyamitran*, of the 10th September, while publishing an abstract of the proceedings of the public meetings held at Guntūr under the auspices of the local Home Rule League on the 1st and 2nd idem, says that, at the second meeting, Mr. Sri Ram of *New India* office delivered a lecture on passive resistance and advocated its adoption by the people as the sure means for the progress of the country, seeing that petitions submitted to Government are of no avail.

Home Rule League, Guntūr.

VAISYAMITRAN, Devakottai, Sep. 10th, 1917.

51. The *Hindu Nesan*, of the 24th September, publishes the proceedings of a public meeting held at Tiruvarur on the 19th idem to congratulate Mrs. Besant on her release, when one of the speakers, Mr. P. K. Subrahmanya Ayyar of Pazhayavalam, is said to have made the following observations:—Within a few years of English education, our country almost reached a stage of atheism. Mrs. Besant, by her endeavours in the Theosophical Society, began to instil a feeling of devotion into the minds of the people and organised the universal brotherhood with a view to eradicate all religious hatred. Then seeing that reform is needed in the constitution of the Indian Empire, she has come forward to work in this direction. The Emperor is always a good person, while those who carry on the administration for him here, do not know what should be done. As the authorities are not performing their duties properly, Mrs. Besant has taken a vow to point out the mistakes committed by them.

A Home Rule meeting at Tiruvarur.

HINDU NESAN, Madras, Sep. 24th, 1917.

52. The *Swadesamitran*, of the 25th September, publishes the proceedings of a public meeting held at Satyamangalam in the Coimbatore district on the 21st idem, under the auspices of the local Home Rule League, to congratulate Mrs. Besant and others on their release from internment. A resolution is said to have been passed at this meeting requesting His Excellency the Viceroy to condemn the action of the Anglo-Indian papers, which publish mischievous comments, obstruct political movements, induce the official class to take such action as would cause excitement in the minds of the people and, without paying due regard to the national progress, attempt to disturb the harmony between the rulers and the ruled, and of the other papers which create hatred between one community and another, and warn them to abide by law in future.

Home Rule League, Satyamangalam.

SWADESAMITRAN, Madras, Sep. 25th, 1917.

53. The *Lokopakari*, of the 24th September, writing, in almost the same strain as the *Swadesamitran* of the 19th idem, the comments of which are abstracted in paragraph 55 of Report No. 38 of 1917, observes:—The *Madras Mail*, which commands considerable influence with the authorities and which was also responsible for the internment of Mrs. Besant and others, is bent upon obstructing the attempts made by the Indians for their progress. The object of this paper is that the Indians should continue to be slaves even in these days of high civilization. It never thinks that the Indians also, as British subjects, are entitled to exercise the same rights, but its aim has always been to insult them by creating several differences between the Anglo-Indians and the Indians, speaking of the former as the ruling race and the latter as the subject race and by assuming a favourable attitude towards the authorities. It is action like these that has now caused an agitation among the public. Instead of taking the views expressed by such papers for gospel truth, the Government should put them down as causing excitement among the people. If the authorities assume an impartial attitude in their actions, there will be no cause for agitation in this country and the internment of Mrs. Besant and others also would not have happened.

The *Madras Mail* and the present situation.

LOKOPAKARI, Madras, Sep. 24th, 1917.

The *Prabanchamitran*, of the 25th September, reproduces the above.

PRABANCHAMITRAN, Madras, Sep. 25th, 1917.

54. One P. S. Muhi-ud-din Bacha writes to the *Swadesamitran* of the 24th September, controverting the facts contained in the telegraphic communication published in the *Swadesamitran*, of the 19th idem, and referred to in paragraph 51 of Report No. 38 of 1917, and, in doing so, contradicts, in particular, the statement made therein that the anti-Home Rule meeting held at Erode on the 17th idem was convened at the instance of the authorities.

An anti-Home Rule meeting at Erode.

SWADESAMITRAN, Madras, Sep. 24th, 1917.

DRAVIDABHIMANI, Salem, Sep. 21st, 1917.

Railway stationmaster for Mesopotamia.

55. The *Dravidabhimani*, of the 21st September, also thinks that it is undesirable to make any distinction in the matter of pay between Indian and European stationmasters in Mesopotamia, so long as there is no difference in the quality or quantity of work turned out by them.

DRAVIDABHIMANI, Salem, Sep. 21st, 1917.

Communal representation.

56. The *Dravidabhimani*, of the 21st September, writes, on this subject as follows:—India is a thickly-peopled country consisting of people of various castes and creeds. If, therefore, members are to be elected on the basis of caste or creed to the Council which conduct the administration of this country, the number of elected members would be unduly large. But there is no relation between our caste principles and the Government; nor do we follow the respective professions as required in our caste regulations. The Brahmans have given up their pontifical functions and taken to every kind of business, and the people of other castes also are doing the same. It is, therefore, desirable to elect, as is done in England and other places, members to represent every profession. If this is done, those following even the most menial profession, though illiterate, can choose among the members of their community an educated person, who can represent their interests in the Council.

DRAVIDAN, Madras, Sep. 24th, 1917.

A lecture on chastify.

57. A correspondent writes to the *Dravidan*, of the 24th September, that when a lecture on chastity was delivered at a meeting of the *Kottaru Vidya Vardhana Samajam* on the 21st idem, one of the speakers remarked that the English language and the British administration alone were responsible for the decline of moral rectitude in India, but that this remark met with indignant protests of "No," "No" from the audience.

The correspondent further adds that after the close of the meeting informal discussion ensued between certain Home Rulers and others about the merits of Home Rule and that, as the former could not maintain their cause by arguments, the matter passed from words to blows.

SWADESAMITRAN & HINDU NESAN, Madras, Sep. 25th, 1917.

Sir Rabindranath Tagore and Mrs. Besant.

58. The *Swadesamitran*, and the *Hindu Nesan*, of the 25th September, reproduce in Tamil an extract from a letter written by Sir Rabindranath Tagore to a friend in England, explaining his conduct in sending a message of sympathy to Mrs. Besant, as it appears in the *Hindu* of the same date.

ANDHRAPRAKASIKA, Madras, Sep. 20th, 1917.

His Excellency the Governor of Madras.

59. The *Andhraprakasika*, of the 20th September, says in its leader:—The rumour is afloat that Lord Pentland is going to resign his office. We do not say it is incumbent on His Excellency to inconvenience the British Government by doing so. But if he thinks of doing so for maintaining his self-respect, we cannot say he is in the wrong. It is a fact that the Madras Government have lost their prestige. It may be true, that, unless a change takes place in the personnel of the Government, confidence cannot be restored. . . Whether the action of the Government of India is right or wrong will not be known until the last scene in the drama is exhibited.

ANDHRAPRAKASIKA, Madras, Sep. 20th, 1917.

Mail peons and runners.

60. The *Andhraprakasika*, of the 20th September, publishes a letter in which the mail peons and runners complain that the remuneration paid to them is too small, that some of them have to run 20, 30 or 40 miles a day, and that their appeals for an increase of pay have hitherto been unheeded, and pray that the authorities will at least now raise their pay.

ANDHRAPRAKASIKA, Madras, Sep. 20th, 1917.

The Kistna Eastern Delta.

61. Under this heading the *Andhraprakasika*, of the 20th September, gives some particulars for the immediate attention of the Government, relating to the proposed conversion of wet lands to dry, the field channels in zamindari villages, repairs of drainage channels, etc.

ANDHRAPRAKASIKA, Madras, Sep. 21st, 1917.

The Kistna Eastern Delta. Things deserving Government's immediate attention.

Under this heading, a correspondent to the *Andhraprakasika*, of the 21st September, says:—Ever since the appointment as Executive Engineer of Mr. V. T. Srinivasa Ayyangar, who is famous as the Project Engineer, we have not only been hopeful that the delta troubles

will be over, but we have been happy to hear that he has been endeavouring to remove those troubles. We have been expecting that his proposals about drainage channels and supply channels, which are profitable to both the ryots and the Government will be carried out. . . The ryots are thunderstruck to hear that he has been transferred on account of certain secret petitions charging him with bribery. We are sure that he is not a man of such a nature. We can assert that these charges are the result of intrigues against him. . . If he is again made the Executive Engineer of this Division or the Special Duty Executive Engineer again in this division, our troubles will be removed.

KISTNAPATRIKA, Masulipatam, Sep. 22nd, 1917.

The Kistna Eastern Delta.

The *Kistnapatrika*, of the 22nd September, publishes for the immediate attention of the Government some suggestions about the irrigation of the Kistna Eastern Delta relating to field supply channels, drains, new darkhasts, etc.

ANDHRAPATRIKA, Madras, Sep. 24th, 1917.

The Kistna Eastern Delta.

The *Andhrapatrika*, of the 24th September, publishes proposals for the immediate attention of the Government relating to "field supply channels", "drainage arrangements", "new *darkhasts* for water", "the necessity for an Executive Engineer who is able and who wishes the welfare of the people", etc., in the Kistna Eastern Delta, already noted from the *Kistnapatrika* and the *Andhraprakasika*.

ANDHRAPATRIKA, Madras, Sep. 21st, 1917.

Home Rule and the *Dravidian*.

62. The *Andhrapatrika*, of the 21st September, reports Mr. Kalyanasundara Mudaliyar to have said in a speech in the Gokhale Hall on the 19th:—The *Dravidian* deliberately engenders wrong impressions in the minds of the Dravidian brethren by stating that Home Rule means Brahman government and by warning the non-Brahmans against it. The paper decries Indian religions, politics and languages, and states that India is not in a fit condition to receive self-government. May not the non-Brahmans be polluted by the improper writings of this paper.

ANDHRAPATRIKA, Madras, Sep. 21st, 1917.

Reception to Mrs. Besant.

63. Referring to the "welcome" given to Mrs. Besant on her release, the *Andhrapatrika*, of the 21st September, says:—It is talked of that such a reception was not accorded even to the Viceroy. . . It is now becoming plain what great deeds may be done by popular power. As such power increases, the desires of the people cannot but be realised. The people have therefore to promote union among themselves and persevere in their constitutional agitation for self-government. Mr. Montagu will not fail to note the unanimous voice of the people. The reform scheme will certainly then be carried out. . . The agitation of the people to have the interned released has borne fruit. . . The Anglo-Indians and the few Indians who follow them are trying to excite the anger of the Provincial Government. They are decrying the farsightedness of His Excellency the Viceroy and the Secretary of State. They say that they will strike work and obstruct the peaceful conduct of Government. The people should soon gain their object by co-operating at this juncture with His Excellency the Viceroy and the Secretary of State, who have undertaken to work for the advance of India.

ANDHRAPATRIKA, Madras, Sep. 21st, 1917.

The mischief of the *Mail*.

64. Under this heading, the *Andhrapatrika*, of the 21st September, says:—The *Mail* has not given up its threats. It says that it will obstruct the Government doing their work peacefully. The Anglo-Indians do not like the people obtaining privileges. The Anglo-Indian papers complain whenever any restrictions imposed on the people are removed. These papers are highly indignant at the release of the interned. The *Pioneer*, the *Englishman* and the *Mail* are urging Lord Pentland to resign his office. . . We cannot see how the Provincial Government have been dishonoured when the Government of India have cancelled their own order. . . Lord Pentland may resign with pain of mind. But it should be remembered that the welfare of the country is more important than the resignations of Government authorities. The strength of the Government depends on the loyalty of the people. If there be any the least commotion among the people, the strength of the Government will decline. The present act of the Government has manifested their strength. Nothing can be more unwise than to deem this act a weakness on the part of the Government. Whatever change the Government may intend to

effect, they must have as their goal the advancement of the people. They must not heed the threats of the *Madras Mail* which has undertaken to obstruct the progress of the people. Whatever may be the critical situation in which the Government may be placed on account of the misdeeds of the Anglo-Indians, the people will certainly be ready to sacrifice their all to ward off such a situation. Whichever officer may resign, Mr. Montagu has to give the same answer which Lord Morley gave when Sir B. Fuller threatened him. . . . The *Mail* will note that answer and behave more wisely.

ANDHRAPATRIKA, Madras, Sep. 21st, 1917.

The new non-Brahman meeting.

65. In commenting on the proceedings of the meeting of "the new non-Brahman meeting" held on the 20th September in the Gokhale Hall, the *Andhrapatrika*, of the 21st September, says:—All sections of the Indians are in agreement with the Congress scheme of reforms. It is impossible for anybody to oppose the ideal of self-government voiced forth by thirty crores of people.

The same paper, elsewhere, gives in Telugu the proceedings of the meeting above referred to and gists of the speeches delivered therein, to be found in the *Hindu* of the 21st September.

ANDHRAPATRIKA, Madras, Sep. 21st, 1917.

The Home Rule training classes.

66. The *Andhrapatrika*, of the 21st September, reports Sir S. Subrahmanya Ayyar to have said at the meeting held on the subject of Home Rule training classes: It may be said that nobody else is more loyal to the British Crown than the Home Rulers. We are not loyal towards the bureaucracy only. The present connection between India and England must continue.

ANDHRAPATRIKA, Madras, Sep. 19th, 1917.

A separate *Andhra* Conference.

67. Under this heading the *Andhrapatrika* (weekly), of the 19th September, says:—The present great war has unsettled settled institutions. . . The Home Rule agitation has spread fast all over India, and has created panic in the minds of the rulers, so much so that they resorted to repressive measures. The direct result of this was the internment of patriots like Mrs. Besant, and the indirect result is a forcible impetus given to the Home Rule agitation. When the whole country was made the butt of repression, the people have begun to show courage and daring. Political agitation has spread with force all over India and in the British Isles too. As the agitation increased, the indignation of the rulers also increased. The bond of sympathy between the rulers and the ruled has begun to be relaxed. At this juncture, Mr. Montagu entered into Indian administration. This entry of Mr. Montagu, political agitation, and the repressive policy of the rulers, have been the cause of organising this special Andhra Conference.

ANDHRAPRAKASIKA, Madras, Sep. 21st, 1917.

A dumb Government.

68. The *Andhraprakasika*, of the 21st September, says under this heading:—The Decentralization Commission remarked that the Government of India would do well to have an eye always on the Provincial Governments. This remark is now ruining those Governments by depriving them of their authority. Relying on this remark, the *Madras Times* said the other day that the Government of India are responsible for the administration and welfare of the country. If that be so, what is the use of the Provincial Governments? Why should Governors and the members of Executive Councils be paid thousands and maintained? What is the use of local Legislative Councils? It was the belief of the people that the Provincial Governments had to look after the welfare of the territory in their charge. Now it has to be said that the Provincial Governments are not responsible for this, and that that responsibility has been shifted to the Government of India. Our countrymen expect some reforms. But it is a pity that these reforms will begin with the deprivation of the authority of the Government of Madras. . . It does not appear that the Secretary of State for India is of opinion that it will be well to curtail his powers of interference in the administration of India. There is no need to describe the step-motherly love of Mr. Montagu in the matter of giving independent authority to the Provincial Governments. . . Those very Indians who have greatly agitated for the abolition of the office of the Secretary of State for India, now praise to the skies the arbitrary rule of the Secretary of State. The Provincial Governments and the Government of India are now subjected to

the Government of cablegrams. . . From what has happened of late, it appears that neither the Government of India, nor the Secretary of State will agree to the grant of independent authority to Provincial Governments and the curtailment of the powers of the Secretary of State. . . Hundreds of Indians have been interned in Bengal. Many who have committed the same offence as Mrs Besant are suffering internment. It is to be regretted that the Government of India who deemed Mrs. Besant innocent and ordered her release have not released them.

69. Under this heading, the *Andhraprakasika*, of the 21st September, says that the meeting of the non-Brahmans who are in favour of the Congress scheme of reforms did not allow any discussion at all, but simply witnessed among other things the passing of a resolution that the meeting approved of the congress scheme, and wanted separate class representation. It is thus a sectarian meeting.

ANDHRAPRAKASIKA, Madras, Sep. 21st, 1917.

The non-Brahman *swarajist* meeting.

70. A correspondent to the *Andhrapatriku*, of the 22nd September, publishes incidents in connection with the anniversary of the Berhampur Home Rule League and remarks:—We regret to say that the antagonists of the Home Rule League have not been able, after having distributed their loyal handbills, to hold a procession.

ANDHRAPATRIKA, Madras, Sep. 22nd, 1917.

Berhampur Home Rule League Anniversary.

71. The *Andhrapatrika*, of the 22nd September, says:—When with *swaraj* as the goal the whole country is with one voice urging the necessity of the immediate introduction of the Congress scheme of reforms, we do not see the use of the Hon'ble Mr. Sarma proposing a resolution in the Imperial Legislative Council recommending that no difference should be made between the Indians and the Europeans in conferring appointments, and the Hon'ble Pandit Malaviya moving a resolution recommending the holding of Indian Civil Service examinations simultaneously in England and India. . . A new era has begun in Indian politics. Even if the above recommendations are carried out and some more seats in the Legislative Councils are granted to the Indians, the time has gone when the Indians would rest satisfied with small reforms. The people are desiring powers. The representatives of the people want administrative and financial powers. . . When we make small requests, the Government will give us smaller boons. There is no use of repenting afterwards. . . The people should concentrate their attention on the ideal of self-government, and see that their attention is not distracted. . . In whatever way we consider the resolutions referred to above, they do not appear to be useful. When the Hon'ble Mr. Sarma's resolution was being discussed, the Anglo-Indians and the bureaucracy expressed their narrow views once again. . . Did the Hon'ble Mr. Couchman give his reply to the Hon'ble Mr. Sarma's resolution in earnest or in jest? The gist of the reply is that when the Brahmans and non-Brahmans do not agree, and have misunderstandings, the Europeans should enjoy the offices in their stead. . . The reply of the Hon'ble Mr. Couchman brings into memory the story of the two cats which quarrelled over a loaf and applied to a monkey to settle their dispute. . . We must enlist the sympathy of the Secretary of State and the Parliament. Our future welfare is not in the hands of the Indian Civil Servants. Unless there is a thorough change in the system of administration, the bureaucracy will not like to give privileges to the people. Not only will our representation to them go in vain, but our ideal also may be made more distant.

ANDHRAPATRIKA, Madras, Sep. 22nd, 1917.

The recent session of the Imperial Legislative Council.

The *Andhrapatrika*, of the 22nd September, says:—They are the enemies of the British Empire who retard the growth of mutual affection between the subjects and the rulers in the Empire, and who try to break the peace of the country at this juncture. It is most despicable to try to engender commotion again in this country at a time when Mr. Montagu is coming to India to remove political restrictions and grant reforms to India. The *Mail* has set about this work. It is regrettable that *Justice* is playing the second fiddle to the mischief of the *Mail*. At the instigation of the *Mail*, the Calcutta European Association and the Bangalore Association have sent a telegram objecting to the release of the interned. . . The *Mail* asks who is responsible for the maintenance of peace

in the Madras Presidency. . . The maintenance of peace has not been affected by the release of Mrs. Besant. The sun and the moon have not changed their orbits. . . It is only the *Mail* that has undertaken to disturb the peace at this juncture. The Government of India have now to cure this mischief of the *Mail*. We are sure that there is no other violent agitator at present. The *Mail* says:—"The idea is fast spreading that Mr. Montagu should resign his office. . . We think that the most important reform should be the removal of Mr. Montagu from office." The chief object of the *Mail* is to see Mr. Montagu removed from his office. *Justice* also is supporting the *Mail* in this matter. . . We must let Mr. Montagu know that excepting a few all the Indians are praising him for his generous spirit. . . The *Mail* and *Justice* put a wrong construction on the expression "provincial independence" They think that it consists in increasing the arbitrary authority of the Provincial Governments without increasing the powers of the people. By the sort of provincial independence which these papers wish for, the only result derived will be that the happiness of the people will suffer.

HITAKARINI, Ellore, Sep. 16th, 1917.

Regarding exodus of Governments to the hills.

72. Referring to the discontinuance this year of the practice of the Government of Bombay proceeding to the Mahabaleswar Hills in October, the *Hitakarini*, of the 16th September, observes as follows:—We cannot understand why the Governments of other provinces also should not follow this example and prevent the useless expenditure of thousands of rupees.

HITAKARINI, Ellore, Sep. 16th, 1917.

Lord Kitchener.

73. The *Hitakarini*, of the 16th September, reports as what is published in a Bengali newspaper the following:—It is being talked about in England that Lord Kitchener was not drowned but is a prisoner in Germany. The Government do not at all support this rumour.

Of course, we should be gratified to hear that our British War Minister is still alive.

KISTNAPATRIKA, Masulipatam, Sep. 22nd, 1917.

The Congress scheme of reforms.

74. The *Kistnapatrika*, of the 22nd September, publishes in Telugu the particulars of the scheme of reforms laid down by the Congress.

KISTNAPATRIKA, Masulipatam, Sep. 22nd, 1917.

The discontent of subordinate officers.

75. Under this heading a correspondent to the *Kistnapatrika*, of the 22nd September, says:—The chief reasons for the discontent of officers are worry, annoyance, overwork, disrespect, mistrust and poverty. The evils of this dissatisfaction are many. They affect not only the discontented, but also the people and the country. Administrative power also will be affected. The Government also will be put to loss. It must therefore be said that to get work done by discontented officers is a loss to all and never an advantage.

ANDHRAPATRIKA, Madras, Sep. 22nd, 1917.

Wickedness of a westerner.

76. Under this heading a correspondent to the *Andhrapatrika*, of the 22nd September, says, with reference to the assault on Mr. K. Hanumanta Rao Pantulu by a westerner:—When we are brought face to face with such evils, we must maintain our self-respect. When life is in danger, it is natural to put up with the mischief of a westerner, and rest satisfied with some temporary remedy. . . The westerner has some privileges in criminal law, and so it is found difficult to get their outrages tried in Criminal Courts. As I took some trouble some time ago to put down the mischief of some Europeans, I personally know such difficulties. I was able to gain my object in the case of about ten Europeans by resorting to passive resistance or by dragging them to courts. Unless we persevere in our undertakings, the westerners will not give up the mischiefs they do to us. There is no difference in the legal procedure in the Civil Courts. . . It is not proper to look upon mischievous acts with forbearance. Especially when such perverse conduct is seen in Europeans, it is necessary to resort to a proper legal remedy. . . We must always follow peaceful methods. I do not advise that we should resort to demoniacal acts and meet mischief with mischief. We should not give up our attempt to drag a bad man at once to the law courts. Great will be the commotion in the political world if an Indian had assaulted a whiteman. The Indians should understand this secret and maintain their self-respect.

77. The *Andhrapatrika*, of the 24th September, says:—The Anglo-Indian papers are endeavouring to create confusion in the country at a time when Mr. Montagu is to visit it. The *Mail* says that it will not agree to the people being satisfied, that there is no need for the prevalence of peace on the eve of Mr. Montagu s visit, and that the country will not sustain any loss even if he does not come. It says that it will do its best to see that Mr. Montagu is removed from his office, and that this attitude is not disadvantageous to India and hostile to reforms. The *Pioneer* and the *Civil and Military Gazette* express the same opinion. While, on the one hand, the Indians are trying for reforms, the Anglo-Indians on the other are trying to frustrate the endeavours of the Indian by showing a hostile attitude towards Mr. Montagu. We should support Mr. Montagu in his good endeavours, and see that the Anglo-Indian papers do not succeed in their attempt to frustrate them.

Anglo-Indian papers.

ANDHRAPATRIKA, Madras, Sep. 24th, 1917.

78. The *Andhrapatrika*, of the 24th September, says:—The brother of Sir H. Cotton, according to the *Leader*, wrote in 1883, in a work of his, that it was necessary to grant Home Rule to India. So, those who are opposed to the aspirations of the people should know that the desire for Home Rule is not one newly awakened by discontented agitators. . . By the establishment of Home Rule the stability of the Empire will be ensured, and there will be no room for its decline. By granting Home Rule, the Government will help on the union of the Empire.

Home Rule.

ANDHRAPATRIKA Madras, Sep. 24th, 1917.

Home Rule.

The *Mukhbir-i-Dakhan*, of the 26th September, in a leader on the marginally-noted subject, writes:—

MUKHBIR-I-DAKHAN, Madras, Sep. 26th, 1917.

When will a wise man do that which will bring disgrace upon himself?

We have, often in these columns, proved that the participation of Mussalmans in the Home Rule propaganda is not expedient now. We give its explanation to enable Mussalmans to understand readily that at present it is impossible for Home Rule to benefit Mussalmans.

Home Rule means the government of the people by the people of the country. It grants full power of action. Higher educational qualifications are required in order to derive benefit from this form of Government. We have, in the community, only a few Mussalmans possessing the necessary qualification. Their number is comparatively small. Participation is neither legally nor otherwise allowed. Even if allowed, expediency does not permit it. Participation will tend to benefit the other party most. There does not appear to be any instance of the Hindus having sided with the Mussalmans to obtain any Mussalman rights.

From the above statement it is clear Mussalmans will be the losers. Hence expediency demands that we should leave our compatriots alone. If they are endeavouring to get Home Rule, we should try to lay our claims before the Government, which being fully aware of our loyalty, will never ignore them.

We have often heard from Mussalmans that in the matter of preferment their rights are ignored. It is on this account that we bring to the notice of the Government what the Mussalmans desire—(1) one Mussalman should be appointed to the Executive Council, (2) the number of Mussalmans elected for the Legislative Council should be raised from three to six, (3) one Mussalman should be appointed as Judge to the City Civil Court, (4) one to the Small Cause Court, (5) two to the High Court, (6) one Mussalman Member to the Revenue Board, (7) one Mussalman either as Assistant, or Assistant Secretary to the Salt Department, (8) one Mussalman to any important appointment in the Corporation, (9) one Mussalman either as Assistant or Deputy in the Police Commissioner's office, (10) one Mussalman Registrar in the Chief Secretariat, (11) one Mussalman, at least, as Superintendent in the Accountant-General's office.

In short, there should be appointed one Mussalman to some superior post in each and every office in the city as well as in the districts.

Moreover measures should be adopted for the amelioration of the lot of Mussalmans in any of the offices where their claims have suffered, or where promotion has been blocked.

To such higher appointments Mussalmans in the Government service can be raised with regard to the wishes of the community. We believe the Government know their names, and are aware of their qualifications and abilities (*to be continued*).

DESAMATA, Rajahmundry, Sep. 19th, 1917.

Indian industries.

79. A correspondent to the *Desamata*, of the 19th September, says:—Our country which was formerly famous for its industries, and enjoyed great eminence, is looking for foreign industries. Our country is a market for the manufactures of the west. This is the abode of the Goddess of Prosperity. Our wealth is passing into the hands of foreigners. Our daily life depends upon the mercy of the westerners. We are at their mercy. . . In order to develop their trade, the English imposed heavy duties on the articles they imported from India and light or no duties on their articles. Thus they sold their manufactures at cheap prices, with the result that our industries have declined. . . It is not possible to impose heavy duties on foreign imports without the sanction of the Government. The Government of India have no complete independence. They cannot do such things without the approval of the Secretary of State for India, who is a Member of the Cabinet. If he acts against the wishes of the people of Lancashire, who manufacture piece-goods, his position will be at stake. So even Viceroys like Minto, who wish the welfare of the people are unable to impose heavy duties on foreign goods. We need not dwell on the commotion caused by the Lancashire merchants some time ago. So the *swadeshi* vow is the only means for the development of our industries.

ANDHRAPATRIKA, Madras, Sep. 21st, 1917.

A meeting at Coimbatore.

80. In giving the proceedings of the meetings at Coimbatore on the occasion of the release of the interned, the *Andhrapatrika*, of the 21st September, reports Mr. Wadia to have said:—Mr. Montagu's speech surpassed the speeches which Mr. Lajput Rai made in England. Mr. Lajput Rai was not allowed to come to India. He is therefore spending his time in America. But the bureaucracy has not been able to prevent Mr. Montagu coming to India. . . Lord Pentland has arranged to stop the telegram which Mrs. Besant had sent. But has he been able to stop lakhs of telegrams, etc., sent from India? . . . Mr. Arundale has stated that the quarrel with the bureaucracy has commenced today, but the fact is that this war commenced as soon as Mrs. Besant purchased the *Madras Standard* and christened it *New India*.

ANDHRAPRAKASIKA, Madras, Sep. 24th, 1917.

Confusion in Erode.

81. The *Andhraprakasika*, of the 24th September, says under this heading:—Those who have joined the Home Rule League at Erode have the upper hand. It is not known what attitude the Government are going to take towards the non-Brahmans who do not advocate Home Rule, but are loyal to the Government. We hope the Government will do them justice.

ANDHRAPATRIKA, Madras, Sep. 25th, 1917.

Sir Rabindranath Tagore's views.

82. Under this heading the *Andhrapatrika*, of the 25th September, contains the following in English and in Telugu:—Sir Rabindranath Tagore sends to the press a copy of the letter which he has written to a literary friend in England. In course of the letter he writes:—In your letter you seem puzzled at my conduct in sending a message of sympathy to Mrs. Besant. I am afraid compared with your own troubles it may appear to you too small but yet sufferings have not lost their keenness for us and moral problems still remain as grave in all parts of the world. Constant conflict between the growing demand of the educated community of India for a substantial share in the administration of their country and the spirit of hostility on the part of the Government has given rise among a considerable number of our young men to methods of violence bred of despair and distrust. This has been met by the Government a thorough policy of repression. In Bengal itself hundreds of men are interned without trial, great number in unhealthy surroundings, in jails and in solitary cells, and in a few cases driving them to insanity or suicide. The misery that is carried into numerous households is deep and widespread. What I consider to be the worst outcome of this irresponsible policy is the spread of contagion of hatred against everything western in minds which were free from it. In this crisis the only European who

has shared our sorrow incurring the anger and derision of her countrymen is Mrs. Annie Besant. This was what led me to express my grateful admiration for her noble courage. Possibly there is such thing as political exigency just there may be a place for utter ruthlessness in war; but I pay my homage to those who have faith in ideals and therefore are willing to take all other risks except that of weakening the foundation of moral responsibility.

A request to the I.C.S. officers.

83. Reviewing the article under this heading in the *East and West*, the *Andhrapatrika*, of the 25th September, says:—In deciding the present political problem, the powers of the I.C.S. officers will necessarily be reduced. They do not like such an event and so they are hostile to political reforms. If they forget their own interest and look to the interest of the country, such a hostile attitude will disappear. They have, therefore, to broaden their views. They exercise arbitrary authority at present over the people, and in every branch of Government in the district. The welfare of India is in their hands at present. The writer of the article in the *East and West* asks if it is just on the part of the rulers to refuse to grant self-government to the Indians on the plea of their unfitness, in spite of the fact that they have had India under their protection for a century and a half. He states that if the Indians are unfit the rulers should make them fit and not delay till the end of the world. He remarks that if the Indians have not become competent, it is the fault of the rulers. He writes that the I.C.S. officers should show some self-sacrifice. How far has the proclamation of Queen Victoria been carried into effect? What help have the I.C.S. officers rendered in this matter? It is not merely high offices that the Indians want. Their aim is that the administration should be carried on according to the wishes of the people. They want that their industries, trade, etc., should thrive, and that the country should emerge from its present poverty. It is true that after the establishment of the British Government, peace was established in India. It is true that the raids of Pindaris, etc., were put down. But should such events which should have been dwelt upon half a century ago, be narrated now? The rulers said that there were no funds for free and compulsory education. Village panchayats with powers have not been established. Opportunities have not been afforded for successfully carrying on local self-government. The administrative machinery is exceedingly costly. James Mill wrote that in India the land assessment alone would be enough to meet all the expenditure of the Government. There is no use holding the I.C.S. officers responsible for this bad state of things. Being habituated to the present policy of the Government, their views have become narrow. Their powers should pass into the hands of the people. That may pain their minds. But such a change is very necessary for the progress of the people. So it will be well if the I.C.S. officers begin to show self-sacrifice.

ANDHRAPATRIKA, Madras, Sep. 25th, 1917.

The Anglo-Indians.

84. The Calcutta correspondent to the *Andhrapatrika*, of the 25th September, says:—Though the attitude of the rulers has changed, that of our Anglo-Indian friends remains venomous without changing. The release of Mrs. Besant is a great source of fear to the *Statesman* and the *Englishman*. The Anglo-Indians in our city have sent a telegram to the Secretary of State for India as if the release would be followed by an earthquake.

ANDHRAPATRIKA, Madras, Sep. 25th, 1917.

Mrs. Besant's speech.

85. In giving the proceedings of the meeting held to welcome Mrs. Besant, the *Andhrapatrika*, of the 24th September, gives in Telugu a gist of the speech of Mrs. Besant on that occasion, which appears in the *Hindu* of the 24th September.

ANDHRAPATRIKA, Madras, Sep. 24th, 1917.

The co-operative movement.

86. The *Sampad Abhyudaya*, of the 25th September, says:—The question as to whether Government should or should not have control over co-operative institutions is being discussed in the Madras Presidency at present. Despite the withdrawal of such control, the affairs of these institutions have not been seen to improve. Our people are, as yet, unable to realise the full importance of the movement, and to manage their institutions with their own arrangements as to audit, etc. It is therefore imperative that the system of Government audit should be continued for some time.

SAMPAD ABHYUDAYA, Mysore, Sep. 25th, 1917.

SAMPAD ABHYUDAYA, Mysore, Sep. 25th, 1917.

87. In an article under this heading, the *Sampad Abhyudaya*, of the 25th September, writes:—At a recent meeting of the Imperial Legislative Council Sir Michael O'Dwyer behaved most high-handedly, transgressing the rules of the Council, and caused resentment among the members. As soon as His Excellency the Viceroy came to know of this, he reprimanded him and made him apologise to the members. We have never known any situation in the past in which a Lieutenant-Governor was constrained to tender an apology. The British are just administrators. They do not care for even their king when he is at fault. They are practically the rulers themselves. They have even beheaded their King Charles I for going astray. This was a long time ago. The people were thinking that autocratic methods were again beginning to prevail. The British are naturally a democratic race. The release of Mrs. Besant itself goes to prove this fact. We do not share the view of the *Amrita Bazaar Patrika* that it is the present circumstances that led to the vindication of justice. Constitutionalism is bred in the very bones as it were of the British people. May their glory live for ever!

Sir Michael O'Dwyer's apology.

SWADESHABHIMANI, Mangalore, Sep. 21st, 1917.

Writing on the same subject, the *Swadeshabhimani*, of the 21st September, in an impassioned article, observes:—It is most surprising that almost at the same moment when His Excellency the Viceroy had succeeded in pacifying the people who had been perturbed by irresponsible action on the part of the authorities, the Lieutenant-Governor of the Punjab who is only a subordinate of His Excellency should have spoken so contemptuously of Indian public opinion. When the Council Hall was still reverberating the conciliatory words of the Viceroy, Sir Michael poured forth his venom. But his words were derogatory to His Excellency rather than to the public; for, when the host is asking for popular co-operation, would it bring shame on the guests or the host, if a mere subordinate of the latter should drive away the guests? Sir Michael showed himself as bureaucracy incarnate. His speech, though bitter, should at least have shown strict regard for truth. But there is neither truth, nor tact, nor love of justice nor sympathy in it. It has only a full measure of false statesmanship. When the whole country from the Himalayas to Cape Comorin is swayed by one idea, it is only false statesmanship that can seek to sunder the Punjab from the rest of India. What does the Punjab gain after all by this device for creating disunion, by appearing to sing the praise of this province and its loyalty and vilifying the other provinces? What is the reward you have given or are going to give to the Punjab in recognition of her invaluable services in the present war? Pubjab will not be slow to see through your devices. O friend, the Punjab! Don't you get caught in that snare! If you know the story of the wolf which induced a poor calf to leave its herd, don't be led away by this O'Dwyer. We feel sure you will not allow yourself to be taken in. For, as our contemporary the *Hindu* has pointed out, Sir O'Dwyer's intention is to assign to the Punjab the rôle which Ulster is playing in Irish politics. But we are confident that you will not agree to it and make yourself a laughing stock. It does not occur to Sir Michael however that others can see through his false statesmanship. These thick-headed people, blinded by their power, do acts which undermine the prestige of the entire class of officers.

SAMPAD ABHYUDAYA, Mysore, Sep. 26th, 1917.

88. The *Sampad Abhyudaya*, of the 26th September, observes:—Those who fearlessly demanded democratic institutions in the country and were meanly styled extremists by some after the split at the Surat session of the Congress are all now Home Rulers whose patriotism is unparalleled. Sir Subrahmanya Ayyar is the leader and Mrs. Besant is the very soul of the party. The blunders she committed as President of the Theosophical Society and which her enemies are seeking to magnify have now been completely forgotten.

Extremists and Home Rulers.

MANORAMA, Calicut, Sep. 21st, 1917.

89. Referring to the attitude and counsels of the *Madras Mail* in respect of the release of Mrs. Besant, the *Manorama*, of the 21st September, writes:—Is it not seditious on the part of the *Madras Mail* to think that the Government of the country should be made impossible? Would it not be bringing the

Mrs. Besant's release and the *Madras Mail*.

Government into contempt, if Government officials were to adopt the above-mentioned evil and perverse suggestions of the *Mail?* In that case, does not this paper which brings the Government into contempt deserve to be punished under the Press Act? These are the doubts which arise in our minds when we read of the impudence (wicked suggestions) of the *Mail*. We trust that the Secretary of State will pay no heed whatever to these meaningless croakings of the *Madras Mail*.

LOKAPRAKASAM, Trichur, Sep. 24th, 1917.

His Excellency the Governor's visit to Calicut.

90. Referring to His Excellency the Governor's visit to Calicut, the *Loka-prakasam*, of the 24th September, observes that, while it is proper that all expenditure on account of the Governor's reception should, as desired by His Excellency, be avoided, it is not right that the people should be deprived of an opportunity to represent their grievances to him through addresses, or, that in view of their having already contributed and still contributing much towards the war fund, they should be called upon to present a purse on the occasion towards the maintenance of the Hospital ship *Madras*, which will be a bad precedent, though what the people intend to give in his behalf irrespective of His Excellency's visit, may be handed over to His Excellency at the time.

QAUMI REPORT, Madras, Aug. 28th, 1917.

A movement for the violation of law.

91. The *Qaumi Report*, of the 28th August (received on the 20th September), referring to the resolution on passive resistance, passed at the Special Conference held at Madras the day before yesterday, regretfully raises its voice of protest and observes:—We do not oppose it on the grounds that the violation of law, called "passive resistance", is illegal. On the other hand, we consider disobedience to an unlawful enactment to be legal, and, as far as possible, it should be honoured in the breach.

In our opinion India has not yet reached the stage of passive resistance. The orders issued by the Government have interfered with the liberties of a few people. We have, however, shown that it is only such persons have the right to disobey the law, whose freedom has been interfered with.

Islam allows disobedience to commands, provided public peace is not disturbed. Otherwise there is the other commandment that the orders of tyrant should be obeyed albeit, reluctantly.

But neither condition exists in India. There is nothing wrong with the policy of the Government, nor are the rulers oppressive. We have no use for passive resistance.

QAUMI REPORT, Madras, Sep. 18th, 1917.

The Government and the goddess.

92. The *Qaumi Report*, of the 18th September, referring to the carrying of Mrs. Besant's effigy by Hindu ladies in the procession, the day before yesterday at Madras, writes:—"This spectacle has produced a very depressing effect on our perplexed minds, and we submit, with sorrow and regret, that the responsibility of such a deplorable sight rests with the Government. Mrs. Besant is an ordinary woman divorced by her missionary husband and enlightened by the Mahatmas of the Himalayas.

"The Government, in interning her, transformed Mrs. Besant into missionary goddess Besant. We are sure, even if Mrs. Besant had dropped alive from the tops of the Himalayas or had disappeared by drowning in the river Ganges or had ascended into heaven and changed herself into the planet venus, she could never have been reborn in any state as missionary Besant".

The Editor, in attributing all this to the leniency of the Government, observes, "It is really not leniency but a blunder on the part of the Government in having connived at an English woman assuming the rôle of a Brahman lady and an ordinary mortal being to find a place in the Hindu Pantheon."

QAUMI REPORT, Madras, Sep. 19th, 1917.

The first dawn after the night of the release.

93. The *Qaumi Report*, of the 19th September, has a leader on the release of Mrs. Besant and her two associates, in which the editor appreciates the action of the Government in releasing them, and says that this episode will shine in the annals of Britain like the stars for ever.

JARIDAH-I-ROZGAR, Madras, Sep. 18th, 1917.

Aspirants to Home Rule. Read carefully.

94. The *Jaridah-i-Rozgar*, of the 18th September, writes:—We have often proved that the plant of Home Rule cannot thrive and bear fruit in India. The Mussalmans, who are said to have gone over to the Home Rulers, have not done so on behalf of the community.

The Editor quotes the definition of Home Rule given by Moulana Hakim Zainulabdin Sahib Bahadur that it connotes government by the indigenous inhabitants, and not by foreigners, and asks its readers not to be misled by the misrepresentation of self-interested persons.

JARIDAH-I-ROZGAR, Madras, Sep. 19th, 1917.

The *Jaridah-i-Rozgar*, of the 19th September, has a lengthy leader against the Home Rule ideal.

QAUMI REPORT, Madras, Sep. 20th, 1917.

The capacity of some Englishmen for understanding affairs.

95. The *Qaumi Report*, of the 20th September, writes:—It was in deference to the strong recommendation of the Government of India, that Lord Pentland, the Governor of Madras in Council cancelled the order of internment, passed on Mrs. Besant and others. The step taken by His Excellency the Governor of Madras suggests, even to the man in the street, that His Excellency's action was based on deliberation, foresight, and independence, and that His Excellency deserves all praise and commendation in this matter. An anti-campaign is, however, being started by a few Englishmen who suggest to Lord Pentland that he should resign, because, just to please the Secretary of State, he and his Council have effaced themselves.

The Editor, commenting on the opinions of some English papers, e.g., the *Englishman*, Calcutta, and the *Madras Mail*, says that they are making a mistake in singing a song of contempt and disaffection and are hostile to the progress of the country which is the real aim of Lord Pentland. His Excellency is not an inexperienced young man, or a novice not to be able to maintain his dignity. If there had been any truth in this absurd apprehension, His Excellency would have at once recognised it and urged the Government of India to accept his resignation.

It is regrettable to find that the Press Act does not apply to such English papers, otherwise these Editors, whether Englishmen or Indians, who are creating disorder in the country and difficulties for the administration, deserve to be severely dealt with under the Defence of India Act. This can be easily understood; if Lord Pentland were to resign his office today, there would be a veritable hurricane of deplorable aspirations in the country and it would be very difficult to find anyone in the empire to succeed to him. Do the *Englishman* and the *Madras Mail* not wish to create disorder in the country? Are not such suggestions and advice calculated to create rebellion or unrest?

We submit to His Excellency that naturally we are better acquainted with public opinion and assure His Excellency that his honour and prestige are what they were before and that the opinion of those, who indulge in such flights of the imagination, is worthless.

JARIDAH-I-ROZGAR, Madras, Sep. 24th, 1917.

Friction between Hindus and Muhammadans.

96. The *Jaridah-i-Rozgar*, of the 24th September, refers to the intelligence from Poona, dated the 21st instant to the effect that disunion still continues between Hindus and Muhammadans of Barsee, and that on Monday night the former passed a mosque with a funeral procession accompanied by music owing to which a quarrel ensued and a Muhammadan was seriously injured, and observes:—"It remains to be seen what reply our nominal leaders, who demand self-government and Home Rule along with Hindus and urge that co-operation exists between them both, are going to give."

The same paper of the same date enquiring into the cause of the continuance of the internment of Messrs. Muhammad Ali and Shoukat Ali and others remarks:—Does it not show selfishness on the part of our compatriots who made such persistent efforts in obtaining the release of Mrs. Besant and her two associates but beyond indulging in a little lip-sympathy made no endeavours on behalf of poor Muhammadan detinus. If Muhammadans had also been regarded as the natural children of their mother country, Mrs. Besant and others would not have moved from Coimbatore unless all interned Muhammadans were also released. Can we rely on these compatriots and expect betterment at their hands. No! emphatically, no!!

97. The *Mukhbir-i-Dakhan*, of the 26th September, writes:—Today we wish to throw some light on a subject regarding which it is generally believed, the Government is not acquainted with those who really deserve honours; for the Government ignores the claims of those who, in the opinion of the public, merit distinctions by virtue of their services, position and influence In our opinion His Excellency Lord Pentland should appreciate the merit of those who deserve honours, and honour them by giving them titles. We mean those who are considered by the country and community to be respectable, important and influential.

"Honours."

Mukhbir-i-Dakhan, Madras, Sep. 26th, 1917.

The editor divides the persons deserving of Government honours into three classes and observes:—"In the first class consisting of the members of the Carnatic family, the names of the following can be included:—(1) Raof Ahmad, Khan Bahadur. He is a respectable member of the family of Azim Jah. His respectability and nobility are admitted. He is in receipt of a substantial stipend from the Government, and is an enthusiastic supporter and advocate of the cause of the Government and the community. He holds the honorary appointments of President of the Urdu Society, Vice-President of the Presidency Muslim League and is an Honorary Presidency Magistrate. There is scarcely any society in Madras in which he does not hold some honorary position. In spite of his possessing all these honours, the Government have not yet granted him the title of "Nawab" which by virtue of his family he deserves. On the other hand, some people have been granted these honours who have had no connection with the Royal Family. He is a poet and his nom-de-plume is "Purthas". He should be granted the title of Nawab at least.

(2) Abdul Qadir Sahib Bahadur, son of the late Muhammad Mahmud, Khan Bahadur, who held the post of Persian Consul, is a member of the family of Aziz-ul-Mulk and is the shrotriemdar of the village of Nunjampaukam. He is an Honorary Presidency Magistrate. He takes an active part in public affairs, and is engaged in business. The Government has not yet honoured this respectable member of the Carnatic family.

In the second class, consisting of men of literary pursuits, may be included the names of Moulana Tajam-ul-Husain, Khan Bahadur (Iman), Moulavi Muhammad Abdur Rahman Sahib, Shaer, etc. These gentlemen, by their writings and lectures, are spreading sentiments of loyalty and peace in the country and are creating interest in, and desire for, education and literary tastes.

Among divines the name of Moulana Alhaj Mahmud Sahib deserves mention. He has given his life to teaching. He is a certificated, and an excellent, expounder of Muhammadan law.

The third class consists of liberal gentlemen, who help to serve the country and the community and endeavour, with the aid of money, writings and personal services, to promote the welfare of the Government and the people. For example, Moulana Abdus Subhan Sahib, Honorary Presidency Magistrate, Sahukar Haji Muhammad Hanif Sahib, Hakim Haji Muhammad Abdul Aziz Sahib, Sahukar Muhammad Sáad-ulla Badshah Sahib, etc. These gentlemen are held in high esteem by the country and the community. It is desirable that they should be honoured by the Government with some titles.

In addition to these men, there are several others among the Muhammadan officials of the Government, who in spite of the fact that they are popular, respectable and have rendered excellent services to the State, have not been granted by the Government any titles or if they have been given any, they are far beneath their dignity or the regard in which they are held by the public. As for instance, Khan Sahib, Muhammad Abdul Karim Sahib Faroqi, although he has rendered conspicuous and meritorious services, possesses admitted ability and is a respectable man, he has been given only a "Khan Sahib." Besides he is still only a Deputy Superintendent of Police. The public values him highly. Likewise Mir Muzhar-ud-din Sahib, B.A., Personal Assistant, Postal Department, and Munshi Ahmad Kabir Sahib, who is an able, excellent and respectable member of the Translation Department. These gentlemen stand high in the public estimation. It is true that the men, who really work, do not like to get

titles. The suggestion we make is based on the opinion and desire of the public who likes to appreciate their merit, and it is for this reason that we request the Government to show their appreciation of public opinion by bestowing honours in the directions indicated.

IV.—Native States.

Malayalam Papers.

98. In offering their hearty and respectful congratulations to His Highness the Maharaja of Travancore on the unique event of his *Shashtipoorthi*, the Malayalam papers received so far, especially those of Travancore, refer to the great progress in all directions which the State has made during His Highness' thirty-two years of rule, pay a glowing tribute to His Highness' high and excellent qualities of head and heart, and pray for his long and prosperous life.

The *Shashtipoorthi* of His Highness the Maharaja of Travancore.

V.—Prospects of the Crops and the Condition of the People.

Vartakamitran, Tanjore, Aug. 9th, 1917.

99. In an article under this heading the *Vartakamitran*, of the 9th August, observes:—Eighty per cent of our people are agriculturists, and as, especially in this Presidency, the Government are the owners of the land and they raise the land tax at every settlement once in every 25 or 30 years, the condition of the ryots is gradually going down. The reason for 50 lakhs of people having died in this Presidency in the famine of 1876–77 was that the balance of the yield from the land after paying the kist was not sufficient for maintaining the people even for six months. Though the Revenue Board had declared in 1857 that the land tax would not be increased as long as the Government kist was paid regularly, they announced in 1895 that the tax would be increased in proportion to the income. Now we understand that the North and South Arcot districts will be resettled and the land-tax raised. Numerous are the difficulties suffered by the ryots in India. What remains to them after paying the kist is indeed very small, not to mention the fact that most of them have to borrow even for paying the kist. Going back to ancient days, the land assessment under the Muhammadan Kings was one-sixth of the produce and it was one-fourth under the Mahrattas. But how is it now collected in India? It works at 33 per cent in Bombay, at 50 per cent in this Presidency and at 60 per cent in the Central Provinces. It is this promiscuous collection of land assessment without any principle that has led to India becoming poorer day by day under the British rule, while it ought to grow richer. Mr. Digby has calculated that the daily income of an Indian was $2\frac{1}{2}$ annas in 1850, $1\frac{3}{4}$ annas in 1875 and $\frac{3}{4}$ anna in 1900. It is this pitiable condition that made Lord Canning, Sir Charles Wood and Sir Stafford Northcote recommend the fixing of the land assessment permanently. But nothing came of it. On the whole the monthly income of an Indian will not be enough for the expenses incurred by an English official in smoking. The price of a bat purchased by the latter will be equal to the income of an Indian for six months. While this is the condition of our agriculturists, it is really strange on the part of the Englishmen to say that agriculture should be improved in India and that it will be advantageous to her to produce a larger quantity of raw products and export them. Funny indeed! We are to starve and produce cotton seeds, etc., and send them to Europe. They will give them back to us in the shape of cloths and soaps and, distributing them also to others, reap a profit thereby! Look at their idea.

The miserable condition of our ryots.

Dravida Patrika, Madras, Sep. 26th, 1917.

100. Dwelling at length upon the rapid progress achieved by Japan and adverting to the arrangements made in that country for the improvement of agriculture by establishing agricultural colleges and opening experimental farms and institutes for breeding cattle, a correspondent of the *Dravida Patrika*, of the 26th September, observes that the lack of such arrangements in India is attributed by many to the absence of a democratic Government here, and that it is not to the credit of the Government that they should give room for such a statement.

Agriculture in India.

101. Adverting to the order of the Collector of Chingleput district reconverting the grazing ground in the Maiyur village of the Conjeeveram taluk, into a reserve forest, Mr. Kuppuswami Pillai, one of the *Mirasidars* affected by the order, writes to the *Swadesamitran*, of the 25th September, as follows :—The hardships caused by the Forest department to the ryots of Maiyur, who pay a kist of Rs. 7,000 a year and have to maintain about 1,200 heads of cattle, are indescribable. There being no pasturage for their cattle, the ryots submitted several petitions to the Board of Revenue, and in 1915 their grievances were redressed by the Government, who were pleased to convert the reserve forest in the village into a free grazing-ground for the cattle. But, now, on the wrong reports of the Tahsildar and the Revenue Inspector, this ground has been reconverted into a reserve forest. This unexpected order has fallen like a bolt from the blue on the Maiyur public, who just then petitioned to the Collector to improve the grazing-ground by removing the barren trees therein. The order will only result in the poor cattle dying in tens and hundreds for want of pasturage. When the Tahsildar visited the place in August last, he told the people that the land would be handed over to them again, if they agreed to (the formation of) a panchayat, and, by force and threat, has taken the signatures of about 30 out of 320 pattadars in the village. The Tahsildar was informed that, as the chief men in the village had other work to do outside the village and it was not possible for them to be at the place except during the harvest season, the panchayat system would not work there satisfactorily. But he would not hear us. We are prepared to execute an agreement to pay with our kist to Government annas two for every mango tree and annas four for every tamarind tree in the forest, which yields fruits, if the Government would fell all barren trees therein and sell them by auction. We, therefore, request the Government to consider these facts and pass favourable orders in the interest of the Maiyur people and their cattle.

Swadesamitran, Madras, Sep. 25th, 1917.

Maiyur reserve forest.

Errata.

Report No. 37.

Page 2330, line 22, *for* "begun" *read* "began".
„ 2330 „ 24, *insert* a full stop *after* "Institute" and *read* "When" *for* "when".
„ 2369, paragraph 126, line 32, *delete* "that" *after* "sure".
„ 2370 „ 127 „ 7, *read* "Chapprasis" *for* "Chappraris".
„ 2370 „ 127 „ 14, *insert* "an" *after* "have".

Report No. 38.

Page 2386, paragraph 17, line 4, *for* "president" *read* "presidents".
„ 2386 „ 17 „ 5, *for* "board" *read* "boards".
„ 2389 „ 27 „ 4, *for* "quiet" *read* "quite".
„ 2390, line 27, *for* "Thegaraya" *read* "Tyagaraya".
„ 2392, paragraph 31, line 29, *for* "white" *read* "green".
„ 2393 „ 32 „ 1, *for* "leader" *read* "Leader".
„ 2420 „ 106 „ 7, *for* "inflictment" *read* "infliction".

Issued, 22nd October 1917.]

CONFIDENTIAL. **No. 40 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 6th October 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(*d*) *Education.*

1. In the first of a series of articles on this subject *Justice*, of the 5th October, observes:—"The present educational system in India has done grave social injustice to the large masses of the population of this country. It has denied them equal opportunities with others; it has smothered capacity; it has weaned men from the plough and the loom and enticed them away into the region of clerkships there to remain as unproductive consumers, and thus has injured the economic progress of the country very largely; it has perpetuated class tyranny; and it is making any rational system of political reconstruction impossible. The best interests of the people are being sacrificed at the altar of class selfishness. And the most depressing circumstance of all is that there is no immediate way out of the present state of educational misery."

Justice, Madras, Oct. 5th, 1917.

The social injustice of the Indian educational system.

(*k*) *General.*

2. *United India and Native States*, of the 27th September, has the following:—"No one who has noticed the high tension that characterised the feeling of the country during the period that Mrs. Besant and her associates in political work were under orders of internment and the marvellous outburst of enthusiasm that greeted the cancellation of these orders can fail to raise the question—where was the Indian Member of the Executive Council all along? . . . It is painfully clear that either in failing to rise to a proper sense of duty in protesting against the action of the Government or in totally misjudging the effect of the action, he has shown himself perilously incapable as an Indian Member of Government.

United India and Native States, Madras, Sep. 27th, 1917.

Mrs. Besant's release.

"We have, in making these observations, argued on purely a priori assumptions, but the public have a right to call for facts also in this connection. The *raison d'etre* of the creation of the office which is now being held by Diwan Bahadur Rajagopala Achariyar was and is that the Indian Member would be a truer guide of the aspirations and of the state of feeling of the Indian community. His is not merely an administrative place; on the other hand, it is a political appointment in the governing body. How has he shown his fitness for it in the events that have taken place? Did the Governor, as a matter of fact, consult him, or did he fail to do so? . . . If Lord Pentland consulted his Indian colleague, the public have a right to know, particularly in his case, what advice he tendered to a chief, who, with all his five years' stay, must be taken at best as a stranger to this country. . . Whatever the actual fact might be, the opinion of the public is that Diwan Bahadur Rajagopala Achariyar, far from counselling His Excellency to desist from the step, extended to it the weight of his support, which coming from an Indian the Governor should have valued more than it could have been intrinsically worth. The public go the length of believing that he is just one of those who would have assured the Governor that the entire Home Rule agitation could be scotched out of recognition if a few of the leaders could be interned. Their belief primarily rests on his Travancore policy—which, sad to say, succeeded for the time being in Travancore—and Mr. Rajagopala Achariyar has been aware how well it succeeded. . . It is an open secret in Madras that he called upon our most distinguished leader Sir S. Subrahmanya Ayyar as an emissary in the interests of the internment, that is the only way we can describe his position in this humiliating connection. He left the venerable presence crest-fallen and feeling, we suppose, somewhat enlightened for his enterprise. He had never before met with an obstacle which he could not overcome, but in this instance, he made an entirely erroneous calculation and found perhaps that the world did contain

enlightened specimens of human nature of which he was not aware. These tactics are certainly not very reputable for anybody and least of all for one in the position of a member of Government, and much less for one in the position of a trustee member on behalf of his own countrymen. . . We are bound to say that Diwan Bahadur Rajagopala Achariyar has played his part too fully to continue with advantage in his office. He could have taken the tide at the crest and established a claim for popular respect and public admiration either by staying the hands of the Government or by dissociating himself from them at the time. He not only failed to do either, but went one better in an attempt to canvass for the success of the policy of repression. He has done this without cause and knowing that his is a place of singularly peculiar trust and responsibility. If he thinks he can continue in office, he must be told that it is a place won by popular agitation for public good that he is wrong in occupying it any longer and that the only way by which he can re-establish his claim for regard is by resigning it without delay."

Non-Brahman, Madras, Sep. 30th, 1917.

3. The following appears in the *Non-Brahman* of the 30th September:—

The dawn of Home Rule.

"The release of the interned, the apology of the Lieutenant-Governor of the Punjab, and the concluding speech of His Excellency the Viceroy have brought to Home Rulers the feeling that Home Rule is near. . . Lord Chelmsford stands arm in arm with Mrs. Besant: 'She has passed her word on to me that she will collaborate with me. And she has remarkable energies.' There is no use shutting our eyes to the change. Even Lord Pentland has slided away, leaving those whom he called out to shift for themselves, for does not His Excellency the Viceroy say that his relations with the local Government are good. . . That is the general feeling—one of discomfiture. The finger of scorn is as much against the Government as against us; it is more against us than against the Government. They have captured the Government and they have begun the attack on us, and a wing has succumbed. . . Let us not hide it from us that Mrs. Besant's Government has set in. But that she has passed her word on, and other influential people have also passed their word on, she might have snapped her finger at the Government. . . Since we have discovered that the best way to rouse John Bull is by agitation, we should be incapable, indeed, and fit only to be dragged by the Brahmans if we do not agitate. Boldly formulate our plans. Insist that for every appointment in any department only non-Brahmans shall be recruited until the proportion in the service between Brahman and non-Brahman is just. Take a census of qualified non-Brahmans and place it before the public, so that the Government may choose. We want official influence—and for official influence we want Nayudus and Mudaliyars and Pillais in places where we have Ayyars and Ayyangars and Sastris. Boldly formulate your demands—the boldest of our demands cannot be as rash as Home Rule. And invent a non-Brahman flag and strike out into processions and public meetings where we shall abuse Lord Pentland and the rest as incapable and worthless. Some one may intern us, but some one else will order our release, and we can pass our word on to keep a quiet atmosphere. Our duty is plain. Agitate."

Hindu, Madras, Oct. 1st, 1917.

4. Writing on this subject the *Hindu*, of the 1st October, says:—"The

The Moslem interned.

reply given by the Hon'ble Sir William Vincent to the Hon'ble Mr. Jinnah's question in the Imperial Legislative Council in regard to the internment of Mr. Muhammad Ali and Mr. Shaukat Ali has caused bitter disappointment among all classes of Indians throughout India, and as it is quite natural, our Muslim brethren feel the acutest discontent over the matter. . . From all that we can gather Muhammadan opinion in Madras seems fully to support the line of action taken by the two Muslim brothers and their mother, and much surprise is widely felt in Indian circles as to why adherence to their faith in Islam, by the interned, when they expressly undertake to eschew all recourse to unconstitutional and violent methods of agitation should disentitle them to the concession which the Viceroy promised to all those interned for political reasons in his opening speech at the last session.

The *West Coast Spectator*, of the 2nd October, remarks:—"Elsewhere we publish a statement issued by the mother of Messrs. Mahomed Ali and Shaukat Ali which gives the reason why they are still detained. . . . We are afraid the way the Government have dealt with the two will not satisfy the public who very rightly demand that no difference should be made between Mrs. Besant and the two brothers. The circumstances of the case will lead the man in the street to the irresistible conclusion that Mrs. Besant was released because there were powerful forces behind her, and that the Government are unwilling to release the two gentlemen because their case is not powerfully backed up. We think that there will be a considerable rally to the side of the two patriots, and we have no doubt that the Government will yet see their way to consider their case."

West Coast Spectator, Calicut, Oct. 2nd, 1917.

5. *New India*, of the 2nd October, has the following:—

New India, Madras, Oct. 2nd, 1917.

"**Sada's Suicide.**

Deaths of internees.

"When will this slaughter of the innocents cease? Who can read the simple and, for that very reason, most pathetic letter of poor Sada without tears in his eyes? Those that tarnish the fair name of free Britain by such Russian (of a day that is past) methods—are they loyal or are we, who, being driven by our belief in the responsibility of a community for the Karma of the individual, agitate for saving the British nation from the dire effects of such slaughter—unintentional, undoubtedly—and risk the displeasure of the bureaucrats and its usual consequences of suspicion and persecution? Can any man in his senses pretend that, in the moral government of God, no one, as a matter of course, will be called to account for this loss of a budding life of great promise? . . . Does not that letter cry aloud to the four corners of the world that such merciless treatment of any spirited boy of highly-strung nerves must necessarily make him either a suicide or an anarchist? Does not this instance throw a lurid light on the manufacture of Bengali anarchists? If it is so harmful to the victim of the espionage, what a moral pest it must be to those that have to do the spying? Speaking purely from the standpoint of human nature, does not such espionage kill all humanity in them and create in the pursuer the hunter's callousness to the sufferings of the animal marked down by him for his shot?"

6. *Justice*, of the 5th October, writes:—"Mrs. Besant has been elected President of the next session of the Congress. With Mrs. Besant in the chair the next Congress will be a Home Rule Congress. Why should the Indian Home Rule Congress be presided over by an Irish lady? Could not the Indians who imagine that they are fit for Home Rule select one from among their number to guide the deliberations of the Congress in the very year in which the Secretary of State has been invited to frame a scheme of Home Rule for India? Is the election of Mrs. Besant to the presidential chair of the Congress one of the effective ways of demonstrating the capacity and fitness of Indians for Home Rule? . . . By electing Mrs. Besant, whose past we know so well, as President of the Congress, that institution has indeed lost its position. It will hereafter be regarded as a miscellaneous collection of emotional visionaries who have no place whatever in the region of practical politics."

Justice, Madras, Oct. 5th, 1917.

The Congress Presidentship.

VERNACULAR PAPERS.

I.—Foreign Politics.

Yatharthavachani, Kumbakōnam, July 27th, 1917.

7. The *Yatharthavachani*, of the 27th July, writes:—Germany has not been defeated nor has she admitted that there is room for her being defeated. She is zealously carrying on her fight with the allies in the different theatres. Under these circumstances it may appear strange that there should be a talk of peace in the German Parliament. The motive of the Kaiser in mentioning about peace is only to impress upon his subjects that he is ready to conclude it and that he is forced to continue the war, because the allies would not come to reasonable terms. He promises the grant of all privileges demanded by his subjects. Wonderful indeed! He is a monster of monsters. He flies in the air, steers a ship under the water, destroys enemy ships in 5 minutes, annihilates the army of the enemies by the use of poisonous gases, ferrets out the most secret information by means of spies and gains over every individual to his side by means of money. How can he be an ordinary individual?

The war.

The same paper reports the Zodiac to have predicted that the sound of cannon would not be heard in the field of war after October next, that permanent peace would be concluded only six months thereafter, that the Kaiser would run away to South America in a submarine and that Little Willie would remain demented by the dream of a world-empire until 1931, when he would meet with a most ignominious death.

Nagai Nilalochani, Negapatam, July 2nd, 1917.

With reference to the severity of the war in the western front, the *Nagai Nilalochani*, of the 2nd July, writes:—The war has been vigorously carried on for the last one month and a look at the British casualty list will prove the truth of this statement. Yet it must be said that the allies have met with success. In the eastern theatre the war is not so vehement. It is sated, however, that the Germans are transporting armies in very large numbers by land and sea with the object of capturing Petrograd. If, at this critical juncture when France and Russia are in a tottering condition, the American Government send all their forces and render assistance to the allies, it may be thought that the war would soon come to an end. But there is no reason for expecting this. It will be enough if at least an attempt is made to suppress the atrocities caused by the submarines, but there is not sufficient ground for expecting even this help in the near future. It may, however, be inferred that the English and French officers, who had gone to America with several objects in view, have impressed upon the Government of the United States the importance of their co-operation in the matter.

The war.

Janamukulan, Tanjore, Aug. 15th, 1917.

The *Janamukulan*, of the 15th August, in summarising the progress of the war, says that, while the British have captured the villages attached to St. Julian and the places to the south of Haulafksy and the Russians have captured Czernowitz and some other places, Warda and fourteen other places have fallen into the hands of the enemy.

The war.

Sampad Abhyudaya, Mysore, Sep. 29th, 1917.

The *Sampad Abhyudaya*, of the 29th September, purporting to accuse the *Madras Mail* of being inconsistent and pessimistic in a recent review of the war, proceeds to remark that the truth of the situation lies in the fact that Germany succeeded only at the outset; because she has been equipping herself for war for the past forty years, while the Allies were indifferent, that the moment the British entered the field they checked the German onslaught, that the enemy has conquered no territory during the last two years, that the Germans, like the atheists, had trusted wholly to the power of science, that the end which awaits them can alone bring home to their minds the truth which can be learnt from history that every tyrant who hoped to conquer the world has had a fall, that the history of Egypt, Babylon, and of the

ruins of Hampé pointing to the greatness of the Vijayanagar kingdom at one time all prove the same truth, that those who have unjustly begun the war and are causing this enormous devastation, bloodshed and misery, despite their temporary success, can never give any serious cause for anxiety, that recent events all go to show that the Allies will triumph in the end, and that when the Allies, as is so well known, are fighting in a just cause, and in humanitarian interests giving all possible succour even to the enemy subjects in distress, only atheistic persons can fear of any reverse.

8. The *Ravi*, of the 27th September, says:—A Copenhagen telegram announces that the Germans have introduced submarines of 1,500 tons, 340 feet in length, that they will hold 50 men, 40 torpedoes, and many shells and mines, and that they will place the mines in the Atlantic, and, if possible, on the British Coast.

The German submarines.

Ravi, Cocanada, Sep. 27th, 1917.

9. The *Kistnapatrika*, of the 29th September, has the following under this heading:—On the 25th of this month, German aeroplanes endeavoured to raid the eastern coast of England and London and caused some loss. But the loss has not been great. . . So far as we know, there were 15 deaths. Seventy persons were wounded. On the whole the lost is very little.

Bombs on London.

Kistnapatrika, Masulipatam, Sep. 29th, 1917.

10. Referring to the despatch of lunatics to the front by Germany, the *Kerala Sanchari*, of the 26th September, writes:—This is evidently a sign of Germany's military and other difficulties, which are increasing day by day, and of her present madness.

Despatch of lunatics to the front by Germany.

Kerala Sanchari, Calicut, Sep. 26th, 1917.

II.—Home Administration.

(a) *Police.*

11. In commenting favourably on the police administration report for the year 1916-17, the *Kerala Sanchari*, of the 3rd October, notes with satisfaction the decrease in the number of grave crimes in South Malabar as well as in the other parts of the Presidency, and the order relating to the granting of "compensation leave" to police officers, points out that more care should be bestowed on the selection of competent persons for the posts of constables, and that their salaries should be sufficiently attractive, hopes that, when the question of "direct recruitment" of head constables, and of some of them being promoted as Sub-Inspectors, is taken up for consideration, the claims of capable and experienced head constables, now in service, to such promotions will also receive the attention of the Government; and observes that, if the powers granted to the police under section 324 of the Indian Penal Code are to be increased, as suggested by the Inspector-General, the authorities ought to see that such powers are not abused by them, so as to be a source of hardship to the poor innocent people.

The Madras police.

Kerala Sanchari, Calicut, Oct. 3rd, 1917.

(b) *Courts.*

12. The *Yatharthavachani*, of the 12th August, disapproves of the resolution moved by the Hon'ble Mr. V. K. Ramanuja Achariyar in the local Legislative Council, that appeals against the decisions of District Munsifs should be presented in the sub-courts, instead of in the District Courts, as is done now, on the grounds that the proposed system would lead to great inconveniences while minimising the work of the District Courts very much and that, as Sub-Judges and District Munsifs usually move with each other freely, it may also lead to miscarriage of justice. This paper is of opinion that it will be better to insist on original suits filed in Sub-Courts being disposed of finally by the same courts and that, instead of conferring the final appellate jurisdiction on sub-courts, the better course would be to prevent original suits being transferred from sub-courts and to abolish the temporary courts or to transfer such suits as have to be transferred from District Courts to temporary sub-courts. It also suggests that the Hon'ble Mr. Justice Oldfield may be consulted in regard to any reform to be introduced in this matter.

The Judicial department.

Yatharthavachani, Kumbakonam, Aug. 12th, 1917.

(d) *Education.*

YATHARTHAVACHANI, Kumbakōnam, July 27th, 1917.

Indian History in schools.

13. The *Yatharthavachani*, of the 27th July, complains that Indian History has been relegated to the background while English History has come to occupy a prominent place in the curricula of studies, ever since the School Final and Intermediate examinations came into being, and remarks that it is not desirable that students should go through their educational course without having any idea of the history of their country.

YATHARTHAVACHANI, Kumbakōnam, July 27th, 1917.

The Rajkumar College, Madras.

14. The *Yatharthavachani*, of the 27th July, writes on this subject in almost the same strain as the *Hindu Nesan* and *Swadesamitran* of the 25th July, the comments of which are abstracted in paragraph 26 of Report No. 31 of 1917.

DRAVIDAN, Madras, Sep. 25th, 1917.

Simultaneous examinations.

15. The *Dravidan*, of the 25th September, while approving of the principle underlying the demand of the Indians that the Civil Service Examination should be held simultaneously in England and India, and remarking that there need be no fear of a large number of Indians getting through the examination if it is so held, observes, however, that the present system may be continued until the time when there will be qualified persons in every community in India to compete for this examination, so that any one class may not preponderate in the Civil Service.

HINDU NESAN, Madras, Sep. 26th, 1917.

The Palghat College muddle.

16. The *Hindu Nesan*, of the 26th September, writes:—Troubles in colleges have of late become frequent. The Principals of Colleges, not realising how and when to exercise the powers entrusted to them, treat the students, who pay for their education, worse than slaves, and the students suffer unable to put up with this treatment. The recent disturbance in the Victoria College, Palghat, can be quoted as an instance. If Mr. Shankunni, the Principal of this College, had been a little patient, there would have been no trouble. He turned out three students of the Intermediate class for having gone with a procession. His action would have been justifiable, if he had issued a notice beforehand that the students should not join the procession, and the latter had disobeyed his orders. For the fault of one of them having demanded a written order, he seems to have been asked to be shoved out. Unable to bear this insult, the students of the higher classes of the college have stopped going to the college. A public meeting, which was to have been convened in Palghat to discuss the situation, stands adjourned on the offer of the Sub-Collector to interfere and set matters right. The Principal will do well to act upon the advice of the Sub-Collector and evince some sympathy with the students.

SWADESAMITRAN, Madras, Sep. 26th, 1917.

The Palghat College muddle.

The *Swadesamitran*, of the 26th September, reproduces in Tamil a telegraphic communication on this subject as it appears in the *Hindu* of the same date.

SWADESAMITRAN, Madras, Sep. 28th, 1917.

The Palghat College.

The *Swadesamitran*, of the 28th September, narrates the events that have led to the present *impasse* at Palghat and observes:—If the Principal took exception to his students having followed a procession, he could well have followed the precedent set up by Mr. Statham of the Kumbakōnam College, who, understanding that his students had followed a procession, admonished them not to do so and refrained from punishing them for the first mistake. In a letter to the *Hindu*, Mr. Shankunni says that every statement that has appeared in the press about this incident is false. Which is false—his having expelled some students, or their having demanded a written order, or the Police having been sent for, or their having arrested a boy, or the students having walked out unable to bear the insult, or the Principal having notified that the students would be readmitted only if they paid the fine imposed and tendered an apology? Granting that the students committed a mistake, is it not the duty of the Principal to control them? Why should the Police come in? Is not the fact of calling in the Police by itself an admission on his part of his incapability to manage the students, which is the first duty of the Principal? The Principal has no doubt immense powers. But his skill consists in discharging his duties without exercising these powers. If the students are treated with some sympathy, they will do anything for the Principal.

The *Swadesamitran*, of the 1st October, reports, from the pen of a correspondent, the proceedings of a meeting of the students of Salem held on the 25th September 1917, to protest against the action of the Principal of the Victoria College, Palghat, and to sympathise with the students that have been expelled from the college. These proceedings appear in English in the *Hindu* of the 28th September 1917.

SWADESAMITRAN, Madras, Oct. 1st, 1917.

The Palghat College.

The *Swadesamitran*, of the 27th September, writes:—A telegram has been received that the condition of the Palghat College gives room for great anxiety. Everyone does not appear to possess the tact to manage the students properly by evincing sympathy for their feelings. With a little skill the Principal could have brought them round. But we are led to believe that he has from the very beginning borne an hostile attitude towards them and acted like the old pedagogues who ruled with the rod. We trust that, hereafter at least, he will send for the students and remove this pitiable condition.

SWADESAMITRAN, Madras, Sep. 27th, 1917.

The Palghat College.

Adverting to the refusal of the Director of Public Instruction, Madras, to interview the members of the committee appointed to represent to the authorities the grievances of the students of this college and seek a redress, the *Swadesamitran*, of the 29th September, writes:—The Director said that he was willing to hear the students and insisted upon hearing them alone, although he was told several times that they felt nervous to speak with him. He declined to interview the members of the committee, who were appointed at a public meeting of the leading citizens of the town and the parents and the guardians of the students. Is it not, therefore, strange that the Director should have refused to speak with the members of such a committee? While it is stated that G.O. No. 559 was issued in pursuance of the wish of the parents, we are at a loss to know what explanation the Director will offer for his refusal to interview the members of a committee appointed by these parents. What for did he go to Palghat? Did he go there merely to say that he would not interview the members of this committee, or with the object of learning the true state of affairs and bringing about a reconciliation?

SWADESAMITRAN, Madras, Sep. 29th, 1917.

The Palghat College.

The *Hindu Nesan*, of the 2nd October, expresses its regret at the Director of Public Instruction, who was at Palghat, having refused to receive a deputation of the parents and guardians of the boys affected by the recent action of the Principal, and hopes that the Syndicate at least will show some compassion to these students and dispose of the memorial submitted by the parents and guardians in a sympathetic spirit. It adds that there can be no difficulty whatever in restoring friendly relations between an Indian Principal and his Indian students, and observes that if the Principal of this College had himself been a little patient, the trouble would not have assumed such serious proportions and that, even subsequently the matter could have been squared up easily, if the Municipal Chairman of Palghat had evinced some interest in this affair.

HINDU NESAN, Madras, Oct. 2nd, 1917.

The Palghat Victoria College incident.

Referring to the Palghat Victoria College incident, the *Manorama*, of the 28th September, points out that, be the cause of the disturbance what it might, the Principal was wrong in calling in the assistance of the Police to expel the students from the college, whose guardians it was that he should have informed of the matter, and questions the fitness of such a person to be a teacher.

MANORAMA, Calicut, Sep. 28th, 1917.

Students and politics.

17. A correspondent of the *Dravidan*, of the 25th September, reports that the students of the colleges in Trichinopoly met together at Chinnayya Pillai's Choultry on the 20th idem and took a vow not to abide by G.O. No. 559, which prohibits students from taking part in politics.

DRAVIDAN, Madras, Sep. 25th, 1917.

In the course of the proceedings of a public meeting held at Madura on the 18th September to condemn Sir Michael O'Dwyer's recent speech in the Imperial Legislative Council, published, from the pen of a correspondent, in the *Dravidan* of the 25th idem, it is reported that 98 per cent of those present at the meeting and the procession which followed were Brahman vakils and students.

VAISYAMITRAN, Devakottai, Sep. 24th, 1917.

Students and politics.

The *Vaisyamitran*, of the 24th September, reports that the Educational authorities at Guntūr had arranged for the suspension of about 256 college and 150 high school students, who are said to have attended the meeting convened at the place to protest against G.O. No. 559, which prohibits students from taking part in politics, that the Principal of the College has suspended the college students, that, in consequence, 600 students have refrained from attending the college from the 11th idem, and that some of the leading citizens of the place are trying to restore order in consultation with the Educational authorities.

VARTAKAMITRAN, Tanjore, Sep. 13th, 1917.

The present system of education.

18. In the course of an article under the heading "Our educational position", the *Vartakamitran*, of the 13th September, observes:—The education imparted in our schools and colleges is not fit to inculcate true knowledge to our students. The fact that the amount of money spent on education for each individual is Rs. 7½ in the case of the Englishman and 1 anna in the case of the Indian indicates clearly the efficiency of education in India. So if we desire sincerely to improve the condition of our industries and trade as the westerns have done, the present system of education should be thoroughly changed. The vernaculars should be the first language and the medium of instruction generally. Steps should be taken to impart instruction in our history and the industries that can be carried on in this country. If, for learning industries, one has to read four or five years after finishing a course of fifteen to twenty years for getting proficiency in the English language, one is past the age of study and does not find it feasible. So if our youths are to have sound industrial education, instruction on such subjects as industries, agriculture, chemistry, etc., should also be begun to be imparted in the vernaculars along with the general education, as soon as primary education is completed. The general rules for handling machinery of different kinds as well as those about agriculture should be learnt by students in the course of their secondary education. A student beginning his university career should start with the work of research regarding different industrial processes and be in a position to suggest reforms in their working. Unless our system of education is changed on these lines, our industries cannot improve.

VAISYAMITRAN, Devakōttai, Sep. 24th, 1917.

National dress.

19. The *Vaisyamitran*, of the 24th September, reports that much discontent prevails at Calicut on account of the Principal of the Zamorin's College having expelled all the students of the college who attended in their national dress and threatened to close the college unless they apologised before the next day, and traces these trouble to the action of the Principal in having suspended a student belonging to the Zamorin's family for two weeks, on account of his having attended the college without wearing a neck-tie.

VAISYAMITRAN, Devakōtai, Sep. 24th, 1917.

Condition of teachers.

20. The *Vaisyamitran*, of the 24th September, writes:—The first thing to be attended to in securing the progress of education is the improvement of the condition of the teachers. Though steps have been taken recently to increase the salaries of the teachers, there is room to think that this may not benefit the teachers much, considering the present high scale of prices. It is really pitiable that the salary of the teacher in elementary schools is not equal even to the wages of the coolie. As we learn that the Government are now prepared to incur greater expenditure to promote education, we trust that a major portion of this money will be utilized in raising the salaries of the teachers. Permission to appear for University examinations in private should also be given to teachers after some years of experience, if they are capable of handling the higher classes. If the Educational authorities improve the present condition of the teachers, many will doubtless take to this profession with enthusiasm.

DRAVIDAN, Madras, Sep. 27th, 1917.

Elementary education.

21. Adverting to a resolution which is said to be on the agenda for the meeting of the Imperial Legislative Council on the 25th and 26th September 1917, that sanction should not be accorded by Government for enacting any laws and regulations relating to local self-government and free primary education and that orders should be issued to defer giving effect to any recommendations already made to Provincial

Governments regarding these laws, until a definite scheme is prepared of the reforms to be introduced after the war, a correspondent, of the *Dravidan* of the 27th September, writes:—If such a resolution is to be brought before the Council it should meet with a strong opposition, as it is tantamount to disregarding the benefits which are expected from Government. While the country is anxiously expecting the introduction of free education to obstruct it will cause a great loss to the illiterate non-Brahmans. The Hon'ble Mr. B. N. Sarma, who is desirous of moving this resolution, is a Brahman and the Brahmans as a class are fully educated and do not need free education, while the non-Brahmans require it at once.

22. The *Desamata*, of the 26th September, writes under this heading as follows:—Anyone who looks into the endeavours made in India towards education would certainly be discouraged. . . From these figures it will be clear that there is not one school for every village. . .

Progress of education.

DESAMATA, Rajahmundry, Sep. 26th, 1917.

The above returns are not at all encouraging. . . It will not do if 11 crores and 11 lakhs only are expended in our country for education. This amount is spent in London itself for the education of her children. . . They (the Government) say that a large majority in India is uneducated and that only the educated few ask for self-government, but they do not show much interest to spread education widely. Who are responsible for the masses not being given the education, the lack of which has been pointed out as the excuse for not granting self-government? . . .

How can education spread in our country if the encouragement shown to private institutions by the Government is so meagre? If these institutions should thus disappear whose mistake is this? Unless proper encouragement is given to these institutions started by large-hearted people and interest is evinced in the matter of education, the progress of education will be slow as it is now. If this progress should be in the same condition, the people cannot but think that *swaraj* is necessary to improve matters, educational.

23. Adverting to the conduct of the Principal of this College in demanding an unconditional apology from the students, who met together on the 9th September 1917 at the residence of Mr. C. V. Venkataramana Ayyangar, to pray for the repeal of G.O. No. 559, which prohibits students from taking part in politics, a correspondent of the *Hindu Nesan*, of the 1st October, observes that it is most regrettable that the Principal should cause affliction to the students in this manner, when they have done nothing in contravention of the order.

The Hindu College, Coimbatore.

HINDU NESAN, Madras, Oct. 1st, 1917.

24. The *Andhraprakasika*, of the 2nd October, remarks, upon this subject, as follows:—Why should not the wealthy and educated Brahmans help their brother-Brahmans, the Sourashtras? It is not proper that the Government should still try to help these educated classes alone. All people know that, of the Government revenue, 90 per cent is received in the shape of taxes from the non-Brahmans. Need it be said how many non-Brahmans could be educated if fifty thousands should be expended? How many new factories can be started and how many non-Brahmans could make their livelihood by working in those factories? We wish that the Government will kindly consider this a little.

The Sourashta High School.

ANDHRAPRAKASIKA, Madras, Oct. 2nd, 1917.

25. The *Andhraprakasika*, of the 28th September, in an article under this heading, observes:—. . . In the time of Lord Lansowne, the age of children working in the factories was raised from 7 to 9. But children below this age may be seen working in most factories. It is well and good that Factory Inspectors should find out such children and send them to municipal schools. . . Further in some places, these labourers are made to work for eight hours, forenoon from 8-30 to 12-30 and afternoon from 1-30 to 5-30. . . Therefore if the Government should pass orders that boys below 12 years and girls below 9 should not be employed on any work and that they should be sent to school, the Government would earn the gratitude of the people.

Juvenile labourers and elementary education.

ANDHRAPRAKASIKA, Madras, Sep. 28th, 1917.

KERALA SANCHARI, Calicut, Oct. 3rd, 1917.

Private schools.

26. Referring to the decrease in the number of private schools in India since 1912, the *Kerala Sanchari*, of the 3rd October, dwells upon the necessity of such schools being given every help and encouragement by the Government, as the existing public schools cannot meet the present needs, even if some of them do not satisfy the requirements of the educational code, thinks that there would be a large increase in the number of elementary schools, if the rules regarding buildings, etc., be somewhat relaxed, and that the present rule which allows the levying of fees in all classes in the elementary schools, the moment the fourth standard is introduced, become an obstacle in the way of primary education, and observes that the people will derive the maximum good from elementary schools, maintained by the boards, only if a law is passed that no fees should be levied in any of these institutions.

(e) *Local and Municipal.*

DRAVIDAN, Madras, Sep. 25th, 1917.

The Corporation of Madras.

27. The *Dravidan*, of the 25th September, writes:—Under section 192 of the Madras City Municipal Act, it is an important function of the Corporation to provide the city with a wholesome water-supply, and it is a great slur on the President of the Corporation if he is not paying proper attention to this matter. It is the first duty of the Commissioners to remedy this state of affairs. It is a great blunder to use pipe-water for big gardens and streets, when it is not available for drinking purposes.

There is another matter also which is worth the consideration of the Commissioners. As the Corporation office does not properly prepare the list of qualified voters and of persons qualified to stand for election as Commissioners, election affairs have frequently to go to a court of law. If, through lack of proper attention, the name of an unqualified person is once included in these lists, the President has no power to remove the name therefrom, and this view has been upheld by the High Court in a recent decision. We must, therefore, trust that Mr. Molony will, hereafter at least, realise that it is essential that these lists should be properly and correctly prepared, and take the necessary steps in this direction without any delay.

HINDU NESAN, Madras, Sep. 23th, 1917.

Trichinopoly Municipality.

28. Adverting to a resolution proposed to be submitted to the Government by the Ratepayers' Association in Trichinopoly praying for the nomination of an Honorary Chairman in the place of the present chairman, who is to resign his office, a correspondent of the *Hindu Nesan*, of the 28th Sepetmber, observes that the Government will do well to consider the resolution favourably, as the nomination of an Honorary Chairman would not only cause satisfaction to the people but would also be advantageous to the municipality from a financial point of view.

ANDHRAPRAKASIKA, Madras, Oct. 2nd, 1917.

Taluk board election.

29. A correspondent to the *Andhraprakasika*, of the 2nd October, writes that despite the strenuous efforts of the Brahmans and Brahman officials, the Brahman candidate for a membership in the Taluk Board, Madhavaram firka, lost the place.

(h) *Railways.*

ANDHRAPATRIKA, Madras, Oct. 2nd, 1917.

Indian railways.

30. The *Andhrapatrika*, of the 2nd October, publishes in Telugu the letter under this heading of Mr. Gandhi, which appears in English on page 5 of the *Hindu* of the 29th September.

(j) *Salt and Abkāri.*

DRAVIDAN, Madras, Sep. 28th, 1917.

Location of a toddy shop.

31. The *Dravidan*, of the 28th September, publishes an appeal to the Government signed by the *Panchamas* residing in the Elephant Gate *Paracheri* in Park Town, Madras, praying for the removal of the toddy shop No. 104, which is located in the centre of the *Paracheri*, as great inconvenience is caused to their women and children by the indecent behaviour of the people, who resort to this shop for drinking. The memorialists state that an inspection of the locality by the Collector of Madras or any non-Brahman Government officials will convince them of the hardships caused

to the residents by this toddy shop, and that the location of the shop in the midst of the *Paracheri* is one of the several acts of injustice done to them by the Brahman officials of Government.

Swadesamitran, Madras, Oct. 2nd, 1917.

Excise Advisory Committees.

32. The *Swadesamitran*, of the 2nd October, writes:—Though the Government are aware that the increase in the volume of trade in liquor and other narcotics tells upon the morale and physique of the people, they are not inclined to do away with this trade altogether. This may be due either to the large income derived by the Government from this means or to their idea that every man has got a right to drink. Nevertheless, they are now prepared to reduce the volume of this trade, and the question is how to do it. It is the opinion of experienced people that the quantity of narcotics consumed will be reduced, if they are not easily available to the people and, applying this principle to the case of liquor, the best course to reduce its consumption seems to be to make the consumer go in search of a liquor shop instead of its being on his way and attracting him. This necessitates the determination of the places where liquor shops should be situated and where they should not be and the best parties to determine this will be the non-officials having an experience of each locality. But the Government have instituted a scheme for this purpose in which the District or Division Collector, the District Superintendent of Police or his Assistant and the Municipal Chairman will form an Advisory Board in towns, and the Tahsildar, the Inspector of Police and the Union Chairman will form a similar board in unions. There were no boards whatever for villages. As under this scheme, the Advisory Boards had two officials against one non-official, Sir Herbert Roberts presented a petition to the Secretary of State for India stating that these Boards should be constituted in such a manner as to voice the non-official opinion in each locality and that no liquor shops should be opened without these boards being consulted. This petition was in due course sent to the Government of India who forwarded it to Local Governments. According to the revised scheme drawn up by the Madras Government now, three more individuals are added to the boards in municipal towns, one of whom is the Inspector of Salt and the other two popular representatives. Thus the number of officials and non-officials on this board is equally divided, and when there is a difference of opinion, the Collector has a casting vote. So, the Government majority is maintained from the Legislative Council down to the Advisory Boards for determining the location of liquor shop! Are so many safeguards necessary for these boards, even at a stage when their opinion cannot bind the officials? Why should the Collector and the Superintendent of Police be on these boards? The Collector has always an eye upon taxes and he can never divest himself of this function of his. Every one will be afraid to oppose the Superintendent of Police and other Police officials. What local knowledge can these have? If the real object is to curtail the consumption of liquor, the constitution of the Advisory Boards should never be this. As the liquor shops are a source of danger to the people and one of profit to the Government, the Government officials should have no concern in determining the location of these shops.

(*k*) *General.*

Yatharthavachani, Kumbakonam, July 5th, 1917.

The present situation.

33. In the course of a leader dwelling on the Home Rule agitation and the internment of Mrs. Besant and her colleagues, the *Yatharthavachani*, of the 5th July, makes the following observations:—We have often stated that, before India seeks to obtain Home Rule, her industries and trade should improve ten-fold. Should we not, therefore, devise means for improving our industries and trade? The fact that we are not able to manage our own temples is proof positive that our leaders are not yet fit to conduct the affairs of the community properly. If we desire for political progress, the first thing we should do is to improve industrial institutions. How can India have Home Rule when she has neither an army nor a navy in proportion to her extent? Those who talk of Home Rule should be expert statesmen. But there are none in our Presidency.

SWADESAMITRAN, Madras, Sep. 25th, 1917.

34. The *Swadesamitran*, of the 25th September, reproduces in Tamil the comments of the *South of India Observer* on the release of Mrs. Besant, which appear in *New India* of the same date.

Mrs. Besant's release.

DRAVIDAN, Madras, Sep. 29th, 1917.

The *Dravidan*, of the 29th September, says that the non-official Europeans in India and the Anglo-Indians unanimously complain that it is wrong on the part of Lord Chelmsford to have released Mrs. Besant from internment unconditionally, that this step lowers the prestige of the Local Government and that Mr. Montagu, who has agreed to it, is unfit to hold the office of the Secretary of State for India.

Release of Mrs. Besant.

SWADESAMITRAN, Madras, Oct. 2nd, 1917.

The *Swadesamitran*, of the 2nd October, reproduces in Tamil the proceedings of a general meeting of the Rangoon Trades Association held on the 1st idem at Rangoon to protest against the release of Mrs. Besant, which appear in the *Hindu* of the 2nd idem.

ANDHRAPATRIKA, Madras, Sep. 27th, 1917.

The *Andhrapatrika*, of the 27th September, gives in Telugu the speech of Mr. Chakravarti at the Calcutta public meeting on the occasion of the release of Mrs. Besant, which appears in *New India* of the 25th September.

Mrs. Besant's release.

ANDHRAPATRIKA, Madras, Sep. 28th, 1917.

A correspondent to the *Andhrapatrika*, of the 28th September, gives a gist of the proceedings of the meeting held at Bhatlapenumurru, Kistna district, on the occasion of the release of Mrs. Besant and others advocating the release of Mahomed 'Ali and Shaukat 'Ali and the rescinding of G.O. No. 559, repudiating the telegram of Rao Bahadur Tyagaraya Chetti, and approving of the Home Rule movement.

Mrs. Besant's release.

ANDHRAPATRIKA, Madras, Oct. 1st, 1917.

The *Andhrapatrika*, of the 1st October, contains some Telugu verses from the pen of a poet, one of which, rendered in English, reads as follows:—While the rulers of the Madras Presidency are sorry that their false statesmanship can no longer prevail, while the Anglo-Indians are pining in their hearts; because their songs have all failed, while cheats are very sorry that their words have failed, and while the Indian leaders are glad that their words have now been fulfilled, Mrs. Besant has by your grace, O goddess Kameswari, attained freedom.

SAMPAD ABHYUDAYA, Mysore, Sep. 28th, 1917.

Referring to the demonstrations of joy at Coimbatore on the release of Mrs. Besant and on her arrival at Madras, the *Sampad Abhyudaya*, of the 28th September, in a leading article reiterates its admiration for Mrs. Besant which it expressed in previous issues and concludes the article as follows:—The release of these patriots has doubtless served to strengthen the foundation of British rule in India for all time. First in the order of merit for the success of these efforts stands Sir Subrahmanya Ayyar. The advocates of Home Rule among the Indians stand second. Next comes Mr. Montagu; next the British Cabinet; next the British public and next to them the Government of India. We tender them all our best wishes. We pray that Mrs. Besant may live to rejoice that the different classes have all combined to form one united nation and obtained the type of democratic (Home) Rule which obtains among the British public.

The release of Mrs. Besant.

MYSORE STAR, Mysore, Sep. 30th, 1917.

Writing on the same subject, the *Mysore Star*, of the 30th September, observes:—Mrs. Besant is said to have wired to her followers in Madras that her release was unconditional. But it was not easy to believe that the Government of India will have acted inconsistently with their own statement a fortnight ago that she would be released only on condition that she would refrain from all violent agitation. The replies to the interpellation at the subsequent session of the Council, however, removes all doubts on the subject. For, we learn from Sir William Vincent that Mrs. Besant had wired to His Excellency the Viceroy that she would help to produce calmness in the political atmosphere at the time of Mr. Montagu's visit and that some of the responsible popular leaders had also given a similar undertaking. It is thus evident that the Government of India have not acted inconsistently with their own statement. Mrs. Besant in her first editorial in *New India* after her release reveals her intention to adhere to that promise and again, addressing the students, she exhorts them to refrain from politics. This

attitude of Mrs. Besant fully bears out the Government's announcement in the Council. It is thus clear that the Government have displayed their magnanimity in order to put an end to all agitation and in doing this they have relied on the loyalty, good faith and high mindedness of the popular leaders, as also on the assurances given by them. It is the duty of every Indian to justisfy the trust reposed in them and earn the benefits which such faithfulness merits. It is regrettable, however, that Mr. Arundale in his reply to an address at Coimbatore on his release said that the struggle had only just begun and that their propaganda under the leadership of Mrs. Besant should be carried on as vigorously as ever, and thereby seemed to incite the people to further extremism. Such a policy is hardly expedient at the present juncture. When the Honourable the Secretary of State is coming to India with the noble object of ascertaining the wants and wishes of the people from the representatives of Indians themselves, it would be nothing short of suicidal action to indulge in violent methods such as boisterous meetings, passive resistance and the like. Not only will it belie the expectations of the Government of India and lead to the loss of their sympathy but add fresh strength and volume to Anglo-Indian harpings and seal our fate. It therefore behoves every Indian to do everything in his power to help the political tranquility of the country.

Mrs. Besant.

The *Kerala Sanchari*, of the 26th September, points out that the 16th of July (? June) and the 17th of September 1917 will be memorable days in the annals of India—the one, as causing considerable indignation and pain to her, and the other, far greater pleasure and consolation—congratulates His Excellency the Viceroy on the release of Mrs. Besant and others from internment, which speaks much for British justice and mercy, and which is a matter for pride to all who endeavoured to bring it about, hopes that Mrs. Besant and her party will work more strenuously than ever for the attainment of self-government which is indispensable for the future welfare of India, and that the Government will be graciously pleased to do the needful in the matter, deplores the hostile attitude of the Anglo-Indians and their papers to the just and reasonable claims of Indians which, as enlightened, justice-loving and freedom-loving Englishmen, they ought to support, instead of opposing as they now do, and concludes by observing that whether Mrs. Besant was interned because of her advocacy of self-government for India or because of her methods being violent and unconstitutional, the internment in any case has been a blessing in disguise, as it has tended to augment more than ever the desire of Indians for self-government and their activities in this direction which have hitherto been lying dormant.

KERALA SANCHARI, Calicut, Sep. 26th, 1917.

Mrs. Besant and others.

35. * While expressing joy at the release of Mrs. Besant and others from internment, the *Kerala Patrika*, of the 22nd September, points out that, if they had been interned with a view to suppress the "Home Rule" agitation, the step taken has defeated its own purpose, as it has only tended to increase it considerably, and deplores the attitude of the *Madras Mail* in the matter.

KERALA PATRIKA, Calicut, Sep. 22nd, 1917.

Messrs. Arundale and Wadia at Coimbatore.

36. The *Dravidan*, of the 26th September, reports Mr. Arundale to have stated at Coimbatore that he was bound to feel grateful to the Indian people for his release, for it was their agitation on his behalf and not the Government that was responsible for his release and that the struggle for liberty had just been begun.

It also roports Mr. Wadia to have observed that the three great occasions on which the prestige of the administrative heads in India was brought down were, the introduction of the Ilbert Bill, about the age of consent, the modification of the settled fact of the partition of Bengal, and the confusion that arose in Mesopotamia.

DRAVIDAN, Madras, Sep. 26th, 1917.

A monster Muslim meeting in Madras.

37. The *Swadesamitran*, of the 26th September, reproduces in Tamil the proceedings of a public meeting held in the Lawley Hall, Mount Road, on the 25th idem, to appeal to the Government for the release of the Muslim

SWADESAMITRAN, Madras, Sep. 26th, 1917.

* Received this week.

patriots in internment, which appear in the *Hindu* of the 26th idem, and observes:—The large attendance at the meeting is an indication of the readiness of the Muhammadans of Southern India to undertake political work with a new activity. We need not say that the delay of the Government in releasing Messrs. Muhammad Ali and others in internment is causing much pain to every one. We trust that these will be released very soon. The Government should release at least hereafter that the Muhammadan leaders in internment command the highest respect of all Indian Muhammadans, and move in the matter of remedying this state of affairs, so as to remove a cause of affliction to the Indians and secure the peace of the country and the affection of the people.

HINDU NESAN, Madras, Sep. 26th, 1917.

The *Hindu Nesan*, of the 26th September, also publishes the substance of the proceeding of the Muslim meeting referred to above.

SWADESAMITRAN, Madras, Sep. 26th, 1917.

38. Referring to a statement said to have been made by the president of a meeting of shareholders of a company started in Great Britain to increase the cultivation of beet-root for the purpose of its being converted into sugar, that the reason why capitalists hesitated to invest their money in that company was the fact that the sugar manufactured by it might not successfully compete with the cheap sugar imported from foreign countries, the *Swadesamitran*, of the 26th September, says:—If the capitalists of Great Britain, who are well off, both in the matter of wealth and industrial progress, hesitate to invest money in an industry for fear of foreign competition, we need not say much about the Indians who are in a very poor condition in both the respects. This company has obtained a loan of £125,000 from the British Government. So it is for the Government to ponder over the support and protection that they should accord, if India is really to improve industrially.

The Government and the industrial advancement of India.

VARTAKAMITRAN, Tanjore, Aug. 16th, 1917.

39. The *Vartakamitran*, of the 16th August, observes:—As the levying of the super-tax is likely to affect the English banks and English industries, the Finance Member is advised to remove this tax and to impose a tax on the Indians in some other ways appropriately. While there is already a loud cry that taxes are heavy in India, they are being increased from time to time. The Indian pays 22 per cent of his income as tax, while in England the people pay only 8·5 per cent. It is but natural that one should be surprised at the recommendation made by gentlemen who, though in receipt of an income of Rs. 10,000 a year, find it hard to pay a tax at the rate of 1 anna per rupee of their income. These should indeed be called champions of self-interest.

Super-tax.

VARTAKAMITRAN, Tanjore, Aug. 30th, 1917.

40. The *Vartakamitran*, of the 30th August, reports that rumours are afloat about troops from Japan proceeding to the Russian front, and observes that, if this happens to be true, the trade between India and Japan will be affected as many of the Japanese steamers will then be utilised for military purposes, and it will be hard to find any for carrying goods from India.

Trade between India and Japan.

VARTAKAMITRAN, Tanjore, Aug. 30th, 1917.

41. Dwelling on the several advantages accruing to the merchants by such institutions as Chambers of Commerce, the *Vartakamitran*, of the 30th August, refers to the privilege enjoyed by the two European institutions in Madras, known as the Madras Chamber of Commerce and the Madras Trades Association, to elect their own representatives to the local Legislative Councils, and observes:—Besides these two institutions, there is one conducted by Indian merchants under the name of the South Indian Chamber of Commerce. This institution has not been given the privilege enjoyed by the other two institutions. . . . Has any merchant taken the trouble to note the difference in the facilities afforded to Indian merchants and to European merchants by the firms which conduct banking business with the money they get from the Government of Madras at a low rate of interest? Why have not the Indian merchants, who have realised the difference in the treatment accorded to them and to European merchants by the Railway Companies considered the reason for this difference?

Chambers of Commerce.

42. Referring to this exhibition proposed to be held in December this year, the *Vartakamitran*, of the 30th August, observes :—

VARTAKAMITRAN, Tanjore, Aug. 30th, 1917.

The Madras Exhibition of Indian Arts and Industries.

The programme of the exhibition as published indicates that it will prove to be very instructive to the agriculturists, artizans and other classes of people in our country. But there will be no use of conducting it as it was done in 1915, when it was no more than a show of articles, as is seen in the Hindu homes during *Dasarrah*, and no facilities were afforded to the visitors to understand the processes of manufacturing these articles. So arrangements should be made at least in this exhibition to have, by the side of each exhibit, a written record of how it is produced and used, where it is available and the difference between its manufacture here and in foreign countries. There should also be an individual, who has a thorough knowledge of the exhibit, to clear the doubts of the people about it.

The same paper, of the 13th September, continues its comments on this subject as follows :—Of the numerous visitors to this exhibition in 1915, not even 5 per cent are known to have been benefited by what they saw therein. The show rooms were too narrow to allow people to stay and examine the articles leisurely and the articles themselves were not arranged in an order, so as to attract the attention of the people. There were many things which could be understood only by English-knowing people. It would have been very advantageous, if these had been translated into the vernaculars of this Presidency ; for an exhibition is intended more to improve the knowledge of the workman than to serve as a show for the English-educated people. The lectures delivered in the exhibition compound would have proved useful to the agriculturists, if they had been delivered in the open air and in the vernaculars. If all these defects are avoided by the exhibition committee this year, we believe the exhibition will help people in understanding things and improving their condition. Besides this, the main object of the exhibition of 1915 was the collection of money for the War Fund and industrial improvement was only a secondary motive. Though the Government want to improve the industries of this country, the people stand aloof. If the industries of the country are to improve, both the Government and the people should co-operate in the matter and the former should also help Indians with money and the advice of industrial experts. Otherwise, Indian industries will, doubtless, pass into the hands of the foreigners. Unlike other countries, India contains within herself all the natural products required for her. If all these products are utilised here alone and converted into manufactured articles, India can become the foremost country in the world in industries and trade.

43. Adverting to the constitution of the Imperial Resources Development Committee in England and its decision to commence its work of taking over some of the industries carried on in countries subject to Great Britain and managing them so as to help the Government in clearing the large amount of debt incurred by them, the *Vartakamitran*, of the 6th September, says :—It appears that this committee will begin its work in India and Ceylon, as the presence of black people here would make its work easy. When the westerns are making such arrangements, we do not think it is possible for us to think of improving the economic condition of our country. India has to pay four crores of rupees as interest on the loan raised for the war. When the payment of this interest will by itself be a hard task for us in the present condition, how can we improve our industries? There is no nation in the world poorer than ourselves, and yet the burden on our economic resources is being increased to an inordinate extent. It is stated that all the efforts made by the Englishman are for the purpose of improving the economic resources of India. In the olden days the East India Company obtained a charter from Parliament and, coming to India for purposes of trade, took over the Government. Similarly as the present Economic Resources Development Company has also taken its charter to do business in India, the Government of India should render all possible assistance to it. The first Chartered Company came here for purposes of trade and took over the Government in order to improve the trade. The present Chartered Company offers to introduce the necessary reforms for wresting even our trade from us and improve our economic condition. The

VARTAKAMITRAN, Tanjore, Sep. 6th, 1917.

India's economic development.

sympathy of these people resembles the tears of the jackal at the site of a corpse. In ancient times, several races invaded our country and robbed us of our wealth. How is it, then, that we, who were in such an opulent condition, have become reduced now? The answer is that, instead of paying one-sixth of the produce to the King, we pay half the produce on all ryotwari lands. But in the Nilgiris district where the European planters live, it has been proposed to reduce the assessment slightly and keep it at the same level for twenty years to come. Even the interpretation of law becomes different in the case of the Indians. This is the case with agriculture. Coming to trade, we have to send our raw products to western countries and get manufactured articles therefrom. If we demand protection for our industries, we are told that the Indians are lacking experience in the sciences and the handling of machinery and that they would do well to continue as agriculturists and send their raw products to England and other allied countries. If we ask why industrial education is not given to us as is done in the western countries, we are told that the people have no interest in learning it. When there are several gentlemen in England, who are thus attending to our advancement by throwing obstacles in our way in every respect, what is the use of our complaining still? We should look to our wants only ourselves. Unless education is spread among our ryots and artizans so as to make them understand their present condition and move in the matter of improving it, it will be hard for us to raise ourselves.

SWADESAMITRAN, Madras, Sep. 25th, 1917.

Mr. Gandhi's message.

44. The *Swadesamitran*, of the 25th September, publishes, from the pen of its own correspondent, the proceedings of a public meeting held at Madura, under the auspices of the local District Congress Committee, when the Hon'ble Mr. B. V. Narasimha Ayyar is reported to have addressed the audience on the subject of Mr. Gandhi's message. The lecture appears in extenso in the *Hindu* of the 27th idem. Mr. George Joseph, who presided over the meeting, is reported to have exhorted the audience not to give up the agitation simply because the initial object has been gained, but to go on agitating vigorously for the accomplishment of their ideal.

SWADESAMITRAN, Madras, Sep. 27th, 1917.

A meeting of the European Association at Calcutta.

45. The *Swadesamitran*, of the 27th September, reproduces in Tamil the proceedings of a public meeting held at Calcutta on the 26th idem by the members of the European Association to protest against the policy adopted by the Government in respect of political agitators and especially of Mrs. Besant and her followers, and the reforms proposed to be introduced in the Indian administration. These proceedings appear in the *Hindu* of the 27th idem.

SWADESAMITRAN, Madras, Sep. 28th, 1917.

His Excellency the Viceroy's speech.

46. The *Swadesamitran*, of the 28th September, reproduces in Tamil the comments of the *Statesman* and the *Daily News* on the concluding speech of His Excellency the Viceroy delivered in the last session of the Imperial Legislative Council, which appear in the *Hindu* of the same date.

SWADESAMITRAN, Madras, Sep. 29th, 1917.

Release of political prisoners.

47. The *Swadesamitran*, of the 29th September, reproduces in Tamil the proceedings of a general meeting of the Nilgiri Planters' Association held at Ootacamund on the 27th idem to protest against the unconditional release of political prisoners, as published in the *Hindu* of the 29th idem.

SWADESAMITRAN, Madras, Sep. 29th, 1917.

Labour movement in England.

48. The *Swadesamitran*, of the 29th September, reproduces in Tamil a lecture on this subject delivered by Mr. Fletcher at the Gokhale Hall, Madras, on the 28th September, under the presidency of Mr. C. P. Ramaswami Ayyar, which is published in extenso in the *Hindu* of the 29th idem.

SWADESAMITRAN, Madras, Sep. 27th, 1917.

The Anglo-Indians in India.

49. The *Swadesamitran*, of the 27th September, writes:—The Indians demand that the system of administration in India should be reformed and the British Government also realise the necessity for such a reform. They decided to send Mr. Montagu to India to consult the Government of India and the people about the reforms to be introduced and it was declared by the Viceroy the other day that, in view to avoid all cause for misunderstanding during Mr. Montagu's visit, it had been decided to release

all the interned. The very mention of this made the Indians calm down. The release of Mrs. Besant was hailed with a feeling of gratitude by the people all over the country. No one thought or said that the release indicated any weakness on the part of the Government. But papers like the *Madras Mail* grew wild and reviled the Government. They threatened to set up some one somewhere against us and abused the popular leaders. The Indians, who had calmed down in order to co-operate with the Government in preserving peace in the country, were provoked by these acts of the Anglo-Indians. Thus, though the Indians kept quiet in accordance with the wishes of the Viceroy, the Anglo-Indians, who did not care for the opinion of the Viceroy, set up an agitation. At a meeting of the European Association held at Calcutta, it was stated that, if any reforms were to be introduced in the Indian administration, the Anglo-Indians should be consulted about them, as they had a permanent interest in this country and special safeguards were demanded to secure their interests. But can this argument stand? These Anglo-Indians never stay in India permanently. They carry on several industries here only to enrich themselves and leave for their country with the money earned here. What permanent interest have these people in this country? These carry on business even in China and other countries. If the Government of those countries conducted in consultation with them? In a country having a population of crores, these, who form a microscopic minority, claim special privileges. Every one of us believes that our Government will not be guided by racial prejudice. Our people have no objection to take these Anglo-Indians with them. But the latter never move with the former. Thinking that Mr. Montagu is a little sympathetic towards the Indians, the Anglo-Indians sarcastically asked the Indians some time back to elect him as the President of the Congress and yet Sir Hugh Bray made the surprising statement in the Imperial Legislative Council that the Indians never sought their co-operation. The regard we have for Mrs. Besant indicates, by itself, how much we seek the co-operation of the Europeans. The co-operation of the Indians with the Anglo-Indians depends upon their mutual goodwill, and the recognition by the latter of the right of the former to share the responsibility of the administration of this country.

Swadesamitran, Madras, Sep. 27th, 1917.

Doctor Muthu on the Indian administration.

50. The *Swadesamitran*, of the 27th September, reports a western paper called the *Christian Commonwealth*, to have stated it, as the opinion of Doctor Muthu, the Tuberculosis Expert, that, if there were any extremists in India, they were only very few in number, that they came into being only on account of the repressive measures of the Government of India, and that the Indians in general were thoroughly loyal to England, and to have attributed the discontent and unrest in India to the following three causes:—

(i) The Indians have not complete confidence in the rule of the bureaucrats as it is irresponsible and is not in accordance with popular aspirations.

(ii) The main features of the bureaucratic rule are fear and suspicion, and the Defence of India Act is being used by them to curtail the freedom of speech and the freedom of the press.

(iii) Though England has promised the grant of Home Rule on liberal lines, many Indians are afraid whether she may fail to fulfil it.

Swadesamitran, Madras, Sep. 28th, 1917.

The Muhammadan leaders in internment.

51. Adverting to the announcement now made that the Government of India have, on inquiry, come to the conclusion that it is inadvisable to release Messrs. Mahomed 'Ali and Shaukat 'Ali, the *Swadesamitran*, of the 28th September, says:—This decision will doubtless cause great dissatisfaction and pain especially to our Muhammadan brethren. The Government say that the reason for their present decision is the fact that the two Muhammadans used not only violent language but also openly exhibited their sympathy for Turkey and thereby endangered public peace. As soon as this war began, the rupture between Great Britain and Turkey placed the crores of Muhammadans in India in an awkward predicament. They could not get rid of the love they had borne to the Sultan of Turkey, as their religious leader, for many centuries. All the same they took care to see that their loyalty for the British rule did not wane in the least. As an indication of this, not only were the Muhammadans in the Indian

army ready to fight with the Turks but thousands of them have also been enlisting in the army. It is neither possible nor necessary that, at this juncture, the Indian Muhammadans should evince an inveterate hatred towards the Turks, who have joined the enemy. Nevertheless, we hope the Government of India will note that they are keeping their natural feeling for their religious leader under restraint and are also rendering the necessary assistance to conquer the enemy.

HINDU NESAN, Madras, Sep. 29th, 1917.

The Muhammadan leaders in internment.

Referring to this subject, the *Hindu Nesan*, of the 29th September, says:—The reply of Sir William Vincent to the question of the Hon'ble Mr. Jinnah about the release of these two Muhammadans shows that, in the opinion of the Government, the offence committed by them is much more heinous than that of Mrs. Besant. But many things are not viewed in the same light by the people as they are by the Government, and the case of the two interned is an instance in point. Meetings are being held in different places and resolutions passed conveying to the Government the dissatisfaction caused to the people by the reply of the Home Member and the prayer of the Muhammadans for the release of the interned. Apart from the strength of public opinion among the Indians, the *Indian Daily Telegraph* of Lucknow says that the aforesaid reply will not help the maintenance of confidence and peace among the Muhammadans and demands the production of the proofs against them in the hands of the Government. Under these circumstances, it is necessary on the part of the Government of India to reconsider the case of these two Muhammadan brothers, in view to secure a calm atmosphere among that community. Though the Government of India may be angry with these brothers for their having evinced sympathy with the enemies of the Emperor, we expect them to show some compassion and release the interned in recognition of the Indian Muhammadans having fought against their co-religionists on behalf of King George and for the purpose of satisfying that community.

SWADESAMITRAN, Madras, Oct. 1st, 1917.

Reverting to this subject, the *Swadesamitran*, of the 1st October, remarks:—Mrs. Besant and others were interned while we were agitating for the definite suggestions of the Congress and the Muslim League, regarding our future acquisition of self-government subject to the British Empire, being given effect to. As we were deprived of the help of the leader of our movement and her two colleagues, we carried on a special agitation for it. Because this has succeeded, we should not keep quiet under the impression that our object has been gained. This special agitation has succeeded only as regards three of those that have been interned. Messrs. Mahomad 'Ali and Shaukat 'Ali are not yet free. Of about 1,000 persons interned in Bengal, many are in internment for political agitation. Though it is now many days since the Government announced that all these would be released on giving some undertaking, nothing is yet known as to what has been done in the matter. The attitude of the Government about the two Muhammadan brothers is not quite clear. Under these circumstances, the lot of the aforesaid thousands of youths is causing some anxiety indeed. The recent statement of the Home Member that the open exhibition of sympathy with the enemy on the part of these brothers was the main reason for their internment may lead some to think that the two could have been concerned in a serious conspiracy. But the letter of their mother, addressed to the press, does not justify this impression. They were prepared to give an undertaking, as required by the Government, that they would not evince, by word or deed, sympathy with the enemies of the King-Emperor and indulge in violent political agitation until the end of the war, and they agreed not to do these two things even after the war. But they added that they would do everything in their power, without prejudice to their religious principles. The Government should note that there is nothing peculiar in this addendum. The Sultan of Turkey is in the position of a High Priest to all Mussalmans, as far as their religious principles are concerned. Therefore a Muhammadan may sympathise with the Sultan at heart, as far as his religion is concerned. But there is no necessity for the Government to be anxious about this. There has been nothing wanting either in the loyalty of the Indian Muslims or the enormous help rendered by them for the war. So the position of Mahomed' Ali and others is in no way different from that of any other Muhammadan. Why should the Government then refuse to release them? Have the

Government received any information from any other quarter beyond what is mentioned in the letter of the mother of the two interned? It appears that the C.I.D. Deputy Superintendent stayed in Chindwara for a number of days. Has he supplied the Government with any secret information? Unless the Government come out with the facts in their possession, how can Mahomed' Ali know the charges against him? The Raja of Mahumedabad. in a telegram to the mother of the interned, stated that their release was being delayed by a message sent by Mahomed' Ali to a friend. The only friend to whom he seems to have sent a message is Mr. Horniman, the editor of the *Bombay Chronicle*, and reading this message over and over again, we do not find any objectionable word in it. So it cannot have created any obstacle. We hope, therefore, that the Government will pay due regard to the feeling aroused both among the Muhammadans and the public at large and take prompt steps to secure the release of these patriots.

SWADESAMITRAN, Madras, Oct. 1st, 1917.

The *Swadesamitran*, of the 1st October, reports Mr. P. Varadarajulu Nayudu, one of the Secretaries of the Madras Presidency Association, to have stated, in a Tamil lecture delivered by him at Dindigul, at which a Muhammadan gentleman is said to have presided, that the refusal of the Government of India to release Messrs. Mahomed 'Ali and Shaukat' Ali would cause discontent throughout India and added:—If the charges levelled against these Muhammadan brothers are true, they could have been tried in a court of law and punished. Sir Vincent said that they evinced sympathy with the enemies of the King-Emperor. I cannot believe this. Perhaps the Government have taken action on the diary of the Criminal Investigation Department officers. That is quite possible. Mr. Chamberlain, the late Secretary of State for India, openly stated that Mrs. Besant was engaged in a dangerous political agitation. Has she not been released now? Why should not your Muhammadan brethren be released? The whole world knows how Mr. DeWet of South Africa was magnanimously released in spite of the fact that he fought against the British and helped Germany. Even if the Government of India should, perchance, substantiate the charges against the Muhammadan brothers, why should they not be released like DeWet and others? There is no use of our being patient till Montagu goes here, as long as eminent patriots continue in internment. I, therefore, request His Excellency the Viceroy to release them immediately.

ISLAM-UL-ISLAM, Madras, Sep. 27th, 1917.

50. The *Isla-ul-Islam*, of the 27th September, also publishes the proceedings of a Muslim meeting held at the Lawley Hall, Mount Road, Madras, on the 25th idem, praying for the release of Messrs. Mahomed 'Ali and Shaukat 'Ali from internment.

Messrs. Mahomed 'Ali and Shaukat 'Ali.

SWADESAMITRAN, Madras, Sep. 29th, & Oct. 1st, 1917.

The *Swadesamitran*, in its issue of the 29th September and 1st October, publishes, as reported by correspondents, the proceedings of a Muslim meeting held at Dharapuram on the 27th September 1917 and of the meetings held at Kannamangalam, Tiruppattur and Nagore, respectively, at each of which resolutions are said to have been passed for the release of the persons referred to above.

SWADESAMITRAN, Madras, Oct. 1st, 1917.

The *Swadesamitran*, of the 1st October, reproduces in Tamil the letter written to the press by the Hon'ble Mr. Yakub Hasan Sait about the internment of these two Muslim brothers, which appears in the *Hindu* of the same date.

KISTNAPATRIKA, Masulipatam, Sep. 29th, 1917.

The *Kistnapatrika*, of the 29th September, writes in its leader under this heading:—The reply of the Government that they could not release these two Muhammadan leaders from their internment has really disappointed all the Indians. The Government declare that these two gentlemen wrote, sympathising with the Turks who are waging war with our Emperor, that they have not given up their opinions and that therefore there does not appear any reason to release them. . . The Muhammadans in India may have any amount of sympathy with the Turks in the matter of religion; but, when they are enemies to the British empire as at present, it is unlawful to show any political sympathy with them. No Government will agree to their subjects manifesting any sympathy with their enemy. Such sympathy cannot but be deemed as an offence. . . Some time ago, some of the Muhammadans used to say that they were not Indians and that they could not work with

Mahomed Ali and Shaukat Ali.

the Hindus in political matters. Their eyes were always fixed on Mecca. They were under the influence of the "Pan-Islamic" movement. They were dreaming that all the Muhammadans in the world should be under one Muhammadan rule. They could not endure the existence of the Indian National movement. They did not like the Congress. For this reason they not only failed to sympathise with the national movement for a long time but they were almost hostile to that movement. The nationalists were at a loss to know how to settle this problem. If the Native Christians valued their political connection with the English, the Parsis, with the Persians, and the Muhammadans, with the Turks, and were indifferent towards their native-country, the grant of self-government to India would be impossible. In order to destroy union among the Indians, some Anglo-Indians used to support this separate Muhammadan movement. When such an evil had overtaken the country, some nationalists came forward from among the Muhammadans and had begun to teach that it is the duty of every Indian who considers India his mother-country to support the idea of an Indian nation above all differences of creed. They said that the Muhammadan cities of Lucknow, Delhi, Agra, Hyderabad, etc., in India, were more holy to the Mahomedans here than Mecca and Constantinople. They began to say that it is as much the duty of the Muhammadans here as it is the duty of the Indians to uplift the country. Of such Muhammadan nationalists, Mahomed Ali is the foremost. Mr. Mahomed Ali and his brother worked in several ways to show that the Pan Islamic movement is only an illusion. Though the Muhammadans now require separate representation, Mr. Mahomed Ali is the chief man to manifest great love and enthusiasm in nationalistic work. We cannot believe that such a man as Mahomed Ali has shown political sympathy with the Turks who have unsheathed their sword against the British Empire. It is true that Mr. Mahomed Ali has criticised the policy of the British in Egypt. It is not proper to say, for the reason, that he has embraced the cause of the enemy. We firmly believe that Mr. Mahomed Ali will now declare that he has no sympathy with the enemies of the British Empire. Then it will be plain that the view the Government of India have taken about Mahomed Ali is wrong. We therefore hope that the release of Mahomed Ali and his brother will soon take place.

KERALA SANCHARI, Calicut, Oct. 3rd, 1917.

Release of Messrs. Mahomed Ali and Shaukat Ali.

Referring to the reply of the Government of India regarding the release of Messrs. Mahomed Ali and Shaukat Ali, the *Kerala Sanchari*, of the 3rd October, observes that the releasing of these two well-known persons, in accordance with public opinion, before the arrival of the Secretary of State, even though it be after the obtainment of the necessary securities, will tend to allay the unrest and give satisfaction to the people.

HITAKARINI, Ellore, Sep. 30th, 1917.

Mr Mahomed Ali and the Moslem League.

The *Hitakarini*, of the 30th September, says: Mr. Mahomed Ali is elected as the President of the forthcoming Moslem League. He and his brother are now under internment. The Muhammadan leaders are giving their votes with enthusiasm in this matter.

HITAKARINI, Ellore, Sep. 30th, 1917.

Internments.

The *Hitakarini*, of the 30th September, says:—Mr. Mahomed Ali and Mr. Shaukat Ali are still suffering internment. It is narrow-mindedness to feel glad that the whole country has been freed, merely because Mrs. Besant, Mr. Arundale and Mr. Wadia have been freed.

SWADESAMITRAN, Madras, Oct. 1st, 1917.

Dr. Sir S. Subrahmanya Ayyar's message to the Andhra Conference.

53. The *Swadesamitran*, of the 1st October, reproduces in Tamil the message sent by Dr. Sir S. Subrahmanya Ayyar to the Andhra Conference recently held at Bezwada. This message is published in the *Hindu* of the 1st October 1917.

SWADESAMITRAN, Madras, Oct. 1st, 1917.

Indian Colonial Emigration.

54. The *Swadesamitran*, of the 1st October, reproduces in Tamil an article contributed on this subject by Mr. M. K. Gandhi to the September issue of the *Indian Review* of Madras and republished in the *Hindu* of the 1st October 1917.

55. The *Swadesamitran*, of the 1st October, publishes the proceedings of this meeting held at Tondiarpet on the 29th September 1917 for starting a branch of the Home Rule League for North Madras. Mr. P V. Sabhapati Mudaliyar, the chairman of the meeting, is reported to have condemned "the divide and rule" policy of Lord Curzon, and observed that the adoption of the same policy at present resulted in the present non-Brahman movement. The proceedings of this meeting appear in English in the *Hindu* of the 1st October 1917.

The North Madras Mahajan meeting.

SWADESAMITRAN, Madras, Oct. 1st, 1917.

56. In the course of a leader under this heading, the *Hindu Nesan*, of the 28th September, observes :—The concluding words of the Viceroy at the last meeting of the Imperial Legislative Council will remove even a ray of suspicion which the people might have had about his policy. We can confidently presume from his speech that a good time is sure to dawn upon India. These words of the Viceroy may provoke the Anglo-Indians. But, as long as there is the Viceroy here to sympathise with us and the Secretary of State for India in England to appreciate our aspirations, we need not be afraid. The Anglo-Indians, who are sitting on one of the branches of the tree of Indian administration, are aiming a blow at the very root of the tree without realising that, if the tree itself is rooted out, their lot is doomed. As already observed by us, they will do well to note the attitude of the Viceroy and the Secretary of State and keep quiet, without indulging in vain agitation. It will be foolish on the part of these to obstruct political privileges being granted to the Indians. Resolutions were passed at a meeting of the European association of Calcutta condemning the action of the Government in releasing Mrs. Besant and their proposal to reform the Indian administrative system We refer to these resolutions only to show the spirit of rancour, jealousy and obstinacy that underlies them. If the Anglo-Indians, who claim India to be their country as long as they remain here and go away to their native land after knocking off what they could get in trade, business or service, can have so much rancour, jealousy and obstinacy, how much rancour, jealousy and obstinacy should the Indians, who are born and bred up in this country and who are sacrificing their very life for its welfare, have? The best course for the Anglo-Indians will be to look to their matters and keep quiet. They will not be well advised in doing anything which tends to create a feeling of enmity between them and the Indians.

Opening a new chapter.

HINDU NESAN, Madras, Sep. 28th, 1917.

57. The *Swadesamitran*, of the 29th September, writes :—Mr. Montagu will go here to ascertain the reforms that are necessary in the Indian administration. He will then try to consider about the different proposals made by different people in this matter and come to a conclusion. The Government of India have submitted certain proposals. Though these have not yet been published, they do not seem to have proposed to increase the powers of the Legislative Councils. It is rumoured that, apart from the recommendations of the Government of India, some members thereof like Sir Sankaran Nayar, have sent up dissenting minutes. Next there is the memorandum of the nineteen and then the scheme drafted by the Congress and the Muslim League. Lastly there are the so-called proposals of the late Mr. Gokhale. As Mr. Gokhale commanded the respect of the Indians, there is the danger of his proposals being regarded as a moderate standard for the reforms. They might have been sufficient at the time when they were written. But, as was observed by Mr. Lloyd George, there have been considerable changes within these two and a half years after his death and therefore they will not suit the present period. As for the recommendations of the Government of India, Mr. Chamberlain himself seems to have thought that they were not sufficient. It is a fact admitted by all that the representative element should preponderate in the Legislative Councils and that these councils should have greater responsibilities. The main point to be decided is the extent to which the executive Government should be controlled by the Legislative Councils. As it is, the Executive Council, i.e., the Government, is not bound by the views of the elected members of the Legislative Councils. Though the reforms of 1909 gave a greater latitude to the Members of Legislative Councils in the matter of discussion and increased their number also, the official majority was maintained in the Imperial Council

The proposed reforms.

SWADESAMITRAN, Madras, Sep. 29th, 1917.

and the non-official majority introduced in the Provincial Councils was only a nominal one, as the nominated members and the European non-official representatives always sided the Government. So the people have no voice in the administration. Though there is an Indian in the Executive Council, he is nominated by the Government. Thus the Legislative Councils have only to play to the tune of the officials. That is why the Congress and the Muslim League demand larger powers for these councils. The people wish to share the responsibility of the administration and be in a position to criticise the Government through their representatives. It is in anticipation of an objection that the time has not yet come for it, that the Government is sought to be subjected to the control of the Legislative Council.

Swadesamitran, Madras, Sep. 29th, 1917.

The moderates and the present political agitation.

58. In the course of a long communication under this heading, a correspondent of the *Swadesamitran*, of the 29th September, refers to a note which recently appeared in an Anglo-Indian paper in Bombay from the pen of an old congress man, regretting the release of Mrs. Besant on the ground that it would lead to the cornering of the "Moderates," whom the correspondent describes as being a class of timid persons content to have small concessions from the Government by begging for them, and observes:—The aim of the political agitation now conducted under the leadership of Mrs. Besant is that our country should be governed by Ministers, who would be subject to Legislative Councils with members elected by the Indians. At present, it is the bureaucracy that rule our country. These are not bound by the opinion of the people and therefore, they can do things as they please. The present agitation aims at putting a check upon them. The old congress man says that the release of Mrs. Besant has sounded the death knell of the moderates. We were till now under the impression that the victory of Mrs. Besant, who is the life and soul of the new movement, sounds the death knell of the bureaucracy. It is only now we learn that it sounds the death knell of the moderates also. But we are not sorry for it. Our country can improve only when the black sheep amongst us, calling themselves moderates, who hamper our complete acquisition of the privilege of self-government, leave us and our country. Very few would bemoan the loss of these statesmen. The public will not care much for their exit. They have done their work. "Young India" has come up to do service for India. The moderates do not know the attitude and opinion of this "Young India". So the people would prefer their exit to their remaining and blocking the progress of the country on account of their ignorance.

Liva-ul-Islam, Madras, Sep. 27th, 1917.

The *Madras Mail* and the present situation.

59. The *Liva-ul-Islam*, of the 27th September, reproduces extract from the comments of the *Swadesamitran*, of the 19th idem, on this subject, abstracted in paragraph 55 of Report No. 38 of 1917.

Hindu Nesan, Madras, Oct. 1st, 1917.

The *Madras Mail* and the present situation.

The *Hindu Nesan*, of the 1st October, reproduces an article from the *Yadartavachani* of Kumbakonam condemning the action of the *Madras Mail*, which is patronised also by the Indians, in raising a hue and cry against the Government for having listened to the unanimous prayer of the Indians and released Mrs. Besant and others, and suggesting that, as the attacks of the *Madras Mail* amount to sedition and tend to create discord between the Indians and the Europeans in this country, this paper should be directed to furnish security under the Press Act and its Editor interned.

Liva-ul-Islam, Madras, Sep. 27th, 1917.

Release of Mrs. Besant and her colleagues.

60. The *Liva-ul-Islam*, of the 27th September, reproduces from the *Swadesamitran*, of the 21st September, the Tamil version of the comments of the *Civil and Military Gazette* on this subject, referred to in paragraph 27 of Report No. 39 of 1917.

Vaisyamitran, Devakottai, Sep. 24th, 1917.

The release of Mr. Besant and her colleagues.

The *Vaisyamitran*, of the 24th September, hails with satisfaction the release of Mr. Besant and her colleagues, which it deems to be a victory for the lawful and constitutional agitation carried on by the people for the uplift of the country and expressing its thanks to all those, who have been responsible in bringing about this result and, dwelling upon the futility of the

argument advanced by some, against the grant of Home Rule for India, that the Indians are not yet fit to manage their own affairs, feels certain that the King Emperor, who is waging a war for the purpose of doing away with the despotism of Germany and preserving righteousness and liberty, will very soon grant Home Rule to his Indian subjects. It entreats the Government to release also all the other patriots such as Mahomed Ali and Shaukat Ali, who are in internment for their having indulged in political agitation.

61. The *Dravidan*, of the 29th September, also publishes a letter on this subject from one Muhi-ud-din Bacha, which is similar to one published in the *Swadesamitran* of the 24th idem and referred to in paragraph 54 of Report No. 39 of 1917.

DRAVIDAN, Madras, Sep. 29th, 1917.

An anti-Home Rule meeting at Erode.

62. In the course of a leader, the *Lokopakari*, of the 1st October, condemns the agitation carried on by the Anglo-Indians in this country against the release of Mrs. Besant and the apology tendered by Sir Michael O'Dwyer, in the Imperial Legislative Council and, remarking that the time has come for the Government and the subjects to co-operate with each other in every respect, appeals to every community in India to avoid all unnecessary agitation at this juncture, actuated by class or race jealousy.

LOKOPAKARI, Madras Oct. 1st, 1917.

The present political condition.

The *Prapanchamitran*, of the 2nd October, reproduces the above.

PRAPANCHAMITRAN, Madras, Oct. 2nd, 1917.

The *Andhrapatrika*, of the 28th September, publishes under this heading in Telugu the proceedings of, and the speeches made at, the recent meeting of the [illegible]ta European Association.

ANDHRAPATRIKA, Madras, Sep. 28th, 1917.

The political situation.

The same paper publishes in Telugu a telegram containing the comments of the *Civil and Military Gazette* on the above meeting, which appears in the *Hindu* of the 28th September.

63. Referring to the suicide committed by one Babu Sachindra Chandradas Gupta at Calcutta, on account of the restrictions imposed on him by the secret police there, the *Lokopakari* and the *Prapanchamitran* of the 1st and 2nd October, respectively, remark that the authorities could have shown some compassion to this youth and that this suicide illustrates the serious hardships to which students are subjected by their association with conspirators.

LOKOPAKARI, & PRAPANCHAMITRAN, Madras, Oct. 1st & 2nd, 1917.

A suicide in Calcutta.

64. The *Swadesamitran*, of the 2nd October, reproduces in Tamil a letter written on this subject by Dr. Sir S. Subrahmanya Ayyar and one written by Mr. S. S. Setlur on the release of the interned Muslim leaders, both of which appear in the *Hindu* of the same date.

SWADESAMITRAN, Madras, Oct. 2nd, 1917.

The political prisoners.

65. The *Jananukulan*, of the 1st August, narrates the several hardships to which Mrs. Besant and a European mistress in the Indraprastha Girls' school, Delhi, are stated to have been subjected by the Government and asks its readers to judge for themselves what the lot of even the European women, who are working in India for the benefit of the Indians, has come to be.

JANANUKULAN, Tanjore, Aug. 1st, 1917.

The condition of certain European women in India.

66. Adverting to the forfeiture by the Government of the security of Rs. 2,000 paid by the Editor of the *New India*, the *Jananukulan*, of the 22nd August, is surprised at the Government having had an eye upon this paper from the very day Mr. Telang took it over from Mrs. Besant, depositing a security of Rs. 2,000, and observes that, though the articles to which objection has now been taken will soon be before the High Court and their nature decided, the public should realise the difficulties and losses to which the Government subject the editors of newspapers, working for the benefit of the country, and show their enthusiasm in supporting such papers.

JANANUKULAN, Tanjore, Aug. 22nd, 1917.

New India security.

JANAMUKULAN, Tanjore, Sep. 12th, 1917.

67. The *Janamukulan*, of the 12th September, publishes the following appeal of Mother *Bharatha* to her children:—Hear me, my dear children! Some kingdoms which are monarchies are trying to become democracies. Russia was yesterday a monarchy and today she is a democracy. England has decided to grant Home Rule to Ireland. America has decided, and arrangements are being made, to confer autonomy on Poland, Finland and other States. Even in Germany there seems to be a desire to depose the Kaiser and establish a democracy. Holland has given her consent to the formation of a representative assembly in Java, a small island in the Indian Ocean. Under these circumstances, you should also strive to acquire Home Rule. Do not sleep till your efforts succeed.

An appeal of Mother Bharatha.

PANDIYA NESAN, Madura, Sep. 22nd, 1917.

68. The *Pandiya Nesan*, of the 22nd September, dwells in detail upon the insanitary condition of Madura, which is next in importance to the Presidency town and which, being the head-quarters of two districts, is visited by a large concourse of people every day, apart from the thousands of pilgrims who gather there, and attributing it to the non-completion of the new drainage works in the town, the delay in allotting portions of the tract acquired on the other side of the river among the people, and the insufficiency of the water-supply in the town, where many wells have been closed, relying on the supply through the pipes, and, complaining of the injustice of the pipe water being allowed to be used in a few gardens of the rich, to the detriment of the rate-payers in the town, observes that all these evils can be avoided if the Municipal Councillors evince the same interest in looking after the needs of the town that they show in convasing for votes to get into the council.

Sanitation in Madura.

SWADESAMITRAN, Madras, Oct. 1st, 1917.

69. Adverting to the condemnation by the *Madras Mail* of the action of the Government in releasing Mrs. Besant from internment and the strong attacks made by some other Anglo-Indian papers on the British Cabinet itself, a correspondent to the *Swadesamitran*, of the 1st October, thinks that, as the articles of these papers tend to bring the Government into contempt, they should be punished under the Press Act, and adds: I do not see why these papers use such strong language. Is it their view that the release of Mrs. Besant will root out the British Empire, or are they afraid that the Secretary of State for India will be ready to grant Home Rule when he goes here? They do not seem to realise that Home Rule is a birth-right of India. I wonder to find these Anglo-Indians devoid of British instincts. If, at a juncture like this when there is a change in the angle of vision of the Government of India, the Anglo-Indians raise a hue and cry actuated by self interest, let them understand that their position in India after the war will become very bad. India was never before united as she is today. It is quite certain that a section which tries to create faction among the people in order to serve its own interest and to seek the favour of the Government, can no longer raise its head.

The mischief of the Anglo-Indians.

TAMILIAN, Madras, Sep. 26th, 1917.

70. The *Tamilian*, of the 26th September, refers to the Home Rule movement as being engineered by some retired officials and graduates, who cannot find any other employment, for the purpose of driving out the English Government and ruling over the country themselves and condemns the conduct of these people in dragging also the poorer classes into their avaricious movement. It adds that those who write and speak of Home Rule are traitors to their king and warns the other subjects from following this traitorous gang and ruining themselves.

The Home Rulers and their activities.

MAHAVIKATA DUTAN, Madras, Sep. 29th, 1917.

The *Mahavikata Dutan*, of the 29th September, writes as follows on the same subject:—O Loyalists, who preach loyalty from the platform but contrive secretly to subvert the Government! O valiant heroes, who, having been caught by the authorities on account of your excesses actuated by the pride of education, riches, youth and race, now blink! Listen to what I say, which, though unpalatable to you now, will be beneficial to you in the future. Everyone knows what confusion reigned in India about a hundred years back and how the English have

restored order and conferred numerous benefits on us. In addition to these, the Congress has also been agitating for reforms and even these have often been granted by the Government. Meanwhile the Home Rule movement, which has sprung up from the Congress, has, under the guidance of Mrs. Besant and her paper *New India*, been making a great noise in every town and village while the *Justice* and its vernacular compeers, the *Dravidan* and the *Andhraprakasika*, have been falling foul of this movement for fear that it may provoke the westerns. What a shame it is that you should fight among yourselves owing to differences of caste and class? How can a desire for Home Rule be justified in a country like this? It is against the policy of the world. Though a number of ants may join, their strength will still be very weak and their voice still very feeble. Our Home Rulers are no better than these ants. We should not desire for more than what we deserve and, if we do we will lose even what we have. The Home Rulers make a show that they have the people behind them, but this is not a fact. The Government will surely be not afraid of the activities of these Home Rulers. Even taking it for granted that the object of the Home Rulers is accomplished the want of union among us will make it disappear very soon.

71. The *Mahavikata Dutan*, of the 29th September, dwells upon the severe criticism to which Lord Pentland has been subjected ever since he issued the orders interning Mrs. Besant and her colleagues and prohibiting students from attending political meetings and the way in which he is attacked on both the sides after he was asked by the Government of India to release the interned persons—the Home Rulers gloating over their victory and making light of the authorities and the students openly defying the provisions of G.O. No. 559, on the one side, and the *Madras Mail* and the other Anglo-Indian papers insisting upon the resignation of His Excellency as his post has lost its prestige on the other and describes him as crying out "I have got into this mire without noting its depth and those who importuned me to jump into it do not follow me now". The paper gives the sage counsel to His Excellency not to be upset by all this, as the assurance given by Mrs. Besant, that she would co-operate with the Government in avoiding all agitation until the Secretary of State for India returns home after his visit is practically a condition precedent to her release which was all that His Excellency wanted. It asks him not to be beguiled by the advice of the Brahmans hereafter, but to help to uplift the lower classes who will be ever grateful to him and sacrifice their all for him.

Lord Pentland.

MAHAVIKATA DUTAN, Madras, Sep 29th, 1917.

72. A correspondent to the *Tamilian*, of the 26th September, describes the Ariyan religion as being the basest religion in the world followed only by a few, and supporting unclean, vulgar and vicious acts such as uttering lies or committing murders, thefts, unnatural intercourse, breach of trust, fraternal deception, gambling, and intercourse with other's wives.

The Aryan religion.

TAMILIAN, Madras, Sep. 26th, 1917.

73. Adverting to the appointment by the Government of Bombay of a Committe to consider the question of granting local allowance to Government servants drawing less than Rs. 100 a month and house-rent allowance to the menial employees until the close of the war, the *Lokopakari*, of the 1st October, observes that the adoption of a similar procedure by the other Provincial Governments would relieve the hardships of the Government servants in the other Provinces also.

Local allowance for Government servants.

LOKOPAKARI, Madras, Oct. 1st, 1917.

The *Prapanchamitran*, of the 2nd October, reproduces the above.

PRAPANCHAMITRAN, Madras, Oct. 2nd, 1917.

74. The *Andhrapatrika*, of the 27th September, contains a Telugu version of the telegram addressed to His Excellency the Viceroy by Diwan Bahadur P. Rajaratna Mudaliyar and others, repudiating the telegram sent by the Madras Presidency Association.

A telegram to His Excellency the Viceroy.

ANDHRAPATRIKA, Madras, Sep. 27th, 1917.

The *Andhraprakasika*, of the 26th September, publishes in Telugu a telegram much to the same effect.

ANDHRAPRAKASIKA, Madras, Sep. 26th, 1917.

ANDHRAPATRIKA, Madras, Sep. 26th, 1917.

Mr. Montagu's opportunity.

75. The *Andhrapatrika*, of the 26th September, gives in Telugu the article of Saint Nihal Singh headed "Mr. Montagu's opportunity", in the *Review of Reviews* which contains:—Mr. Montagu said that it seemed to him that the Government were sending as little help to the war as possible from India. . . When medical help was urgently needed, the Military authorities sent back to India Bengalee medical officers from Mesopotamia. They refused to serve as coolies, leaving off their professional work. . . While there are 50,000,000 Indians fit to be enrolled as soldiers, only 150,000 men are enlisted in the army. Even these are not enabled to attain high offices. However much the authorities are requested, they do not comply with our request. From the commencement of the war till now, the authorities have not advanced even one step towards granting the wishes of the people. Thistis just the reason why the Mesopotamian expedition failed. . . The Financial Secretary is a non-Indian belonging to the bureaucracy. Had there been real national Government they would not have failed in the expedition. Mr. Montagu said that the Government of India was more brittle than wood, harder than iron, old fashioned and unsuited to the present conditions. . . The India Council also is not susceptible of change. Mr. Montagu has pointed out the irresponsible nature of the India Office. . . The India Council contains officers who worked very long in India. They take pleasure in opposing proposals calculated to advance the people. They have the power to over rule the authority of the Secretary of State in settling the affairs of India. . . Unless both the Houses of Parliament unitedly pass an order, they need not resign their seats. . . Mr. Montagu said:—Unless the Government of India is made responsible to the Indians, it will be difficult to reconstruct the Executive Council of the Government of India, change the Viceroyalty and delegate to the Council greater powers from the Parliament. . . The views contained in the editorial of the *Review of Reviews* and the ideas of Mr. Montagu are the same. . . The papers began to write that Mr. Montagu gave expression to such views before he assumed responsibility. But Mr. Montagu says that he still holds those views. The Secretary of State for India is willing to listen, with sympathy, to the representations of the Indians. But will the officers under him agree to act according to his wishes? He knows he has to overcome many difficulties. He is very bold and persevering. May he make India happy and prosperous with the help of his colleagues in the Cabinet.

ANDHRAPATRIKA, Madras, Sep. 26th, 1917.

The Guzerati Conference.

76. The *Andhrapatrika*, of the 26th September, gives in Telugu what *New India* publishes about (1) the Guzerati Conference, (2) Gandhi's scheme, (3) instruction to Volunteers, and (4) memorial to Mr. Montagu.

ANDHRAPATRIKA, Madras, Sep. 26th, 1917.

The speeches of Mr. Montagu.

77. In its leader reviewing the speeches of Mr. Montagu, the *Andhrapatrika*, of the 26th September, says:—The stability of the British Empire is due to statesmen like Mr. Montagu. It is due to such gentlemen that the confidence of the people in British justice and generosity remains unshaken. . . Why should England which encouraged the unrest that made its appearance in Persia, Turkey, China, and Japan, be intolerant as regards unrest in Egypt and India. . . It is the opinion of Mr. Montagu that India should be governed according to the wishes of the people and not by the sword. . . The words that Mr. Montagu spoke in 1913 may be of use to those who attempt to promote race differences. He said, "It is a dangerous policy to divide and rule. There is no place for such a doctrine in our politics. He said that the Indian problem was a political problem and related to giving the Indians more opportunities in their own country for the unfoldment of their administrative capacity. Indians ask for opportunities to administer their country. Mr. Montagu has already realised that the Indians will not rest satisfied with small concessions. Mr. Montagu has noted the evil that was done to India by Lord Curzon. . . The words of Mr. Montagu regarding prestige are a fitting answer to those who attach much importance to its maintenance. Those words deserve to be written in gold and held as ideals for every statesman to follow.

Mr. Montagu's speeches.

The *Andhrapatrika*, of the 27th September, says in its leader:—Mr. Montagu said in 1912 that it was not possible to pass time without declaring the goal to which the Government are driving. . . On the 12th of July this year, when the report of the Mesopotamian Commission was being discussed, Mr. Montagu criticised the policy of the Government of India. Mr. Montagu said:—The Government of India is harder than iron. It is inflexible and old. It is not possible to justify this administrative policy under the present circumstances. . . It is the opinion of Mr. Montagu that to turn the attention of the English to India, the Parliament should be made to bear the salary of the Secretary of State. This is what the Congress also asks for. . . Mr. Montagu wanted the Government to declare that they would take steps to see that the goal to which they were driving, whatever that goal might be, was reached. One of the means by which it should be reached is the establishment of more representative institutions. The people should have control over the Executive Council. The Executive Council should be reconstituted. Mr. Montagu said that as the people took up increased responsibility in the Government of India, the responsibility of England should proportionately decrease, and that the Government should be in accordance with the wishes of the people. The principles suggested by Mr. Montagu agree with those of the congress scheme of reforms. It is the opinion of *Justice* and the *Mail* that the Government should be vested with greater independence and made more arbitrary without the people being given any administrative responsibility. This is opposed to Government by the people and to the aims of Mr. Montagu. . . Although the above views of Mr. Montagu were given expression to before he held the reins of Government, they are his views even now, as stated by him.

ANDHRAPATRIKA, Madras, Sep. 27th, 1917.

Ancient inscriptions.

78. Under this heading the *Andhrapatrika*, of the 26th September, says:—It is regrettable that while the work of publishing Tamil inscriptions is being done so quickly and wonderfully, the work of publishing Telugu inscriptions has not taken any shape. It is to be surmised from this that among the officers engaged in the work of publication there are many who know Tamil, and that excepting the Telugu Epigraphic student, there is none who knows Telugu. The Telugu language is in this sad condition, owing to the absence among officers of men who are versed in the language. Not only in this institution but in almost every Government office, such is the condition of the Telugu language. Some may console us saying that the work in connection with the Kanarese language is still worse. But we have to say in answer to them that if Telugu had the same patronage from the native chiefs as Kanarese, we would not have regretted the present state of Telugu. We trust that if the Government should note this difference in the treatment, unwittingly observed with reference to the various languages, the sad plight of the Telugu language will soon disappear.

ANDHRAPATRIKA, Madras, Sep. 26th, 1917.

The *Andhra* Conference.

79. A correspondent to the *Andhrapatrika*, of the 26th September, proposes to introduce in the forthcoming *Andhra* Conference a resolution requesting the unconditional release of Syamasundara Chakravarti and others, and the grant of freedom to Mr. Aravinda Ghose, Lajpat Rai and others who are living outside India for fear that they may be charged with offences if they return to India.

ANDHRAPATRIKA, Madras, Sep. 28th, 1917.

The *Andhra* Conference.

80. A correspondent to the *Andhrapatrika*, of the 28th September, says:—The miserable condition has overtaken us of patriots like Lala Lajpat Rai and Mr. Aravinda Ghose finding shelter in foreign lands without having a place in India, which is sheltering lakhs of foreigners. Mussalman lions were declared guilty because they voiced forth the grievances of their countrymen, and are suffering internment at some corner of the country. What happiness can we have when many great men are suffering untold miseries? What is the use of any number of boons if those great men are not in our midst? May the Andhras discuss in their conference the resolution proposed by Mr. Lakshminarayana Pantulu and try to get the leaders released.

ANDHRAPATRIKA, Madras, Oct. 1st, 1917.

The Special *Andhra* Conference.

The *Andhrapatrika*, of the 1st October, publishes the proceedings of the special *Andhra* conference and the gist of the speeches delivered therein, from the pen of a correspondent. The presidential speech contains:—The Government have to direct the aspirations of the people into proper channels and lead them to the goal. If they do not do so, these aspirations may take another course and harm will surely result. The love for freedom which has recently manifested itself in Russia is an instance in point. . . The administration of India is arbitrarily carried on in accordance with the wishes of the Secretary of State and his Council, and is not subject to the opinion of the people.

A letter, addressed by Sir S. Subrahmanya Ayyar and read at the conference, contains:—If I am competent to pronounce an opinion as to whether administration should be carried on through the medium of the vernaculars, I say that it should be. The necessity to translate everything into a foreign language unnecessarily, is unendurable; because in many suits in law courts people do not obtain justice on this account. There can be no difference of opinion among wise men as to the fruitlessness of education not imparted through the vernaculars. Unless matters are discussed in the vernaculars no good work can be done by village panchayats, unions, local boards and municipal councils. There is no use of carrying on discussions in a foreign language. The change may appear to be too much to expect, but I am one of those who believe that the Indians will not be completely happy under the British rule unless such changes are effected.

The fifth resolution relates to passive resistance. It contains—This conference is of opinion that if the officers of Government obstruct constitutional agitation, it is proper and necessary that the people should resort to the adoption of passive resistance instead of yielding to such obstructions.

The sixth resolution relates to the release of the interned. In supporting it a speaker said:—Internment, it is said, is driving youngmen in Bengal to commit suicide. Mr. Aravinda Ghose has been in exile for six years. Unless all these are liberated, there can be no peace in the country.

ANDHRAPATRIKA, Madras, Oct. 1st, 1917.

The Special *Andhra* Conference.

The *Andhrapatrika*, of the 1st October, reports the Chairman of the Reception Committee of the Special *Andhra* Conference to have said:—The country will not approve of anything short of the reforms that we now ask for. If anybody throws obstacles in our way, we must strongly protest. Lord Islington spoke about the future reforms in India with the same narrowness of view with which he closed the conclusions of the Public Services Commission. . . The division of the country on a language basis will lead to the advancement of the people, to education being imparted through the vernaculars, and to administration being carried on in vernaculars. The people will then be enabled to understand the methods of administration, and the Government will be carried on by the people for the people. Mr. Tilak and Sir S. Subrahmaniya Ayyar have urged the necessity of such a division of the country.

ANDHRAPATRIKA, Madras, Oct. 2nd, 1917.

The Special *Andhra* Conference.

The *Andhrapatrika*, of the 2nd October, reports the Chairman of the Reception Committee of the Special *Andhra* Conference to have said:—Mr. Montagu need not pay any heed to the adverse cries of the Anglo-Indian papers and the improper agitation of the Anglo-Indians. . . Our patriotic leaders such as Mr. Mahomed 'Ali are yet suffering under internment. Sir Rabindranath Tagore says that hundreds of young men have been interned without trial, that many of them were lodged in insanitary houses, prisons and dark rooms, that some turned out mad, that some others committed suicide, and that many houses have been reduced to utter misery and trouble. We read in papers that some were driven mad and that some others died of consumption. From the September papers we learn that two persons committed suicide out of despair. One of these two was a student of the senior B.A. Class, Ripon College, Calcutta, and son of a pleader. Before he died he reported to the District Magistrate about the troubles he was put to by the police. As there was no proof that any of the interned has been guilty of treason or any conspiracy with the enemy, the Government have avoided prosecuting them. Those that suffer like this suffer because they love our mother country

greatly. How can there be real peace in a country which is placed under such heart-rending circumstances? With what calm mind and what conscience can our countrymen render help to Mr. Montagu? How can we keep quiet without agitating till the interned are released? . . . We respectfully request that the Government will be pleased to release all the interned in our country and excuse all those who are suffering punishment for political crimes, so that the people may not suspect any difference in the treatment accorded by the British to Ireland and India. . . We have to agitate for the release of the interned and for the grant of the reforms we ask for. We do not hate the British. We want brotherly feelings to prevail permanently between us both. We condemn sedition and revolution. Our agitation shall be carried on on peaceful and constitutional lines, but if the bureaucracy obstruct our right to make speeches and to work constitutionally, we have no choice but to resort to passive resistance. . . Passive resistance means the manifestation of soul force. It is a maintenance of man's self-respect. It is a determination to get our birthrights.

The same paper publishes certain verses read at the conference, one of which rendered in English runs as follows:—*O Andhras*, in order to maintain, your right, resort today to the policy of passive resistance, which Prahlada adopted against the cruelties of Kanakakasipa, which the truth-wedded Harischandra adopted against the anger of the sage, which the sage Gandhi resorted to with firmness in righteousness, which Vasishtha embraced in enduring the mischiefs of the son of Gathi, and which has thus become traditional.

ANDHRAPATRIKA, Madras, Sep. 27th, 1917.

The Muhammadan interned.

80. The *Andhrapatrika*, of the 27th September, says:—Ever since the release of Mrs. Besant and her co-workers, the agitation regarding the interned Muhammadans has been on the increase. . . The reply of Sir William Vincent to a question bearing on this matter is unsatisfactory. If the interned were tried in a law court and duly punished after conviction, the people could raise no objections.

ANDHRAPATRIKA, Madras, Sep. 28th, 1917.

The interned Muslims.

The *Andhrapatrika*, of the 28th September, gives in Telugu the telegram containing the comments of the *Indian Daily Telegraph* on the interned Muslims, which appears on page 5 of the *Hindu* of the 28th September.

ANDHRAPATRIKA, Madras, Sep. 29th, 1917.

The interned Muslims.

A correspondent to the *Andhrapatrika*, of the 29th September, expresses its dissatisfaction at the answer given by the Hon'ble Sir William Vincent to the question regarding the release of the Muhammadan leaders and says:—We regret that those patriots have been accused of groundless offences. . . There is no use of such answers. The Government cannot help to maintain peace among the people. We regret that there is no agreement between the speeches of His Excellency the Viceroy and the answers of the officials. . . May the *Andhras* express their disappointment in the *Andhra* conference at the answer of the Hon'ble Sir William Vincent.

ANDHRAPATRIKA, Madras, Oct. 1st, 1917.

The Mussalman interned.

The *Andhrapatrika*, of the 1st October, says:—From a letter of the mother of Mr. Mahomed 'Ali, it is plain that a Muhammadan Criminal Investigation Department officer got a written statement from Mr. Mahomed 'Ali, and Mr. Shaukat 'Ali, that the Hon'ble the Raja of Muhammadabad came and went back after speaking with them, and that the representative of the Government then gave the answer to a question relating to them. From a perusal of this letter, the brothers do not appear to be in the wrong at all. On account of the delay in their release, the minds not only of the Muhammadans but of all Indians have been agitated. We pray that the Government of India and His Excellency Lord Chelmsford will ascertain the truth, release the interned and earn the gratitude of the Indians.

ANDHRAPATRIKA, Madras, Oct 1st, 1917.

The interned.

A correspondent to the *Andhrapatrika*, of the 1st October, says:—It may be said that the people are satisfied with what the Provincial Governments have done already. But there are many other interned persons, by whose internment many families have been reduced to helplessness and misery. Unless Mr. Mahomed 'Ali, Mr. Shaukat 'Ali, Mr. Syamasundara Chakravarti and others are released before Mr. Montagu's arrival, India cannot be perfectly peaceful. We hope the Government will kindly release them.

ANDHRAPATRIKA, Madras, Sep. 29th, 1917.

The Moslem interned.

The *Andhrapatrika*, of the 29th September, publishes in Telugu the letter of Abadi Bano, the mother of Mr. Muhammad 'Ali, who is now undergoing internment, which appears in the *Hindu* of the 29th September 1917.

SATYAVADI,* Mysore, Oct. 2nd, 1917.

The interned.

The *Satyavadi*, of the 2nd October, in an article under the heading "1,500 and others", observes:—Srijut Wadia in his first speech at Coimbatore on his release said: "When we, three innocent people, who have resorted to no kind of violence and shown no desire to disobey the law, have been interned, what guarantee is there that more than 1,000 of those Bengalis and more than 500 of the Punjabis, in all more than 1,500 men, have not been interned likewise though they are innocent like ourselves? These should be released." As the reasons for which these men have been needlessly placed in confinement are kept secret, Wadia was right to have raised the question. We are repeatedly demanding that the interned should rightly be released. We want them. We have a right to ask for them. The Government is therefore bound to release them.

ANDHRAPATRIKA, Madras, Sep. 27th, 1917.

The kindness of Bombay Government.

81. The *Andhrapatrika*, of the 27th September, says that, in view of the difficulty of getting food under war conditions, the Government of Bombay have decided to grant local allowance to Government servants earning under Rs. 100 and house-rent to meniels, and trusts that the Madras Government also will grant such praiseworthy concessions in their Province.

ANDHRAPATRIKA, Madras, Sep. 28th, 1917.

The enthusiasm of the *Andhras*.

82. The *Andhrapatrika*, of the 28th September, says under this heading:—It is a common language that merges all differences and unites all people. After this unity is realised, people of all creeds and races will worship the language together. . . If the principles of *Andhra* the movement are embodied in the national movement, it will be possible to establish efficient national self-government in India. . . Many a leader in India has approved of the principles of the *Andhra* movement. Sir S. Subrahmanya Ayyar has accepted the principle of the division of the country on a language basis. The Hon'ble Justice Abdur Rahim says that sciences and arts should be taught to students through vernaculars.

ANDHRAPATRIKA, Madras, Sep. 29th, 1917.

The *Andhra* movement.

The *Andhrapatrika*, of the 29th September, regrets that while in a short space of three years, Mrs. Besant has made the whole of India resound with the cry of Home Rule and instilled "consternation and confusion" in the minds of Europeans, the *Andhra* movement has not made any considerable progress.

The same paper says:—Mr. J. C. Bose has proved by his work that the slander that the Eastern Continent is deficient in scientific knowledge and that the Indians are not intelligent enough to find out new truths, is groundless. His life is in point to show that the Indians do not evince an interest in new sciences because of the lack of opportunities. . . When students are wasting their whole time to attain proficiency in English, where is the time to learn sciences? As stated by the Hon'ble Justice Abdur Rahim, unless sciences are taught through the vernaculars, the condition of India will remain the same as ever.

ANDHRAPATRIKA, Madras, Sep. 28th, 1917.

Liberty.

83. Referring to the speech of Mr. Asquith at Leeds, the *Andhrapatrika*, of the 28th September, says:—While Mr. Asquith has been trying to create an atmosphere of liberty in the world, it is impossible that such atmosphere will not spread in India. The moment when the allies commenced to sacrifice their life and treasure in the war for justice and liberty, the grant of liberty to India was commenced.

ANDHRAPATRIKA, Madras, Sep. 28th, 1917.

The District Judge of Guntur.

84. The *Andhrapatrika*, of the 28th September, publishes in Telugu an article from the *Madras Law Times* criticising the action of the District Judge of Guntur in calling for a list of those pleaders who take part in the Home Rule and Swadeshi movements in that district.

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* Started in September 1917.

85. The *Andhraprakasika*, of the 25th September, observes as follows under this heading :—. . . Statesmen are unanimously agreed that the majority report of the Public Services Commission is very favourable to the non-Brahman community. But our representatives in the Supreme Legislative Council are strongly criticising that report now. What is the meaning of this criticism? Our Brahman representatives are afraid that, if those reforms are granted to the non-Brahmans, they will be deprived of the power in their possession. . . The Hon'ble Mr. M. Ramachandra Rao is only for territorial representation and not for separate communal representation. . . There is no use unless some seats are reserved exclusively for non-Brahman representatives, and the Brahmans prohibited from standing for those seats. . . If Mr. Ramachandra Rao Pantulu's views are given effect to, the position of the Panchamas will become miserable. It is very necessary that some seats are reserved for them.

Separate representation.

ANDHRAPRAKASIKA, Madras, Sep. 25th, 1917.

86. The *Desamata*, of the 26th September, reproduces from the *Kistnapatrika*, of the 15th September, an article on this subject referred to, under this heading, on page 2399 of Report No. 38 of 1917.

Satyagraha or passive resistance.

DESAMATA, Rajahmundry, Sep. 26th, 1917.

87. Referring to the proceedings of a non-Brahman meeting held to protest against the cable of Mr. P. Thiagaraya Chettiyar and to support the Congress Scheme of reforms, the *Desamata*, of the 26th September, gives a gist of the President's speech which contains:—The bureaucracy here will not consent to give up its power. The British are good but we are spoiling them. They are fairminded people and hence our faith in them. We therefore ask them to give us self-government.

A non-Brahman meeting.

DESAMATA, Rajahmundry, Sep. 26th, 1917.

88. Referring to the release of Mrs. Besant and her co-workers, the *Desamata*, of the 26th September, observes as follows under this heading :—The release of Mrs. Besant, Mr. Arundale and Mr. Wadia is positive proof that agitation has triumphed. Before the flood of the united voice of the people, the repression of the bureaucracy, however tremendous it may be, cannot stand. . . The British Government has to carry on its administration in India in accordance with the wishes of the people. If the Government of India should administer their rule against the wishes of the people, then it may be certainly asserted that this country is not under British rule. Our rulers are administering our country without giving room to such an impression. . . The rulers have, till now, adopted a policy of repression in the matter of administration.

But now after the persistent agitation of the people, they have understood that the people have become dissatisfied on account of that policy and are mending their mistakes. The release of Mrs. Besant and her co-workers bears testimony to this. . . His Excellency the Viceroy has said in the last meeting of the Supreme Legislative Council that Mahomed Ali and Shaukat Ali would be released, but they have not been released as yet. We wish that the Government will release them soon.

Happy news.

DESAMATA, Rajahmundry, Sep. 26th, 1917.

89. The *Desamata*, of the 26th September, has, from the pen of a correspondent, a report of the proceedings of a meeting held at Cherukumilli village, Kistna district, in which resolution were passed repudiating the claim of Rao Bahadur P. Thiagaraya Chettiyar and Doctor Nair, and the papers conducted by them to represent the non-Brahmans of South India, and stating that the Congress scheme of reforms has the approval of all.

Cherukumilli news.

DESAMATA, Rajahmundry, Sep. 26th, 1917.

90. The *Andhrapatrika*, of the 29th September, gives in Telugu the speech of Mr. Fletcher on the labour movement in England, which is reported in the *Hindu* of the 29th September. It also reports Mr. Fletcher to have said: It is not advantageous for the Government to oppose any movement, for it is impossible to suppress truth. The more we try to suppress it, the greater is the force with which it asserts itself.

Mr. Fletcher's speech.

ANDHRAPATRIKA, Madras, Sep. 29th, 1917.

The paper makes the following remarks on the speech :—It is plain from the speech that the Indian ideal of Home Rule has attracted the attention of the people of England. Mr. Fletcher said that there was no Englishman in England

who was opposed to Home Rule. Comparing India with England at the time when the Reform Bill was introduced, Mr. Fletcher proved that to say that the Indians were not fit for Home Rule was groundless. He said that fitness would come only by granting them Home Rule. When we consider to what eminence Trade Unions have raised workmen, the contention that the Indians are unfit for Home Rule loses its value. It augurs good that the English have recognised that the aims of the Indians are reasonable.

ANDHRAPATRIKA, Madras, Sep. 29th, 1917.

A meeting at Penukonda.

91. In giving a gist of the proceedings of a Home Rule meeting at Penukonda a correspondent to the *Andhrapatrika*, of the 29th September, reports:—After dwelling on the gigantic efforts made by the Congress and the Muslim League to get Home Rule and the objections of the opposite party who have tasted the pleasure of authority and do not like to give it up, Mr. Harisarvottama Rao, the president, said that the powers which the authorities gave us are only nominal, that they broke to the heart what they promised to the ear, that until Home Rule was given the difficulties of the people would not disappear and that only Home Rule could grant us salvation.

ANDHRAPATRIKA, Madras, Sep. 29th, 1917.

The *Madras Mail*.

92. The *Andhrapatrika*, of the 29th September, addresses the editor of the *Madras Mail* and says:—It is true that your vow to see that Mr. Montagu is removed from his office has not been fulfilled as yet. You do not know the reason of this delay, but many have learnt it. The days are gone when the words of the Anglo-Indians who come to this country for their own ends, and return to England after their work is finished, are believed as gospel truth. The time has arrived when the aspirations of the Indians who reside permanently in India, are respected. The necessity of administering the country according to the wishes of the people is recognised. This is what the Indians want. The Congress scheme also wants the same thing. The object of Mr. Montagu's visit is to satisfy this wish. This wish is entertained not only by India but by the whole world. It has been announced that the angle of vision towards Indian ideals even in England has changed. A great war is taking place for the maintenance of the liberty of the individual and of the country. Under such circumstances, to express yourself against the spirit of the times will seem absurd not only to Indians but also to the people of England. In these times, the voice of the people will prevail and not your opinion whatever influence you may wield. You must remember this.

ANDHRAPATRIKA, Madras, Oct. 1st, 1917.

Home Rule movement.

93. The *Andhrapatrika*, of the 1st October, reports that a meeting of the Tiruvalluvar (sic) Home Rule League, the President, Rao Bahadur V. K. Ramanuja Achariyar, said:—The Anglo-Indian merchants oppose the Congress scheme of reforms, fearing that if Home Rule be granted, duties may be levied on their articles of merchandise. The Anglo-Indian officers who draw greater salaries than the Indians oppose the scheme for fear that if Home Rule is granted they may lose their appointments. The Christian Missionaries oppose it, because they suppose that if Home Rule is granted, the grants now paid to schools under their management may be stopped. The orthodox Indians fear that if Home Rule is given, social reforms which they oppose will receive the sanction of legislature.

RAVI, Cocanada, Sep. 27th, 1917.

Home Rule.

The *Ravi*, of the 27th September, says:—We do not contend that India should not get Home Rule. We also believe with our British contemporaries that India should get Home Rule. That is the goal of the British Government. But we are not sure at all that the country is fit for it. The present is not a fit time for political agitation. When the Empire is fighting for its very existence, it is wrong, seditious, mean, contemptible and almost criminal to disturb the moral and material strength of India and the Empire. The British can never forget it. . . . India's real friends and her sons who are most loyal will not sympathise with the agitation now. They condemn the acts of the extremists.

ANDHRAPATRIKA, Madras, Sep. 29th, 1917.

Non-Brahmans, Kapileswarapuram.

94. The *Andhrapatrika*, of the 29th September, publishes a letter above the signature of seventeen persons, in which the signatories who are non-Brahmans of Kapileswarapuram, Gōdāvari district, disown the opinions of Rao

Bahadur P. Tyagaraya Chetti and Doctor Nayar, approve of the Home Rule ideals of the Congress, demand class representation, express their gratefulness to the Government for the release of Mrs. Besant, etc., and pray for the release of Mr. Mahomed 'Ali and his brother.

95. The *Andhraprakasika*, of the 2nd October, publishes, under this heading, resolutions of a non-Brahman meeting held at Pulivendla, accepting the leadership of Dr. T. M. Nayar and Rao Bahadur P. Tyagaraya Chetti.

A non-Brahman meeting at Pulivendla.

ANDHRAPRAKASIKA, Madras, Oct. 2nd, 1917.

96. A correspondent to the *Andhraprakasika*, of the 2nd October, writes:— The common folk that came to see the procession of the Home Rulers on the 27th of last month were surprised and began to ask themselves in the following strain:—"How can they attack the Governor? They might even do so. The rulers are out of their wits. Perhaps the old anarchy is to repeat itself once again." On the next day when I happened to talk to some shepherds working in the fields, they referred to the Home Rule agitation and remarked that all this was due to war and the rulers have to face this difficulty on account of appointing the Brahmans in places of most English people who had been sent to the front.

Home Rule in Palamcottah.

ANDHRAPRAKASIKA, Madras, Oct. 2nd, 1917.

97. The September number of the *Divyagnanadipika* has the following in an article under this heading: —We shall see how much wealth is drained from here to other countries on account of the Vysyas not observing their duties. . . How can the country remain without being impoverished, if in a year Rs. 2,22,75,91,927 should go from our country to other countries. Besides this, the salaries and pensions paid to the English officers amount to crores and not lakhs. Our medicines are condemned. On account of the encouragement given to the foreign drugs, the best science of ayurveda has become extinct, and the country is losing its wealth and health. Their (foreign) medicines are 75 per cent mixtures of alcohol. The pure bodies which have been foreign to wine and flesh for generations become degenerated on account of these impure articles finding their way into them. . . How wealthy our country would have been if the merchants of our country had joined together and run the railways! How comfortable would our passengers find their journey! Though a large portion of the receipts of the railway companies derived from us, and though large profits accrue to them, our countrymen are looked down upon with contempt, while the Europeans and the Eurasians, who are the offspring of them and the women of this country, are treated with respect. They are furnished with all necessary comforts. They do not see to the comforts of our passengers. At some stations the waiting rooms of the third-class passengers are like cattle-sheds. They are abounding with bugs and ticks. The stationmasters house their cattle in them and third-class passengers should wait in the midst of the stink of dirty dung. As for the compartments, sometimes fourteen or sixteen passengers are stuffed into one intended for ten. The passengers of this class are treated very meanly. This is all the result of our poverty!

Duties of the Vysyas.

DIVYAGNANADIPIKA, Chittoor, September 1917.

The *Andhraprakasika*, in its issues of the 24th, 25th and 26th September, reproduces the above reported article.

ANDHRAPRAKASIKA, Madras, Sep. 24th, 25th & 26th, 1917.

98. The *Andhrapatrika*, of the 29th September, writes in an article under this heading as follows:—As the Europeans, Muhammadans and other foreigners eat beef, it will be found impossible to put a stop to the slaughter of cows, which is going on every day in our country. Whenever we think of the cow-slaughter by the Government every year for the food of the army, it rends our heart. . . It is very cruel on the part of the Christians and the Muhammadans to kill them merely to appease their hunger, conscious as they are of the usefulness of these animals. . . Ponder, what hard-hearted people does it become, to witness the slaughter of these large bodied dumb animals while they are crying piteously.

Protection of cattle.

ANDHRAPATRIKA, Madras, Sep. 29th, 1917.

99. The *Andhraprakasika*, of the 1st October, reviewing the Congress reform scheme, remarks that almost every provision therein contained is calculated to inaugurate Brahman rule and lead to the neglect of the non-Brahmans.

Congress reform scheme.

ANDHRAPRAKASIKA, Madras, Oct. 1st, 1917.

ANDHRAPRAKASIKA, Madras, Oct. 1st, 1917.

The Government and the Home Rulers.

100. The *Andhraprakasika*, of the 1st October, reproduces the article under this heading from the *Ravi* of the 27th September already noticed supra.

KISTNAPATRIKA, Masulipatam, Sep. 29th, 1917.

Head-quarters of the New Kistna district.

101. The *Kistnapatrika*, of the 29th September, says:—At the time of the bifurcation of the Kistna district, it will be necessary to decide as to the location of the office of the new district, but we cannot understand what necessity there is to change the offices in the old district, in confusion. We hear that our district Collector has made up his mind to transfer the head-quarters of the district from Masulipatam to Bezwada. . . We do not see the necessity for this transfer. When the district is divided, the Collector's office, the District Court, and the offices of the other departments cannot but be constructed at a cost of some lakhs in Ellore or in Nidadavole. In addition to this, the authorities are perhaps going to construct storied buildings at Bezwada at a cost of some more lakhs. Want of funds is pleaded when we require roads for villages. There are no funds forthcoming when the question of elementary education is moved. There are no funds for repairing tanks, and for encouraging handicrafts. But funds will pour forth from some unknown quarter to construct new buildings, after pulling down strong buildings unnecessarily. While useful endeavours are being abandoned on account of lack of funds, the authorities venture to erect new cities. Let alone the expenditure. There is none to enquire into the grievances of subordinate officers. The authorities construct palacial buildings at a cost of lakhs for Collectors and Judges, but who cares what becomes of subordinate officers and clerks, who cannot find accommodation in Bezwada for which heavy rents have to be paid. May the Government not tread such mad ways.

HITAKARINI, Ellore, Sep. 30th, 1917.

Burma.

102. The *Hitakarini*, of the 30th September, contains the following:—Hitherto Bihar was deemed the Transvaal of Hindustan. But now Burma has deserved that honour. It is said that that country has proscribed *New India* and the *Indian Review*. Perhaps Sir H. Butler thinks now that the rulers of other provinces are less wise than he.

HITAKARINI, Ellore, Sep. 30th, 1917.

Passive resistance and Mr. Gandhi.

103. The *Hitakarini*, of the 30th September, says: "Passive resistance, and the use of weapons have been existing among us from time immemorial. These two courses are met with in the *Dharma Sastras*. They are forms of divine and *Asuric* power. Our countrymen admit that the divine form is important in the first instance. Even now that is my ideal. An example of the *Asuric* form is furnished in Europe at present."

HITAKARINI, Ellore, Sep. 30th, 1917.

The mischief of the Anglo-Indian papers.

104. The *Hitakarini*, of the 30th September, says under this heading:—Papers which have conducted constitutional agitation for *swaraj* have fallen a prey to the weapon of the Indian Press Act. Those that have taken part in such agitation have been interned. Do not the Government hear the Anglo-Indian papers insulting them? It is curious that they feign deafness. . . We cannot guess what offence the authorities found *New India* guilty of. Even the Madras High Court did not venture to accuse *New India* of any offence. Who does not know how many times that paper has suffered from the bombs of the Press Act? Why has it suffered? The answer to this question is the wrong vision of the authorities. It is a surprise that the Madras Government who award internments for the slightest reasons have not noticed the writing of the *Mail*. Why are not such papers that insult the authorities publicly made liable under the Press Act. It is plain that the laws of Government relating to punishment are enforced only against the Indians, the papers that work for their advancement and their leaders, and that the Anglo-Indians and their papers are above the laws of the land. . . In view of the fact that the authorities harass the papers that advocate the aspirations of the Indians, while they turn a deaf ear to and put up with papers that fearlessly insult the authorities, the public will certainly form the opinion that the Government treat the Anglo-Indian papers with great favour, and that, having tolerated them in the past, the authorities are obliged to put up with whatever they write at present. Such a view cannot be

said to be wrong under the present circumstances. We therefore pray that the Government will soon wake up, put down the mischief of papers insulting them, manifest their impartial attitude, and change the opinion that now prevails among the people.

105. The *Agriculture*, for August, says :—In pursuance of the orders of the Government of India, the report of the Registrar of Co-operative Societies for 1915-16 has been made to cover only 20 pages. It is regrettable that the Registrar has not been allowed to write in detail about co-operation, but has been forced to see that his report does not exceed twenty pages. . . If the Government really wish that House Building Societies should work, they must provide those societies with funds. Without the pecuniary help of the Government the societies cannot thrive. . . His Excellency the Governor has stated that in a short time a Town Planning Bill will be introduced in the Legislative Council. We pray that, in that Bill, provision will be made to help these societies with funds.

Co-operation in Madras.

AGRICULTURE, Ellore, Aug. 1917.

106. The *Swadeshabhimani*, of the 28th September, writes :—We have already referred to the objectionable, bitter and puerile speech of the Lieutenant-Governor of the Punjab which was of the nature of the volcanic eruptions in the Himalayan valleys. The well-known popular leader, the Hon'ble Mr. Malaviya was to have retorted the very moment. But the President stopped the quarrel by adjourning the meeting on the excuse that the time limit had been exceeded. Fortunately, however, His Excellency the Viceroy did not approve of it. At the next meeting His Excellency presided personally and gave Sir Michael O'Dwyer an opportunity of explaining himself. The latter gave a sort of apology for speaking as he did. As this apology was not explicit enough, His Excellency personally referred to the inexpediency of Sir Michael O'Dwyer's irritating speech and stated that the Honourable Members of the Council had every right to condemn Sir O'Dwyer's remarks. Pandit Malaviya thereupon replying on behalf of the popular representatives said that although Sir Michael in expressing his regret had not withdrawn his remarks against the popular representatives and political workers, he would not be misunderstood if he chose to be silent out of regard for His Excellency the Viceroy. The Pandit thereupon emphatically protested against every remark made by Sir O'Dwyer. We wish to make the following remarks in this connection. When the 19 members of the Council and the Congress Leagues have already placed before the Government their schemes for thorough reform in the judicial as well as executive branches of the administration for the whole of India including the Punjab, it was in the first place inexpedient on the part of the Hon'ble Mr. Shafi to have moved that resolution. It was still more inexpedient on the part of Sir Michael O'Dwyer to have indulged in such a "heroic" at this juncture. Nevertheless his subsequent acknowledgement of the puerility of his speech and his apologetic reply will afford considerable satisfaction to the Indians.

Sir Michael O'Dwyer's speech in the Imperial Council.

SWADESHABHIMANI, Mangalore, Sep. 28th, 1917.

Referring to the O'Dwyer incident, the *Kerala Sanchari*, of the 26th September, observes that it is to be regretted that the Anglo-Indian papers do not still understand that it is unjust on their part to assume a hostile attitude, instead of deploring the necessity for apology, brought on by the Lieutenant-Governor himself, not only in this matter but in all that concern Indians.

The O'Dwyer incident.

KERALA SANCHARI, Calicut, Sep. 26th, 1917.

107. The *Swadeshabhimani*, of the 28th September, in a leading article, observes : —As soon as Mr. Chamberlain who, though not an advocate of a policy of repression, was yet its supporter, resigned his office of Secretary of State and the liberal Mr. Montagu took his place and secret orders came to be issued to the Provincial Governments to have regard for certain aspects of constitutional agitation, His Excellency the Viceroy, who had scathingly criticised the representations of the Press Deputation without a whit of sympathy, began to preach the gospel of peace with all possible tenderness ; Mrs. Besant, etc., were released ; the Bombay Government withdrew its order against Mrs. Besant ; and Sir O'Dwyer who, in the meantime, had exhibited his powers of elocution, made amends by apologising almost the very

Mr. Montagu's visit.

SWADESHABHIMANI, Mangalore, Sep. 28th, 1917.

next day. In short, with the exception of one or two incidents, the sympathetic attitude of the Government is again assuming the same form and clearness which was discernible some 16 or 17 months back during the universally popular regimé of Lord Hardinge. . . It is very natural that the people should rejoice at this sudden and favourable change in the situation. It would be the height of folly, however, to allow these raptures to blind us to our duty or to slacken future efforts on this account. That is why we must be ready to consider what we should do next. When the goal of self-government within the empire has been already fixed, and there is general agreement as to the methods by which it should be attained, and these methods include the representation of popular aspirations to Mr. Montagu when he comes to India, it might seem strange that we should raise the question "what next." The pertinence of it will be evident, however, when we see the information published by the Government in regard to the mode of placing matters before Mr. Montagu. All petitions and representations should first be submitted to the Provincial Governments concerned. The latter will forward only such of them as they consider proper to the Imperial Government. The latter will again choose from among these and place only what they think fit before Mr. Montagu; and the latter will receive deputations, etc., with the Viceroy always by his side. These restrictions come to this: Nobody can approach Mr. Montagu direct. Even Provincial and Imperial Governments form two forts as it were which must be entered before Mr. Montagu can be spoken to. Even a child can understand that these forts cannot grant free access to all popular representatives and institutions. And even if these two fences are crossed, there is the Viceroy always by his side. We do not mean that the presence of the Viceroy is by itself anything adverse. But it is questionable how far the representatives will find themselves at liberty to expose the shortcomings of the administration when the Viceroy is on the right of Mr. Montagu. It is also pertinent to inquire how far Mr. Montagu will think himself free to open his mind before the representatives in the presence of the Viceroy. Under these circumstances, we are unable to say that the result of the visit will be as fruitful as the people might expect. It will be a great thing if they get what may be called a four-annas crop. If we look at the situation from Mr. Montagu's point of view, the information published by the Government of India in this connection reads somewhat strange. In the course of a speech on the Mesopotamian enquiry, Mr. Montagu has said that the demand of Home Rule in India is not very general and the agitation is not wide-spread, which means that the agitation should be more active; and now, the Government of India have constructed these two fences against the representations intended for him. When the Secretary of State is willing to hear the full say of the people, why should he be placed behind the two curtains of the Provincial and Imperial Governments? If only self-appointed representatives who are oblivious to everything outside the official view-point should have facilities to approach Mr. Montagu and the nationalists are kept at a distance, he will not be able to ascertain true public opinion, and his visit will have resulted in nothing. This question will very likely be discussed at the forthcoming session of the Congress. As Mr. Montagu will be in India for some time even after the Congress session is over, the political leaders who are to approach the Secretary of State have to be chosen beforehand. The "Home Rulers" ought to deliberate on this point from now alone. It is no use merely indulging in raptures over the release of Mrs. Besant. If the whole of India, including Mr. Bannerjee's party in Bengal, should elect Mrs. Besant as President of the Congress, it will make a good impression on Mr. Montagu that India wants Home Rule.

Mysore Star, Mysore, Sep. 30th, 1917.

Mr. Montagu's visit to India.

Referring to the opportunity afforded to the various classes and communities to represent their grievances, if any, at the time of Mr. Montagu's visit to India, the *Mysore Star*, of the 30th September, says that in these days when everybody would seek his own individual interests unless the backward classes work with twice or even three times the vigour shown by the rest in urging their wants, they are apt to lose the benefit of the golden opportunity of improving their condition and that it behoves the leaders of the backward Veerasaiva community, whose claims to

separate representation in the councils of the State have been endorsed by so eminent a leader as the late Mr. Gokhale, should set themselves to the task of obtaining that privilege.

The Imperial Legislative Council.

108. Adverting to the resolution moved by the Hon'ble Mr. Sarma that the Indian Civil and Police Services should prescribe no limitations regarding the Indian element therein and, to the Hon'ble Mr. Couchman's reference to non-Brahman agitation in the *Justice*, etc., regarding the inadequate representation of their community in the public services, the *Swadeshabhimani*, of the 28th September, says:—Hurrah! T. M. Nair! You are indeed most fortunate! You had some time back stood for election as a member of the Madras Council. Although you did not succeed then, your name and the name of your paper and of the agitation to which you have set your hand have reached even the Imperial Council at Simla. No one can be so fortunate as you. Let that pass. As the remarks of Mr. Couchman were condemned by the Hon'ble Mr. Sastri then and there, there is no need to repeat them. As Sir Vincent was very sympathetic in his concluding remarks on Mr. Sarma's resolution, Mr. Sarma withdrew his resolution.

SWADESHABHIMANI, Mangalore, Sep. 28th, 1917.

Sir Rabindranath Tagore and Mrs. Besant.

109. In an article giving a translation of a letter written by Sir Rabindranath Tagore to an English friend and published by him in the press explaining why he has turned an advocate of Mrs. Besant, the *Sampad Abhyudaya*, of the 1st October, observes:—Sir Tagore has herein reflected the opinion of the Indian public in general. Every fair-minded Britisher will also doubtless share this view. Those who are democrats in their own country and wish to be autocrats in India are, we think rightly, regarded as not deserving their title to be called Britishers. We must say that those who fearlessly expose the shortcomings arising from the autocratic powers under the British Government and who help to strengthen the traditions of British justice and add to the glory of the empire are its most loyal citizens. Everyone who is proud of the British rule ought to be grateful to Sir Tagore for having so frankly expressed his views and become the Chairman of the Reception Committee of the Congress and helped the election of Mrs. Besant as President. When Home Rule comes to be granted to India, the Indian Parliament House will have many portraits in it. The portraits of Mrs. Besant, Messrs Mahomed Ali, Shaukat Ali and the 1,500 Home Rulers now in confinement will all be placed in that sanctuary. But the most conspicuous pictures just opposite the entrance will be those of Sir Subrahmanya Ayyar, Sir Tagore and Mrs. Besant. All unbiassed persons will be sure to regard this trio as their presiding deities in all temporal matters. May God grant them long life and health!

SAMPAD ABHYUDAYA, Mysore, Oct. 1st, 1917.

Christianity.

110. The *Sampad Abhyudaya*, of the 1st October, writes:—There was a discussion at Hebbal camp as to whether Christianity was a useless religion. There were arguments on either side. Let that pass. Christ was Justice Incarnate. The Germans and others who follow this religion have only the guise of Christians; they do not seem to follow Christ's precepts. Christ desired that we must do good to those that do us evil. Many Christians do harm even to those who did them good and prove false to their salt. Many of the Christians do not follow the precepts of their religion. This is not peculiar to Christianity. Such profligacy is to be found in every religion. But Christianity seems to outdo all other religions in this respect.

SAMPAD ABHYUDAYA, Mysore, Oct. 1st, 1917.

Partiality in respect of release from internment.

111. The *Manorama*, of the 28th September, draws attention to the difference between the actions of the Madras and Bombay Governments, the former's cancellation of the order of internment showing that it was due to pressure from the Government of India, and the latter's withdrawal of their prohibition order against Mrs. Besant, containing a statement that they feel it their duty to do so, because the Secretary of State and the Government of India do not favour a policy of repression, rejoices that the Bombay Government have also withdrawn the prohibition order against Mr. S. M. Paranjpye, which shows that they have realised that their duty as a Provincial Government is to act in accordance with

MANORAMA, Calicut, Sep. 28th, 1917.

the policy of the Imperial Government, and dwells upon the necessity of releasing also Messrs. Mahomed Ali and Shaukat Ali from internment, the delay in doing which will, it thinks, produce considerable unrest amongst the Hindus and Muhammadans.

MANORAMA, Calicut, Sept. 28h, 1917.

The Government of India and the release of Messrs. Mahomed Ali and Shaukat Ali.

112. Referring to the reply of the Government of India to an interpellation in the Imperial Legislative Council regarding the release of Messrs. Mahomed Ali and Shaukat Ali, the *Manorama*, of the 28th September, writes:—"If they had associated or sympathised with or helped the King-Emperor's enemies, they can never be set at liberty. But there must be sufficient proofs as to their having done so. Whether or not the records, referred to above (in their reply), are such as have been fabricated by their enemies, is a matter which deserves a thorough examination.

MANORAMA, Calicut, Sep. 28th, 1917.

The Bombay Government and the low-paid officials.

113. Referring to the appointment of a committee by the Bombay Government to consider the question of granting a batta to low-paid Government servants, in view of the rise in prices, the *Manorama*, of the 28th September, observes that the Madras Government also will do well to appoint a similar committee.

KERALA PATRIKA, Calicut, Sep. 22nd, 1917.

Indian administrative reforms.

114. *While taking exception to immediate grant of full self-government to India which, in its opinion, will do more harm than good to the less advanced classes, the *Kerala Patrika*, of the 22nd September, points out that, when increased administrative privileges are conceded to Indians, steps should also be taken to improve the condition and status of such classes, and to safeguard the interests of the various castes and creeds in the country, and that the "Home Rule Party" will do well to remember that to create dissensions among the Indians at the present moment will be playing into the hands of the Anglo-Indians, who are opposed to all reforms, and hopes that by the time Mr. Montagu arrives in India, all these quarrels will cease.

MANORAMA, Calicut, Oct. 2nd, 1917.

The Viceroy's concluding speech.

115. Referring to the closing speech of His Excellency the Viceroy at the Simla session of the Imperial Legislative Council, which was quite consistent with His Excellency's opening speech, the *Manorama*, of the 2nd October, points out that it is clear from it that, though His Excellency is ready to safeguard the interests of the European community in India, and no reforms, calculated to do injustice to them or to any other classes, will be carried out during his regime, His Excellency does not care a jot for their threats, and hopes that these threats will not lead to a change in the conciliatory policy now adopted by the Government of India.

MANORAMA, Calicut, Oct. 2nd, 1917.

The Indian Defence Force.

116. The *Manorama*, of the 2nd October, applauds the announcement of the Hon'ble Mr. Kumara Sahib Shaikar Shar Roy to give a present of Rs. 100 to each and every one of those who join the Indian Defence Force, and of the Raja of Venkatagiri to give them lands and money as presents, and hopes that the wealthy people in Malabar will follow the example of these two great men.

MUKHBIR-I-DAKHAN, Madras, Sep. 19th, 1917.

Home Rule and Mussalmans.

117. We have shown in the *Mukhbir-i-Dakhan*, of the 19th September, that Home Rule, as demanded by our Hindu compatriots, is opposed to the interests of Mussalmans, and facts go to show that their religious freedom would be interfered with. Existing British rule has proved itself to be very beneficial to Mussalmans in that the Government have recognised the separate claims of Muhammadans.

Probably it is remembered that, during the Viceroyatly of Lord Minto when Lord Morley was Secretary of State for India, the Government declared its willingness to admit the claims of Mussalmans to a separate electorate. To this the Hindus took serious exception. Had the Government not been firm in its attitude, hardly a single Mussalman would today have been found on the Legislative Councils? There are several such favours shown by the Government

* Received this week.

to the Mussalmans, and it is believed the British Government, which in accordance with the Mussalman faith, is the Government of the people of the Book and the followers of Hazrath (Jesus Christ) on whom be peace, will treat the Mussalmans more friendly and fraternally.

Here the editor reproduces in extenso a Fatwa (religious decree) against participation in the Home Rule propaganda over the signatures of the following divines:—

(1) Zahid Husain Hanafi, (2) Ghulām Muhī-ud-dīn, (3) Qazi Fasi-ud-din, (4) Saiyid Muhī-ud-dīn, trustee of the endowment of Amir-un-ni-sa mosque, (5) Mir Ghulām Jilani Muhammad Abu-Bakar Qazi-ul-Quzzat, Madras and districts, (6) Ghulām Mahmūd, Deputy to Madras and districts, (7) Tajammul Husain Khan Bahadur (Iman), (8) Saiyid Muhammad Fakhr-ud-din Naqvi, Fakhri, (9) Khajat Shah Hidayat-ul-la, (10) Muhammad Fazl-ul-la (written by).

The Fatwa has a quotation from the Kōrān declaring Christians in the matter of friendship to be better than Jews and idolators because they have elders and divines and are not proud.

117. The *Qaumi Report*, of the 27th September, referring to the reply given by the Hon'ble Sir William Vincent on behalf of the Government of India regarding the release of Messrs. Mahomed 'Ali and Shaukat 'Ali, writes:— The Government of India have stated that Mahomed 'Ali and Shaukat 'Ali have openly expressed sympathy with the enemies of the King. But no one knows what proof and evidence exist for this statement. The Government say that they have endangered public peace. But nobody knows where a revolution has occurred, where the flags of the King's enemies are flying or where murders are being committed.

Qaumi Report, Madras, Sep. 27th, 1917.

The Government of India's refusal: the defeat of the Mussalmans.

The Parliament excuses the Irish revolutionists and the Government releases the supporters of Home Rule, but does not consider it advisable to liberate those whose offence is still kept secret.

If it is not considered advisable to cancel the order of internment regarding Mahomed 'Ali and Shaukat 'Ali, why are (1) Moulana Saiyid Fazlul Hasan Hazrat Mohani, (2) Moulana Mahmūd Husain Devobandi, (3) Moulana Abul Kalam Azad, (4) Moulana Muhi-ud-din Ahmad Khusūri, (5) Moulavi Imam-ud-din Hushiarpuri, (6) Moulavi Abdul Vali Khan Peshawari, (7) Moulavi Hamdulla Panipati and (8) Mr. Saiyid Muhammad, not released? Are they also in fault? Are they, too, considered suspects?

The Government of India's reply has hurt the feelings, disappointed and upset the aspirations of seven crores of Muhammadans. Lord Chelmsford had given a conciliatory reply and Mr. Montagu had approved it. But all these promises were intended for non-Muhammadans. The promise made by the Government of India on the 5th instant to grant a general amnesty and the intimation of its readiness to release Mahomed 'Ali and Shaukat 'Ali have been honoured in the breach.

The editor, with the above remarks, advises Muhammadans not to be displeased with or sorry for or take exception to the action of the Government. Patience is our ancient and precious motto. God is testing us with the calamities of peace and tranquility. The clouds will soon roll away.

118. The *Jaridah-i-Rozgar*, of the 27th September, in a sub-leader, comments on the marginally-noted subject as follows:—A pamphlet entitled Fakhri's appeal has been received for review in this office. God willing we will frankly and fully review it and point out that those self-styled sympathisers and leaders of the community who represent their individual opinion to be that of the community, are in fact self-interested persons who are false to their community.

Jaridah-i-Rozgar, Madras, Sep. 27th, 1917.

Fakhri's appeal.

The writer of the pamphlet Moulana Fakhri, an old friend of ours, appears to have felt it incumbent upon himself to publish this brochure at the present moment. He has proved by Islamic and secular history that if there is a community in the world that can call itself loyal to the King, it is the Muhammadan community. The Islamic world ought to be thankful to Moulana Fakhri, for he has exposed to the community the selfishness of the Muslim League and the Congress, and placed

before them the actual record of those ambitious and ostentatious leaders. He has given publicity to the fact that all Mussalmans are on principle opposed to the Congress, the Muslim League and the Home Rule propaganda.

In one place Moulana writes that the Government and the Muslim public are fully aware of the Islamic rules and principles that are laid down for the guidance of a leader. At the present moment there does not exist a single person, either among the enlightened or the members of the Muslim League, who possesses the qualifications of a real leader of the Muhammadan community or even a genuine political leader. Those self-interested persons, who claim to represent the community are in reality no leaders at all. As a matter of fact, leaders are becoming so numerous that the community is heartily sick of them.

Qaumi Report, Madras, Sep. 23rd, 1917.

A hostile Fetwa (religious decree) provoking discord between Muhammadans and Hindus: an attack upon holy Islam.

119. The *Qaumi Report*, of the 23rd September, has a leader on the marginally-noted subject of which the following is the gist:—The *Mukhbir-i-Dakhan*, of the 19th September, has published the Fetwa of a few muftis through which some strange and curious commands are issued having for the object the representing of holy Islam as a disagreable, hostile, bigoted, and treacherous religion. It seems that it required the seal and sign manual of ten muftis to spread discord between Hindus and Muhammadans and to prove that Islam is man's enemy "That is is a perfect ten" (Kōrān).

Qaumi Report, Madras, Sep. 25th, 1917.

The *Qaumi Report*, of the 25th September, has another article against the Fetwa.

III.—Legislation.

Dravidan, Madras, Sep. 26th, 1917.

The Village Panchayat Bill.

120. A correspondent writes to the *Dravidan* of the 26th September, making almost the same observations on this subject as those made by the correspondent of the *Mahavikata Dutas* and *Swadesamitran*, of the 15th and 18th idem, respectively, and referred to in paragraph 105 of Report No. 38 of 1917.

IV.—Native States.

Andhraprakasika, Madras, Sep. 27th, 1917.

Administration in Hyderabad.

121. The *Andhraprakasika*, of the 27th September, in an article under this heading, observes as follows:—. . . Hyderabad is not on the line with the Native States at the present time in the matter of education, irrigation, agriculture, industries, railways, roads, police and every other thing. The administration report of the State ending with October 1916 indicates an improvement over last year's.

All the same what in the opinion of the Nizam's Dominions is an improvement cannot be recognised as such. . . We regret to state that, while in British India the student population is 41 per cent, it is only 7 or 8 per cent in the Nizam's Dominions. Is it not plain therefore that much attention is not paid to education in that State? Coming to sanitation, when in the Hyderabad city, no preparation has yet been made for good water-supply and drainage system, does it not speak of the indifference of the rulers?

Vokkaligara Patrike, Bangalore, Oct. 3rd, 1917.

The Postal administration in Mysore.

122. The *Vokkaligara Patrike*, of the 3rd October, observes:—A special committee of the Mysore Representative Assembly, which met at Arsikere to concert measures for the improvement of the Malnad tracts, have made the following observations: It is thirty years since the British postal administration was introduced into Mysore. The administration has proved very useful to the public. But the postal facilities in the rural tracts cannot be regarded as satisfactory. The majority of the subjects of Mysore reside in villages. These do not benefit much by the present system. This is evident from the complaints which are frequently made in the Representative Assembly. The postal revenue has increased considerably during recent years. It is therefore imperative that postal facilities in the rural parts should be improved.

The postal revenue during the last five years has been steadily increasing. Our province too has contributed to this increase in proportion to its population;

and yet, the candidates of Mysore for the higher posts in this department have not been appointed in the same proportion. It behoves the Government of India to consider these grievances. A large number of branch offices deserve to be raised to the status of sub-offices. In some places the postmasters of branch offices have also to carry the mails, besides doing their office work. The delivery of letters too has to be done by them. It is regrettable that even in those villages which lie on the mail-road there are no branch offices. The number of postmen in India which was 7,944 in 1902 rose to 8,219 in 1912. In Mysore, on the other hand, their number has decreased. It is regrettable that the number of post offices remains the same as it was thirty years ago, while in the sister provinces of Madras and Bombay the number has increased. Two new offices were no doubt established in 1915-16 but three other offices were closed. It is therefore necessary that the number of post offices in this province should be increased. In consideration of the above circumstances, the committee have made the following suggestions:—(1) The number of rural post offices should be increased. It will not be difficult to do so in areas where there are elementary schools. (2) The number of rural postmen should be increased so as to limit the area of their work and to provide that they shall not have to travel more than eight miles a day. (3) The village postman ought to deliver the letters direct to the addressee. When the latter happens to be absent from his village, he must deliver them to a responsible headman of the village and obtain his signature therefor. The headman ought to enter them in a register and obtain signature on delivering them to the addressee.

It seems to us that the Government of India ought to carry out these suggestions. It would be well to publish a separate report on the postal administration for the Mysore province. Further it would be well to entrust the control of all offices in the province to one Central office and keep the latter under the directions of the Mysore Government. It is desirable to re-introduce the postal system which was once in vogue in the province. The Government of India will not fail to accord their approval to this.

A Military Honour to Mysore.

124. The *Vokkaligara Patrike*, of the 3rd October, welcoming the news that His Majesty the King Emperor has been pleased to confer the title of Lieutenant-Colonel of a British Regiment on J. Desaraj Urs, M.V.O., C.I.E., says that the Colonel has not only displayed his prowess in the Burmese war, but has also been at the front in Egypt in the present war and that this recognition of his courage and ability by His Majesty is an honour done to Mysore.

Vokkaligara Patrike, Bangalore, Oct. 3rd, 1917.

Shashtipoorthi of His Highness the Maharaja of Travancore.

125. The Malayalam papers received this week also write long articles on the *Shashtipoorthi* of His Highness the Maharaja of Travancore on the lines of those already reported upon.

Malayalam Papers.

V.—Prospects of the Crops and the Condition of the People.

Agricultural improvements.

126. Dwelling on the importance of agricultural improvements and the conservative tendency of the Indian agriculturist to adopt new methods of cultivation, the *Yathartha-vachani*, of the 24th August, writes:—If the land should be properly cultivated to yield a good outturn and the country prosper thereby, the people in all towns and villages ought to be told the details of using the modern implements of agriculture. Further, the importance of the modern methods of cultivation should be explained to them in different places.

Yathartavachani, Kumbakonam, Sep. 24th, 1917.

The administration of the Agricultural department should be in the hands of the Indians, who, besides, being educated, should possess both the theoretical and practical knowledge of agriculture. The supervising officers of the department should continue to be Europeans. At present there are 62 higher posts in this department of which only two are held by Indians. At least a majority of these posts should be held by Indians, as in course of time the department itself will have to be managed by them. The Government should consider these facts and appoint a larger number of Indians to higher offices in this department as it will create enthusiasm in them for work which will contribute to the success of the department.

Errata.

Report No. 38.

Page 2382, paragraph 9, line 7, *read* "Maximalists" *for* "Manmalists".
„ 2388 „ 24 „ 5, *read* "should" *for* "to".

Report No. 39.

Page 2428, paragraph 7, *insert* "The *Ravi*, of the 20th September, writes as follows:—" at the beginning, and in the outer margin *insert* "Ravi, Cocanada, Sep. 20th, 1917."

Page 2430, line 10 in the second paragraph, *for* "constables" *read* "constable".
„ 2431, paragraph 14, line 12, *for* "or" *read* "are".
„ 2434, line 8, *for* "statutes" *read* "statues".
„ 2441, paragraph 38, line 5, *insert* "be not given effect to" *after* "Services".
„ 2443 „ 44 „ 10, *for* "Imperil" *read* "Imperial".
„ 2446 „ 57 in the marginal note, *for* "chastify" *read* "chastity".
„ 2455, „ 90, second line from the bottom, *read* "this" *for* "his".

Issued, 9th October 1917.]

CONFIDENTIAL. **No. 41 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 18th October 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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II.—Home Administration.

(a) *Police.*

1. The *Hindu*, of the 9th October, remarks:—"We should like to put one question to the authorities responsible for the maintenance of law and order in this city: were there any Criminal Investigation Department reporters present at the meeting of Panchamas on Sunday? We have received from various correspondents who were present at the meeting letters asserting that a very deliberate attempt was made to inflame the worst passions of the mob by at least one speaker. . . If it is true that any such outrageous appeal was made, the disturbance that occurred at the meeting assumes a much more sinister aspect than otherwise we would have been inclined to attach to it, for it indicates that organised rowdyism was afoot, the full consequences of which may yet be far more serious than an assault on a few youths playing at hockey. . . Is it too much to ask some of our contemporaries, stern champions of law and order against marauding Viceroys and Secretaries of State, to take up such a concrete case of incitement to breach of the peace as was made, according to our reports, directly by one speaker and indirectly by several other leading lights of the 'loyal' fraternity? Or are Brahmans outside the pale of the law and is it a case of the practical application of the principle of 'no quarter to Home Rulers' which is the main plank of the European platform? We wait for an answer from the authorities as well as those journals who are so meticulously careful about the slightest infringement of the prestige of those authorities."

Hindu, Madras, Oct. 9th, 1917.

A disturbance at the Panchama meeting.

(d) *Education.*

2. The *Wednesday Review*, of the 3rd October, states:—"There is no denying that the strikes and other undesirable features of students' life just now are due to the activity of the agitators who have to indent upon the services of the students to get up a show of a following. We do not think they are obtuse enough not to perceive the harm they do to the young men by taking them away from their studies and distracting their attention. No one contends that the student from the primary class to the highest university class should be asked to keep his attention glued to his book and that he must not take an intelligent interest in what goes on about him. . . But there is considerable difference between a student reading newspapers and discussing current politics with his school-fellows and his elders at home or his teachers, and his heading Home Rule processions and his being planted in the gallery to shout down sensible politicians. Those who encourage him in these ways are criminally oblivious of his best interests and for the matter of that are guilty of deliberate disservice to their country. The spectacle of a number of outsiders forming themselves into a committee to mediate between the Principal of an institution and the students whom he had to punish for indiscipline is unedifying in the extreme and will not be tolerated for a moment in any of the seats of learning in England where everybody is said to breathe democracy. Such interference is bound to lower the power and the prestige of the head of an educational institution, and set a premium on indiscipline."

Wednesday Review, Trichinopoly, Oct. 3rd, 1917.

Students and politics.

(k) *General.*

3. In a leader on this subject, the *Cochin Argus*, for the week ending 6th October, says:—"We cannot but find ourselves fully in agreement with those who condemn, as a most deplorable exhibition of unstatesmanship, the astounding action of the Government of India and the Secretary of State, or, at any rate, one of these two,

Cochin Argus, British Cochin, Oct. 6th, 1917.

The Indian political crisis.

in over-riding the Government of Madras by directing the unconditional release from internment of Mrs. Besant and her two colleagues. What makes this action on the part of the higher authorities all the more extraordinary and indefensible is the puerile reason which has been seriously assigned in support of it. The Government of India and the Secretary of State knew quite well all the circumstances under which Mrs. Besant and her two friends had been deprived of that part of their civic liberty, which they had been scandalously abusing. They knew quite well, it is safe to presume, that the Madras Government had only resolved upon the internments, after it had become only too evident that the mischievous political agitation, engineered by Mrs. Besant, was having its inevitable and injurious effect in bringing the Government and the whole body of its officials into utter contempt, chiefly among the untutored masses and the undiscerning sections among the educated classes. . . The pitifulness of it all lies in the fact that the two higher Governments had apparently been previously satisfied with regard to the course which had been taken by Lord Pentland's Government and, as far as the public are aware, for very nearly three months, these two higher Governments had acquiesced in the internment order. Mr. Montagu probably needs a very tranquil atmosphere in which to study Indian problems, but it is quite plain that, in seeking to bring about such an atmosphere, he has scarcely attempted to uphold the prestige and self-respect of Provincial Governments in this country or to consider the consequences which are liable to arise, when duly constituted and responsible authority, pursuing a policy of cheap opportunism, descends to make an unconditional surrender to political agitation of a type acknowledged to be pernicious and unpermissive. . . Supposing that Mr. Montagu should find it impossible to eventually concede the demands of the Home Rulers, what will be the sort of atmosphere he will leave as the legacy of his Indian visit to the Government on the spot? We doubt if the Secretary of State has given any consideration to this aspect of the question, but we are very strong in our belief that, in throwing the Madras Government unceremoniously overboard, the Government of India and the Home Government have struck a heavy blow at constitutional administration, while, at the same time, we very respectfully take off our hat to His Excellency Lord Pentland for the splendid spirit of abnegation he has so far shown in retaining an office, in which he has been shamelessly and undeservedly stultified, in order that a handful of unscrupulous agitators might be won over to keep quiet, until it suits their purpose to create fresh clamour and sow more seeds of unrest and of mistrust and contempt of the Government by law constituted."

Travancore Times, Nagercoil, Oct. 9th, 1917.

The Congress Presidentship.

4. The following appears in the *Travancore Times* for the week ending 9th October:—"Mrs. Besant has almost unanimously been elected to preside over the deliberations of the next session of the Indian National Congress. This was not unanticipated. When the Indian air is charged with Home Rule tension, who can ignite it effectively but the organiser of the Home Rule League? . . . If the whole of India rises as one body and crave for Home Rule or at least the great majority of the people of India demand it certainly the British Government would feel that their task in India is more or less completed and grant the demand with grace. But that is not now the case. Hence if the Government, because of clamour, give up the undertaking they have made towards the poverty-stricken millions of India, they will not only be disappointing a people who looked to them for good but also be failing in their clear duty. . . If we are fit for Home Rule which some gentlemen say they more than are in the face of an array of facts against it why should we look to an Irish lady to put up the agitation for it? Is India bereft of leading men who can lay their claims before the Government? Viewing the present situation we have to say that in the absence of Mrs. Besant there will not be so much agitation for the grant of political power to the Indians because the diversity of customs and manners of different communities is against combination. . . The selection of a foreigner to preside over a National Assembly is against our ambition and it is against principle. If the popular element have a voice in deciding those matters certainly things would have been different. But as it is, the millions of India who have been kept under

for ages or with gaping mouths wondering what calamities will happen to them by the resolutions of the Congress when Mrs. Besant is its leading spirit pandering to the power seeking few."

The Moslem interned.

5. *Justice*, of the 11th October, observes:—"From reports published in newspapers from time to time we see that the manufacture of a special political atmosphere of sweetness and light for Mr. Montagu's benefit is proceeding most satisfactorily. . . The agitation that has been roused by the continued retention under internment of Mr. Mahomed Ali and his brother threatens the calm of the political atmosphere. We cannot see any logic in the action of the Government. If the release of those who are interned is the result of a revision of their respective cases on the merits of those cases we can understand the difference made between one interned and another, but when the release is the outcome of political considerations and of a desire to promote a calm political atmosphere there is no room for any distinction being made between interned and interned. . . In India as long as the Muhammadan interned are locked up while the Europeans and the Parsee are let out, one would naturally suppose that greater irritation would be caused than otherwise. Either the policy of releasing the interned to create a calm political atmosphere is right or it is wrong. If it is right to release Mrs. Besant it is right to release Mr. Mahomed Ali. If it is inexpedient to release Mr. Mahomed Ali it was equally inexpedient to release Mrs. Besant."

JUSTICE, Madras, Oct. 11th, 1917.

Writing on this subject, the *Indian Patriot*, of the 12th October, says:—"The unfortunate answer to the interpellation regarding the release of Muhammad Ali and Shaukat Ali, now interned at Chindiwara has been responsible for a serious agitation, in which Muhammadans who do not ordinarily interest themselves in politics have joined, if anything, with even greater fervour. We cannot forget the almost demoniac glee with which the news that the Alis were not to be released was received by the European Association meeting at Calcutta. . . We appeal to the Government to publish the evidence against the Alis that they were in sympathy with Turkey. The spiritual allegiance which the *Koran* insists every follower of the Prophet to own to the Sultan of Turkey is absolutely consistent with active loyalty to the British Raj: the Pathan soldier is displaying his active loyalty everywhere. If the internment of the Alis is due to this vague, undefined, we might add, superstitious regard for the Sultan, every Muhammadan in India ought to be interned. Is there any definite charge against the Alis? If there is, the Government must publish it and thus prevent an agitation which threatens to assume proportions. . . Nothing will unite the Moslems more rapidly than the cry of 'religion in danger'. That is exactly the cry raised, and the reply of the Government gives occasion for the cry. There is no doubt about the Muhammadan feeling on the subject. Those who ordinarily take no interest in politics have come forward to protest. If the Government would not show a higher statesmanship at the present moment, it would be driving them to an agitation which will be quite the antipodes to the atmosphere of peace."

INDIAN PATRIOT, Madras, Oct. 12th, 1917.

VERNACULAR PAPERS.

I.—Foreign Politics.

Hindu Nesan, Madras, Oct. 6th, 1917.

The war.

6. Referring to the decision of the British Government to pay the Germans in their own coin in the matter of their frequent air-raids on England, the *Hindu Nesan*, of the 6th October, does not understand how this decision can prevent the enemy air-raids and remarking that this line of action has perhaps been taken by them in order to satisfy public opinion, adds that, once the Government have decided on committing retaliatory air-raids, they should carry out the decision without any delay.

Dravidan, Madras, Oct. 5th, 1917.

The Pope's note.

7. Referring to the details of the Pope's note to the belligerents suggesting that, in order to preserve permanent peace in the world, every kingdom should disband its army, keeping only such forces as are barely necessary for self-defence and should abide by the decision of a central arbitration board, which will have the power of punishing such countries as do not accept its awards, the *Dravidan*, of the 5th October, observes:—Germany, which has had a sound thrashing in Flanders, has no reason to stand by her post yet. She will give up Belgium perhaps only after she is taught a good lesson even in this region and this too has begun. The fact that, when the Pope's note clearly stated that the terms of peace could be settled only after Belgium and France were vacated, Germany gave an evasive reply indicates, by itself, the advent of the date of her ruin.

Kistnapatrika, Masulipatam, Oct. 6th, 1917.

German æroplanes.

8. The *Kistnapatrika*, of the 6th October, says:—The German æroplanes raid England every day and are causing loss of life and damage to property. When we know that the raid in June caused the death of 500 people, we can guess what havoc is caused by these raids. Some English people ask why British æroplanes should not cause havoc in German towns. But the Bishop of Canterbury expresses himself against any such reprisals. Such reprisals will stimulate the natural cruelty of the Germans all the more.

II.—Home Administration.

(a) *Police.*

Kerala Patrika, Calicut, Oct. 6th, 1917.

Police Administration Report for 1916.

9. In commenting favourably upon the Police Administration Report for the year 1916, the *Kerala Patrika*, of the 6th October, points out that, in order to attract educated and respectable people to the department, not only should the pay of the police officers be increased but the attitude of the higher officials towards their subordinates should also improve, and observes that, all things considered, some more reforms seem to be still necessary in this department, but that it means more money.

Jaridah-i-Rozgar, Madras, Sep. 29th, 1917.

The City Police Report.

10. The *Jaridah-i-Rozgar*, of the 29th September, referring to the City Police Report for last year, writes:—We consider that the important work performed by the Police under the guidance and direction of Mr. Armitage, the popular Commissioner of Police, deserves the thanks of the public.

(d) *Education.*

Dravidan, Madras, Oct. 3rd, 1917.

Students and politics.

11. A correspondent to the *Dravidan*, of the 3rd October, reports that a few students were present at a meeting held at Tiruvarur by the local Home Rule League on the 28th September 1917.

Students and politics.

Adverting to the recent order issued by the Punjab Government prohibiting students from attending political meetings or otherwise taking part in politics, the *Swadesamitran*, of the 9th October, observes:—The frightened man is afraid of the smallest straw and it is indeed the few officers, who in their fear do not sympathise with our aspirations, that say that students will be totally ruined if they have anything to do with politics. Can it be said that in at least a single political meeting words are used which transgress the law in any way? No. We can definitely assert that there is no ground whatever for the fear entertained by the authorities. Unless the strange orders issued by the several provincial Governments in this connection are cancelled, the authorities, the people and the students cannot be free from unnecessary anxiety in the matter.

SWADESAMITRAN, Madras, Oct. 9th, 1917.

The Palghat College.

12. The *Swadesamitran*, of the 9th October, reproduces in Tamil a telegram received from a correspondent about the strike situation in this College, which is also published in the *Hindu* of the same date.

SWADESAMITRAN, Madras, Oct. 9th, 1917.

The Palghat College.

Referring to the present situation in this College, *Dravidapatrika*, of the 10th October, deprecates the existing relationship between the Principal and his students and the uncompromising attitude of the former in allowing the strike to go on in spite of the suggestions made to him by the Chairman of the Palghat Municipality, and observes that, as some consider that good days will dawn upon the College only after Mr. Shankunni is removed from his office, he will now at least give up his obduracy and discharge the duties of Principal peacefully.

DRAVIDAPATRIKA, Madras, Oct. 10th, 1917.

The message of Sir Rabindranath.

13. The *Andhrapatrika*, of the 5th October, says under this heading:—Sir Rabindranath has made it plain that that which obstructs the spread of education most is the practice of making a foreign language the medium of instruction. . . The ordinary objection to the imparting of education by means of the vernaculars is that there are no text-books in the vernaculars. But how can such books come into existence when no endeavours are made to give instruction in the vernaculars? If higher education should wait for books, trees should wait, without growing, for leaves and rivers should wait for banks. The only means for standard vernacular works coming out is to impart education through the vernaculars. . . The present-day education does not help to inspire the daily life of man. The University degrees only determine the market value of students, and help them to obtain posts. They do not help very much to produce great men characterised by ardent patriotism. To obviate this evil, national schools should be established and national education, imparted.

ANDHRAPATRIKA, Madras, Oct. 5th, 1917.

The educational system.

14. The *Andhraprakasika*, of the 6th October, writes in a leader under this heading:—The present educational system has done grave injustice to the masses of the population of this country. It has denied equal opportunities to the different communities of people in this country. It tends to choke up and strangle talent and capacity. It weans men from the plough and the loom and entices them into petty clerkships. It is perpetuating class tyranny, but is not putting an end to it. It does not help on the political reconstruction. By it the best interests of the people are being sacrificed at the altar of class selfishness.

There is no immediate way out of these difficulties. . . The educated among us deliver long lectures on primary education, but give prominence to higher education when there is an occasion for it. Even the Government in this matter side the educated without any consideration. The Government are aware that under this system primary education does not reach the masses. . . We cannot but say that the Government do not take proper interest to obviate this. It is in the hands of the Government to promote either primary education or higher education. The Government alone can do this, but not the people. Need we say what immense good the country will derive if the crores of money spent on the Hindu and the Muslim Universities are devoted to the propagation of free primary education?

ANDHRAPRAKASIKA, Madras, Oct. 6th, 1917.

(e) *Local and Municipal.*

Dinamani, Cuddalore, Sep. 29th, 1917.

The administration of the South Arcot District Board for 1916-17.

15. The *Desabhimani*, of the 29th September, comments, as follows, in English upon the administration report of the South Arcot District Board for 1916-17:—. . . After adjustments of contributions due to other district boards on account of plague charges the year's accounts closed with a deficit of Rs. 82,360 under general funds against a deficit of Rs. 1,10,181 in the previous year. Though the existence of a minus balance in the district board is a sorry feature of its administration, yet it is a matter for consolation that during the period under review the district board was able to reduce it to some appreciable extent. We trust our resourceful non-official president will soon try to devise ways and means to restore, as early as possible, the financial condition of the board to a satisfactory level.

. . . The receipts under avenues amounted to Rs. 54,362 against Rs. 34,819 in the previous year. Though there was actually a fall in the receipts under avenues owing to the cyclone damages, the increase of Rs. 19,543 on the whole under this head during the year is due to the sale-proceeds of the trees uprooted by the cyclone. We hope that applications for remission of the lease amounts relating to avenue produce will receive the prompt and due consideration of the district board. . .

The resources of the district board having been fully dealt with above, it may not be without interest to examine how the money was utilized by the board and how the board's affairs were administered. In matters educational, the district board did not seem to be lacking in interest during the year under review. There were four sessional schools maintained during the year, which appear to have produced satisfactory results. The new scheme sanctioned by Government in April 1917 and brought into force in July 1917 will, we hope, contribute to the better working of these schools. The taluk boards continued to maintain four incomplete secondary schools, and the total number of pupils on the rolls at the end of the year was 872 against 793 in the previous year. It is gratifying to note that the school at Villupuram, which has had the advantage of fourth form newly opened during the year and to which fifth form also was added since June 1917, has been reported to be working at a profit. This evidently shows how readily the people appreciate and embrace the opportunity when facilities are offered for the spread and growth of education. The other three incomplete secondary schools at Vriddhachalam, Porto Novo and Tirukkōyilūr are reported to be doing fairly good work, and it must be conceded that they are really meeting a genuine need of the locality. The present unsuitable accommodation for the Vriddhachalam and Tirukkōyilūr schools deserves the prompt and earnest consideration of the board. In the present crippled state of the finances of the district and taluk boards, we earnestly wish the Government will be pleased to come to their rescue by helping them with a liberal building grant. . .

So far as medical matters are concerned, the general attendance of patients declined and the reason assigned for it that some of the institutions had to be closed temporarily for want of adequate medical staff, is an unfortunate circumstance indeed. It is noteworthy that steps are being taken to give practical training in mufassal hospitals to hereditary midwives in private practice. The work of the vaccination staff was not satisfactory and the percentage of successful operations low. We hope that the adoption of the scheme of the district board for the reorganisation of the vaccination staff will produce better results. . . We are sorry that adequate attention was not bestowed on rural sanitation and communication by the local boards. Nor was any work of village sanitation carried out by rural co-operative societies during the year. The sanitary staff was inadequate in some of the unions. The amount spent on village communications during the year was Rs. 16,454 against Rs. 33,287 in the previous year. The fall in this item of expenditure is again attributed to paucity of fund and the crying needs of the main roads. The extension of village-sites and relief of congestion in their areas is still at its initial stage and no substantial progress was shown by any of the taluk boards. It is our earnest hope that matters affecting

the welfare of villages will, in future, receive greater importance and attention from the boards than they were receiving hitherto.

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Regarding the administration of the non-official presidents of the taluk boards in the district, we are glad that Diwan Bahadur Mr. A. Subbarayalu Reddiyar has continued to earn the appreciation of Government for the customary energy displayed by him in his honorary duties.

The same paper reproduces the above in its Tamil columns.

16. A correspondent to the *Dravidan*, of the 8th October, complains that, of the eight members of this union, which, he says, is a big one with a population of 12,000 only, only four are non-officials and, referring to the fact that the Chairman of the union is to be elected from among the members themselves, requests that in the interests of the union the number of non-official members may be raised so that every community in the village may be represented in the union.

Uttiramerur union.

DRAVIDAN, Madras, Oct. 8th, 1917.

17. The *Dravidan*, of the 9th October, has the following running comments on a variety of subjects:—It looks as if municipalities have adopted partiality as a salutary principle. The Madura Municipality seems to have prosecuted a number of private individuals, for not removing prickly-pear in their lands promptly. But at the same time it seems to plead want of funds to remove this very prickly-pear, which abounds extensively in its lands. When a Municipality collecting taxes throughout its area has no money, how can the poor tax-payers be expected to have it, and what is the justice of this differentiation in treatment?

Tit-bits.

DRAVIDAN, Madras, Oct. 9th, 1917.

The same kind of justice obtains even in Madras. Private individuals are worried to any extent, if they do not keep their drains and houses in good repair and fill up the ponds in their lands promptly. But how about the deplorable condition of the public drains and roads and tanks and pits in municipal lands? Money, time and every other facility are required only by the municipality and not by private individuals!

It appears a District Board school at Russelkonda in the Ganjam district is located in a thatched shed. Having only side screens for purposes of ventilation and no windows, these have to be lifted up in summer for letting in breeze, thereby exposing the boys to the rays of the sun, and to be let down in winter to keep out rain water, thereby depriving the boys of all light. Thus it is awful heat in summer and utter darkness in winter! We hope steps will be taken to improve the location of mufassal schools hereafter at least.

18. A correspondent to the *Desamata*, of the 3rd October, says:—It is many years since the suburb of Aryapuram of the town of Rajahmundry was constructed. The roads that were then laid have not since been repaired. . . . The bridge over the drainage channel being in disrepair has been the abode of venemous serpents for a long time. There is not even one lamp post near it. When the inconvenience of this state of things was represented to the municipality, they have not taken steps to repair the bridge, though they have transplanted a lamp post here from another place. Drainage water stagnates on the sides of roads, and our representations to the municipality against this state of things have turned out to be so many cries in the wilderness. Our petitions were consigned to the waste paper basket. We pray that the Government at least will interfere in the matter and do the needful, etc.

The Rajahmundry Municipality.

DESAMATA, Rajahmundry, Oct. 3rd, 1917.

(*f*) *Land Revenue and Settlement.*

19. The *Swadesamitran*, of the 5th October, publishes a further portion of the series of articles contributed by the Hon'ble Rao Bahadur V. K. Ramanuja Achariyar to the *Commonweal* on this subject and rendered into Tamil by Mr. S. Mahalinga Ayyar, a High Court Vakil, and referred to in paragraph 23 of report No. 38 of 1917.

Land Revenue Settlement.

SWADESAMITRAN, Madras, Oct. 5th, 1917.

(*g*) *Forests.*

SWADESAMITRAN, Madras, Oct. 3rd, 1917.

Improvement of forests.

20. The *Swadesamitran*, of the 3rd October, notes with regret that, in spite of the existence of many extensive forests in India with a plenitude of raw products which can be utilised in several other ways for industrial purposes than what is being done, thereby not only increasing the income of the Government but also providing fresh means of livelihood for the people, and referring to the fact that five lakhs of rupees are said to have been sanctioned by the Mysore Darbar for providing facilities for communication in forests, remarks that, considering the condition of industries in this country, it is necessary that the Indian forests should be improved to a very large extent.

(*h*) *Railways.*

SWADESAMITRAN & HINDU NESAN, Madras, Oct. 4th & 6th, 1917.

Indian railways.

21. The *Swadesamitran* and the *Hindu Nesan*, of the 4th and 6th October, respectively, reproduce in Tamil a letter written to the press by Mr. M. K. Gandhi on the hardships experienced by third-class passengers in these railways. This appears in the *Hindu* of the 29th September 1917.

DRAVIDAN, Madras, Oct. 6th, 1917.

Railway travelling.

22. The *Dravidan*, of the 6th October, details the great inconvenience said to have been caused to Mr. Deobhanker of *New India* office by a few soldiers, when he was travelling between Madras and Bombay, and, observing that, if the facts narrated by *New India* are true, Mr. Deobhanker deserves to be sympathised with, hopes that the Government and the railway administrations will take steps to remove such hardships, which are often met with in travelling.

ANDHRAPATRIKA, Madras, Oct. 9th, 1917.

Tenali-Guntūr Railway.

23. The *Andhrapatrika*, of the 9th October, says under this heading :—The announcement of the Madras and Southern Maharatta Railway Company that neither passengers nor goods will be carried on the Tenali-Guntūr Railway does not state the period for which the notice will be in force. The *Desabhimani*, of the 29th July, published certain rumours in this connection and, in answer to a question put in the meeting of the District Board held on the 31st July, the Collector said that the rumours were all groundless. The agitation of the people thereupon showed signs of abatement. But the announcement in question may cause some surprise to the people. The authorities have not given out any reasons for the announcement. This railway is undoubtedly useful to all the people in the Guntūr district. It is not, therefore, satisfactory under such circumstances to have published such an announcement without consulting the people. The Government might have taken this step on account of the war, and the people could then have no objection to it. Victory in the war is surely many times more necessary in the interests of the subjects than in those of the Government. But it is disappointing to the people that the authorities should take such a step in a matter affecting the interests of all the people, without consulting them. This cannot be indicative of the new angle of vision. There is nothing in this announcement about the Tenali-Repalli line. If the authorities contemplate to announce any restrictions on this line, they will do well to consult the people. This line is maintained with the money of the people.

(*i*) *Salt and Abkāri.*

SWADESAMITRAN, Madras, Oct. 5th, 1917.

Salt-pans in Pazhayakayal.

24. A correspondent, writing from Pazhayakayal to the *Swadesamitran*, of the 5th October, complains that, though it is now more than a year since the Salt officials inspected Pazhayakayal with a view to open salt-pans there and after measuring the lands required and preparing plans therefor, received a number of applications from several persons for licence to manufacture salt, nothing has yet been done in the matter, and referring to the various facilities that exist for the manufacture of salt in that place, and to the large quantity of salt that can be produced if salt-pans were opened there, prays that both in the interests of the public and the poor labourers in and around Pazhayakayal, the petition submitted by the people of this place on this matter will be viewed favourably by the Salt authorities.

(*k*) *General.*

25. The *Swadesamitran*, of the 29th September, reproduces in Tamil a lecture said to have been delivered by Babu Bhagavan Das at Benares in Hindi, in the course of which he makes the following observations:—Has any Viceroy or any other Provincial Governor tried to ascertain from the leaders whether the cry raised by the Congress for the last 32 years is a legitimate cry or not? Is it the opinion of the bureaucrats that the leaders of the Congress have not qualifications enough to talk with them on equal terms? The position of these leaders is in no way inferior to that of the bureaucrats. The opinion of the Congress is no more than that the destruction of our ancient industries has rendered us helpless and that, as all trade is in the hands of the foreigners, India has to look to other countries to satisfy her needs. How and when can these defects be remedied? If the Government are approached about it, they suggest no remedy, but ask us to keep quiet. They do not patiently listen to our complaints. They listen to tales and misunderstand us. They ascertain everything through the Secret Police. That is why we demand Home Rule. Lord Pentland was pleased to say that the British Government would not take up the responsibility of satisfying our aspirations. When all powers and all higher appointments are in the hands of the British, who else than the Government can take up the responsibility? If the Indians are granted Home Rule, they will take up the responsibility. When agriculture and trade suffer, the responsibility for it can rest only with the rulers. All that the Congress want is that the people of the country should have enough for their sustenance and that they should preserve their self-respect. It is because we have not enough to eat and have no self-respect, that the world laughs at us. Even our Rajas and Nawabs are treated like coolies in South Africa, Australia and other British Colonies, and yet our complaints are not heard. Even though the Indians are now allowed to have their say in the Legislative Councils, no practical benefit accrues therefrom. So there should be reforms in every department. We, therefore, entreat the Provincial Governors to listen to the cry of the people in a sympathetic sprit and redress their grievances. In view of the numerous benefits conferred on the Indians by the British Government, they have sacrificed their all in this war. Our demand is, therefore, that we should be granted Home Rule as it exists in the colonies.

Babu Bhagawan Das on Home Rule.

SWADESAMITRAN, Madras, Sep. 29th, 1917.

26. The *Hindu Nesan*, of the 3rd October, also reproduces in Tamil the gist of a letter on this subject written by Dr. Sir S. Subrahmanya Ayyar and appearing in the *Hindu* of the 2nd idem.

Political prisoners.

HINDU NESAN, Madras, Oct. 3rd, 1917.

27. The *Hindu Nesan*, of the 3rd October, also reproduces in Tamil an abstract of the proceedings of a meeting held by the Rangoon Trades Association, on the 1st October 1917, to protest against the release of Mrs. Besant, which appear in the *Hindu* of the 2nd idem.

The release of Mrs. Besant.

HINDU NESAN, Madras, Oct. 3rd, 1917.

The *Swadesamitran*, of the 9th October, publishes in Tamil the comments made by Lord Sydenham on this subject in the course of a letter said to have been written by him to the *London Times*, which is reproduced in the *Hindu*, of the 8th idem.

The release of Mrs. Besant.

SWADESAMITRAN, Madras, Oct. 9th, 1917.

28. Adverting to the active agitation of the Anglo-Indians against the new policy of the Government, the *Swadesamitran*, of the 3rd October, observes:— It is a fact to be noted that the plea advanced by the Anglo-Indians against the new policy in the protest meetings held in the different provinces is not the same. For example, they make much of the interests of the landed aristocracy in this Presidency and say that the majority of them are against Home Rule. In the Calcutta meeting it was argued that it was the landed aristocracy that wanted Home Rule and that it was the duty of the Anglo-Indians to save the poor ryots from the tyranny of these landholders. So the only common feature in this new movement of the Anglo-Indians seems to be the fact of agitation. Evidently they are afraid that their influence may go, if the existing differences between the ruling race and the ruled race should disappear. No one should be beguiled by their so-called magnanimity in the matter of the Indian reforms. They declare such reforms as have already been

The Anglo-Indian agitation.

SWADESAMITRAN, Madras, Oct. 3rd, 1917.

contemplated by the Government to be their own recommendations, so that they can appreciate their own moderation, after these are carried into effect! But it is stated that the Secretary of State has returned the despatch of the Government of India on the ground that the reforms proposed therein are not conceived on liberal lines. As an indication of a liberal turn in the attitude of the Government, the policy of repression has been given up. Mr. Montagu is going here, only with a view to discharge his duty on his own responsibility, without the help of the Anglo-Indians. It is quite natural that the Anglo-Indian papers view these things with alarm and are raising a big hue and cry before the reforms take a definite shape. It is now two weeks since the one cable of the *Madras Mail* was sent and nothing strange has occurred yet. The war is still carried on with full vigour and Mr. Montagu has not yet vacated his seat as Secretary of State for India nor has Mr. Lloyd George, who supports him, ceased to be the Prime Minister. Not even Lord Curzon has resigned his seat in the Cabinet! The important papers in London, too, do not seem to have cared for the cable of the *Madras Mail*. But it is a fact to be noted that, though the cable of the *Madras Mail* has become a cry in the wilderness in England, whose whole attention is now engrossed in the war, we cannot completely ignore the united agitation carried on by the Anglo-Indians in India. We should lay bare the real condition and objects of these Anglo-Indians, who pretend to be very anxious about the progress of the masses. We should demonstrate to Mr. Montagu that every soul in India, irrespective of educational qualifications, wealth or sex, is intent upon the introduction of reforms in the country in view to the grant of Home Rule. An excellent suggestion has been made by Mr. Gandhi that the best way of doing this is by presenting a monster petition to Mr. Montagu signed by all people, indicating thereby that they approve of the reforms proposed by the Congress and the Muslim League. Arrangements are being made for this purpose in every province. We hope all the Indians will realise their duty in this matter and co-operate in making this movement a success.

SAMPAD ABHYUDAYA, Mysore, Oct. 11th, 1917.

Anglo-Indians.

The *Sampad Abhyudaya*, of the 11th October, in its news columns, writes:—The Anglo-Indians now oppose the British Government just as they had opposed the Viceroy during the regimé of Lord Ripon. It is opined in some quarters that there is great danger to the Government unless these opponents are identified and deported from India. It is very difficult to do this.

SWADESAMITRAN, Madras, Oct. 3rd, 1917.

Release of the Muslim interned.

29. The *Swadesamitran*, of the 3rd October, publishes from the pen of a correspondent, the proceedings of a Muslim meeting held in Trichinopoly on the 28th (?) September 1917, when resolutions, expressing regret at the reply of Sir William Vincent to the interpellation of the Hon'ble Mr. Jinnah regarding the release of Messrs. Muhammad Ali and Shaukat Ali, and recommending the election of Mr. Muhammad Ali as the President of the coming session of the All-India Muslim League, were passed. It was stated at the meeting that unrest would continue in India as long as the Muslim interned were not released.

LIVA-UL-ISLAM, Madras, Oct. 4th, 1917.

The release of the Muslim interned.

The *Liva-ul-Islam*, of the 4th October, reproduces from the *Swadesamitran*, of the 3rd idem, the proceedings of a Muslim meeting held at Trichinopoly on the 28th (?) September 1917 praying for the release of the Muslim interned.

SWADESAMITRAN, Madras, Oct. 6th, 1917.

The release of the Muslim interned.

The *Swadesamitran*, of the 6th October, publishes, from the pen of a correspondent, the proceedings of a public meeting held at Tanjore on the 3rd idem, under the auspices of the Local Home Rule League, praying for the immediate release of the Muslim interned, which appear in English in the *Hindu* of the 6th idem.

LIVA-UL-ISLAM, Madras, Oct. 4th, 1917.

The Muslim leaders in internment.

Referring to the large number of telegrams sent to the Government of India both by Muhammadans and others praying for the release of these leaders, the *Liva-ul-Islam*, of the 4th October, urges that the Government of India should reconsider their decision in the matter, on the score that these internments create unrest among the Muhammadan community, and hopes that, at least to satisfy

the Indian Muslims, who in loyalty to their Emperor are now fighting against their co-religionists, the Government would show mercy and release Messrs. Muhammad Ali and Shaukat Ali, even if it be found that they had acted in any way wrong.

The release of the Muslim interned.

The *Swadesamitran*, of the 8th October, publishes in Tamil the proceedings of a meeting held by the members of the Attar Jamath community at Coimbatore on the 3rd idem, under the presidency of the Peish Imam of the Attar Jamath Masjid for the purpose of praying for the release of the interned Muslim leaders, as they appear in the *Hindu* of the 8th idem. SWADESAMITRAN, Madras, Oct. 8th, 1917.

The same paper reproduces in Tamil the speech delivered by Mr. C. R Das as the president of a public meeting held in Calcutta on the 7th October 1917 to demand the release of Messrs. Muhammad Ali and Shaukat Ali. The speech appears in *New India* of the 8th and 9th idem.

The *Swadesamitran*, of the 9th October, reproduces in Tamil the comments of the *Englishman* on the above speech, as they appear in *New India* of the same date. SWADESAMITRAN, Madras, Oct. 9th, 1917.

The same paper publishes in Tamil the proceedings of a public meeting held near the Victoria Public Hall, Madras, on the 8th idem, under the presidency of Khan Bahadur Safdar Husain Sahib Bahadur, to pray for the release of Mr. Muhammad Ali and others, and, observing that the popular feeling in this connection can be gauged by the thousands of Hindus and Muhammadans, who attended the meeting, and the numerous resolutions passed at public meetings held even in the rural parts for the same purpose, trusts that the Government will ponder over the public feeling and adopt the proper course.

The *Hindu Nesan*, of the 9th October, also publishes in Tamil an abstract of the proceedings of the above meeting. HINDU NESAN, Madras, Oct. 9th, 1917.

The *Swadesamitran*, of the 9th October, publishes, as reported by a correspondent, the proceedings of a public meeting held at Pandur in the Mayavaram taluk on the 3rd idem, under the auspices of the local Home Rule League, when a resolution is said to have been passed praying for the immediate release of the two Muslim brothers. SWADESAMITRAN, Madras, Oct. 9th, 1917.

The release of the Muslim interned.

The *Hindu Nesan*, of the 9th October, publishes, from the pen of a correspondent, the proceedings of a Muslim meeting held at Rajagiri (Tanjore district) on the 2nd idem to pray for the release of Messrs. Muhammad Ali and Shaukat Ali and other Muslims interned, when one of the speakers, Mr. Abdul Masjid Sahib, in attributing the non-release of these interned Muslims to the lack of agitation to such an extent as was done within a short space of three months in the case of Mrs. Besant and her colleagues, is said to have made the following observations:—It appears that the release of Messrs. Muhammad Ali and Shaukat Ali is objected to on the score that they have professed friendly feelings with the enemies of His Majesty the King Emperor. We cannot believe this until the Government enlighten the people by specifying the particular enemy with whom they professed such friendship and the particular nature of it. When amnesty has been extended to the Irish people who actually raised a rebellion against the King Emperor, with the aid of his enemies, it is indeed regrettable if in the present case the religion of the interned Muslim leaders should stand in the way of their release, despite the fact that they are God-fearing and law-abiding patriots. If Messrs. Muhammad Ali and Shaukat Ali are really guilty of the crime brought against them by the Government, why should they not have been punished for it by this time? We should, therefore, continue the agitation carried on by us for the past few months, and pray to God that the Government may have more compassion. HINDU NESAN, Madras, Oct. 9th, 1917.

Changes in the administration of India.

30. The *Swadesamitran*, of the 4th October, reproduces in Tamil a resolution on this subject passed at a meeting of the Nilgiri European Trades Association, which is published in the *Hindu* of the same date. SWADESAMITRAN, Madras, Oct. 4th, 1917.

Mr. Montagu's visit.

31. Referring to the news received that Mr. Montagu will be accompanied by a small committee when he goes here, the *Hindu Nesan*, of the 3rd October, says:—It is a question HINDU NESAN, Madras, Oct. 3rd, 1917.

for consideration whether it is necessary or desirable that Mr. Montagu should be followed by an advisory committee during his visit here. In our opinion, there is no necessity for it, for he is not new to India and he can well conduct the enquiry here with the Viceroy and Babu Bhupendranath Basu and draft the reforms leisurely after reaching in England. We think such a committee as is contemplated now is also undesirable; for, instead of helping him in his enquiry, it may operate as a clog upon him also. But we cannot pronounce any decided opinion upon this point, in the absence of definite information about the constitution of the proposed committee.

The same paper reproduces in Tamil the comments of the *Hindu* on this subject in its leader of the 2nd idem.

DRAVIDAN, Madras, Oct. 5th, 1917.

Mr. Montagu's visit.

A correspondent of the *Dravidan*, of the 5th October, regrets that, while the non-Brahmans pay the major portion of the taxes to the Government, the Brahmans, who are only a few in number and who pay the least tax, should occupy high positions, everywhere and, observing that it is the duty of the Government to give free primary and secondary education to those classes in Southern India, which have not yet had the benefit of education, suggests that Mr. Montagu should be approached, during his forthcoming visit, for conferring a larger number of appointments upon the non-Brahman classes and for restricting the number of appointments available for the Brahmans to 3 per cent according to their population. He considers the European rule to be the best rule, as men of his community have been benefited only under this rule, and appeals to all non-Brahmans to join the South Indian Peoples' Federation and get up a counter-petition to the one signed by the Home Rulers at the instance of Mr. Gandhi, stating that Home Rule is not required for this country and that class representation should be allowed.

ANDHRAPATRIKA, Madras, Oct. 4th, 1917.

Mr. Montagu's visit.

The *Andhrapatrika*, of the 4th October, says:—In the Corporation meeting held on the 22nd October, Mr. Morrison said that Mr. Montagu might not come to India. His reason for saying so might be the agitation of the *Madras Mail*. If such a thing happens, the rulers will have retarded the advancement of the thirty-three crores of Indians, yielding to the agitation of a few Anglo-Indians. . . The writings of the *Mail* need hardly be reviewed. There is vituperation in it and not argument. But one thing is certain, namely, that the agitation of the *Mail* is directed against the Congress scheme of reforms. The veil has been removed from the ideas of the *Mail*. The Anglo-Indians have set about agitating the country at a time when India is regaining her peace. They made greater agitation in 1883 when Lord Ripon wanted to pass the Ilbert Bill. They demanded the rejection of the Bill and the removal of Lord Ripon from his office. But they failed to accomplish their object. Lord Ripon deserved the love of the Indians. The Anglo-Indians were not able to gain their end even under such favourable conditions. In these days when the people have a knowledge of self and entertain new ideas, it cannot be believed that the endeavours made to see that Mr. Montagu is removed from office, will succeed.

SWADESHABHIMANI, Mangalore, Oct. 5th, 1917.

Mr. Montagu's visit.

In a lengthy leading article under the heading "Strike while the iron is hot", referring to Mr. Gandhi's scheme of presenting a monster petition to Mr. Montagu, the *Swadeshabhimani*, of the 5th October, observes that while Mr. Montagu is eager to know the exact nature of the political demands of the entire mass of people in India and comes to this country for that very purpose, it would be the height of folly to lose the golden opportunity of proving to him that the demand of Home Rule is universal in India and that it behoves every one to help the success of Mr. Gandhi's organisation so that Mr. Montagu may find cart loads of petitions awaiting his arrival.

The paper welcomes the rumour that there is a similar organisation in South Kanara too and adds that in case the rumour is not true, it behoves either the leaders of the District Association or the Home Rulers to lose no time in starting it.

The approaching visit of the Secretary of State for India.

The *Mukhbir-i-Dakhan*, of the 3rd October, referring to the approaching visit of the Secretary of State for India, writes:—The Muhammadans should not lose this opportunity. They should not cease demanding what is most urgently needed for them. They may mention to him that they are not anxious to get Home Rule at present. We simply desire that some Muhammadans may be given higher appointments in every department and more educational facilities afforded to us. We may be given the right of separate electorate in every district. Higher appointments should be given in consideration of services, but not on higher qualification. They must also inform him of the fact that they are in full enjoyment of peace, comfort and ease of every kind under the present Government.

MUKHBIR-I-DAKHAN, Madras, Oct. 3rd, 1917.

The Government and co-operative movement.

32. The *Hindu Nesan*, of the 4th October, writes:—We do not deny that the Local Government are making all possible endeavours to spread the co-operative movement. But their progress in this matter is no faster than that of the snail. They are doing everything only by way of experiment and proceed very cautiously. They hesitate to spend money in developing the co-operative movement. The movement is much stronger in every other province than ours. Even in Native States like Mysore and Baroda, it has made a great advance. The reason why it has not progressed in this Presidency is the policy of this Government in trying to get everything done with the least expenditure of money. Their recent proposal of appointing some honorary Assistant Registrars with a view to help the progress of this movement, can be quoted as an instance in point. The conditions imposed do not seem to be very attractive. We do not know which non-official Indian will come forward to learn the worth of the co-operative societies without any salary or travelling allowance and to discharge the duties of an Assistant Registrar, after the probationary period, without any staff. It may be this proposal has been made with a view to make out that the non-official Indians take no interest in the co-operative movement, as they did not avail themselves of an opportunity given to them to be of use in spreading the movement. We trust the Government will not find fault with the Indians like this. There is no use whatever in Government making proposals which can never be acceptable to the Indians and then trying to ease themselves of their responsibility by pleading that the Indians did not take advantage of such proposals. Such a procedure cannot indicate that the Government are co-operating with the Indians for securing the progress of the country.

HINDU NESAN, Madras, Oct. 4th, 1917.

Postal runners.

33. The *Hindu Nesan*, of the 5th October, observes:—Though facilities exist for the delivery of postal mails without any cause for complaint in the neighbourhood of towns commanding all conveniences for the purpose, complaints do arise about the delivery of mails so far as rural parts are concerned. The reasons for this are the difficulty in the mails reaching the respective places easily and the fact that the staff required for carrying mails to these parts are not easily available on account of the many dangers which they have to face on the way in carrying mails to places to reach which there are neither railways nor good roads. These postal runners have to pass through mountainous and forest regions, with the ever present possibility of being attacked by wild animals on one side and the dacoits lying in ambush on the other. In spite of the numerous facilities afforded in these civilised days to the servants of the Postal Department, it cannot be said that postal runners are immune from danger.

HINDU NESAN, Madras, Oct. 5th, 1917.

The Indians and the army.

34. The *Swadesamitran*, of the 5th October, reports Mr. A. Hutton, the Professor of Indian History in the Oxford University, to have written to the *London Times* expressing his regret at the Indian students in the University not being given the military training which all other students have had since the commencement of the war and, observing that this is the time to foster and increase the devotion and loyalty of the Indians for the empire and not to hamper the growth of such feeling, adds:—Need we say that, if the opportunity and the facilities are offered, the Indians will demonstrate their valour and devoted loyalty before the whole

SWADESAMITRAN, Madras, Oct. 5th, 1917.

world? The present war has amply proved the consequences of the Indians having been kept in the lower scales of the ladder, without being given the opportunity or the facilities for doing military service or serving their country.

SWADESAMITRAN, Madras, Oct. 5th, 1917.

Competitive examination.

35. Adverting to the objection raised by a correspondent to the *London Times* to the military training for befitting the Indians for the higher offices in the army being given to them in England on the grounds that the Indian youths of 17 or 18 would find the environments in England quite new to them, that they would get into bad association and that they would become dissatisfied with their condition on seeing the pompous life led by people in England, the *Swadesamitran*, of the 5th October, observes:—We admit that the above objections are sound ones If there are such objections to the Indians going to England for military training, do not the same inconveniences exist in the case of the Indians proceeding to England to study for Civil Service examination? Innumerable are the difficulties and losses to which they are put in going to a foreign land, of which they have no previous knowledge, and that is why we have been urging for a long time that the Civil Service examination should also be conducted in India. Further, according to the recommendations of the Public Services Commission, the Indians have to go to England at an earlier age than is the case now. If the abovementioned difficulties are to be avoided and the Indians are to be satisfied, it is necessary that the competitive examination should be conducted in India itself.

SWADESAMITRAN, Madras, Oct. 5th, 1917.

The reform proposals.

36. The *Swadesamitran*, of the 5th October, writes:—If the Government really intends to give effect to the open announcement of the Secretary of State for India in Parliament that the ideal of the British Government is to grant us Home Rule ultimately, we cannot understand how any one can have any objection to accept the recommendations of the Congress, the Muslim League and the nineteen representatives in the Imperial Legislative Council. One of their recommendations is that a half of the members of the Executive Council should be elected by the representative members of the Legislative Council. Lord Islington objected to this and said that the election of the executive officials by popular representatives was a system unknown to the British. But we are not demanding any novelty unknown to the world. The constitution of the Government in each country depends upon its peculiar conditions. In Switzerland, the system demanded by us is in vogue. It is not compatible with modern methods to condemn a system merely because it has not been tried. Lord Islington says that the representative members of the Legislative Council only condemn the Government, but will not take up the responsibility of conducting it. If the system suggested by us is adopted, the popular representatives will, on account of their electing some of the members of the executive Council, share the responsibility of conducting the Government and so the people themselves share it. Lord Islington observes that, if the members of the Executive Council are selected properly, the policy of the Government cannot but be in accordance with the opinion of the popular representatives. This is true. But is it not a better course to entrust the popular representatives with the duty of deciding who can voice forth their opinion correctly than to expect them to believe that those chosen by the Government will do so? The Governor or the Governor-General may be a new man, with no experience. Who is to advise him about the person to be nominated to the Executive Council? If the popular representatives do not discharge this duty, it is the bureaucrats that will have to do it and the nominee of the latter will naturally only support their actions. So Indians should not be nominated on the suggestion of the bureaucrats but only by the popular representatives. The latter course has two advantages. One is that the nominees will be capable of voicing forth the opinion of the Indians and the other is that the Indians will thereby share the responsibility of the Government. The conduct of the administration in accordance with popular opinion and the taking up by the people of the responsibility of the Government through their representatives are the two bases of Home Rule. So, if the idea of the British Government is to grant Home Rule ultimately, the best course will be to reform the constitution of the Executive Council as suggested by us.

37. The *Desabhimani*, of the 29th September, reproduces from the *Swadesamitran* of the 25th idem a Tamil version of an extract from a letter written by Sir Rabindranath Tagore to a friend in England explaining his conduct in sending a message of sympathy to Mrs. Besant, and referred to in paragraph 58 of report No. 39 of 1917.

Sir Rabindranath Tagore and Mrs. Besant.

DESABHIMANI, Cuddalore, Sep. 29th, 1917.

38. The *Liva-ul-Islam*, of the 4th October, reproduces from the *Swadesamitran* of the 1st October the speech delivered by Mr. P. Varadarajulu Nayudu, one of the Secretaries of the Madras Presidency Association at Dindigul, about the refusal of the Government of India to release Muhammad Ali and Shaukat Ali, and abstracted on page 2481 of report No. 40 of 1917.

The Muhammadan leaders in internment.

LIVA-UL-ISLAM, Madras, Oct. 4th, 1917.

The *Andhrapatrika*, of the 6th October, refers to a telegram announcing that Mr. Muhammad Ali has been elected as the President of the forthcoming Moslem League, and suggests that the Government will now do well to release the interned Moslems and conciliate the Muhammadan public opinion.

The Muhammadan interned.

ANDHRAPATRIKA, Madras, Oct. 6th, 1917.

The *Desamata*, of the 3rd October, expresses its disappointment at the reply of the Government to the interpellation of the Hon'ble Mr. Jinnah regarding the internment of Mr. Muhammad Ali and Shaukat Ali. It says: . . . We do not see any reason why the Government have not yet released them. The interned persons have stated that they will not act unconstitutionally and tread wrong paths. Then where is there any sedition? They have said that they will not act in violation of their religious belief and duties. Perhaps the Government inferred from this that under the influence of their religion, they may show some sympathy for the Sultan of Turkey, and based their answer on such inference. Though these two brothers have had sympathy for the Sultan, they have not been disloyal to the King Emperor, nor have they attempted to act disloyally to him We fear that the failure of the Government to release them may defeat the object of the Viceroy to maintain peace in the country. There is great commotion among the Muhammadans in the country. Meetings are held in many places. Hindus also sympathise with their Muhammadan brethren in this matter, and say that their release is essential to the maintenance of peace in the country. As His Excellency the Viceroy desires to establish peace in the country, it is necessary that these brothers and others who are undergoing internment should be released. It is our belief that if the Government publish the reasons why they are not released, three-fourths of the agitation will disappear. May those reasons be disclosed and may perfect peace be established in the country by the time Mr. Montagu arrives here.

The interned Muhammadans.

DESAMATA, Rajahmundry, Oct. 3rd, 1917.

The *Swadeshabhimani*, of the 15th October, writes:—Lord Chelmsford in his recent speech in the Council the other day invited popular co-operation from the whole of India and in a very short time succeeded in lifting the curtain of repression, so to speak, from the stage of Indian politics. We had thought that here the policy of repression had seen its end, and that the interned Muslims, Mahomed Ali and Shaukat Ali, would also be released, though not along with Mrs. Besant, at least a few days later. We have in another column referred to the interpellations in the Council on the subject. These leaders in assuring the Government, at their request, that they will abstain from all violent or unconstitutional agitation likely to endanger public safety added that they would agree to the condition without prejudice to their Islamic faith. This expression can hardly be meant to vitiate their loyalty. It is natural that everyone should follow his own faith. We fail to see why at this critical moment the Government have objected to this one bit of their statement. There can be no doubt that the release of these Muslim leaders will be welcomed with great joy by Hindus and Muhammadans alike. The reports of the recent meetings in this connection will show how essential it is to the universal tranquillity of India that these Muslim compatriots of ours should also be released. We pray that His Excellency the Viceroy may be pleased to display a fuller measure of his liberality.

The interned Muslims.

SWADESHABHIMANI, Mangalore, Oct. 5th, 1917.

ANDHRAPATRIKA, Madras, Oct. 10th, 1917.

The interned Muslims.

A correspondent to the *Andhrapatrika*, of the 10th October, says:—At a meeting held at Berhampur on the 7th September, one of the speakers has said in Telugu that if the Muhammadan brothers now under orders of internment are not released, the people will once again resort to passive resistance.

QAUMI REPORT, Madras, Oct. 3rd, 1917.

The interned Muhammadans.

The *Qaumi Report*, of the 3rd October, referring to the Government of India's reply regarding the release of the Muhammadan detenus, writes:—The Government of India's reply has undoubtedly disappointed and depressed Muhammadans in general, who are feeling their degradation most acutely. The unjust and unexpected refusal of the Government has caused a commotion among seven millions of Muhammadans, and they have now begun to realise that their object cannot be attained by keeping a silent tongue. The proof of this is being furnished by the big meetings that are being held in Muhammadan localities.

By the grace of God the Madras Presidency is not backward in this respect. Several meetings have been, and are being, held in the surrounding districts, and Muhammadans are prepared to, very faithfully and very freely, reveal the secret that the suspicion, which the Government entertain regarding them and their leaders, is baseless.

The editor invites the attention of all the Khatibs (preachers) Paish Imams (leaders at prayers) and trustees of mosques in the districts and villages in the Madras Presidency, and urges them to pray to God, after the usual services for the release of the interned Muhammadans. He further hopes that all friends and sympathisers of Islam will convene meetings at an early date, and invite the attention of the Government of India to the fact that, unless the Muhammadan detenus are released, they will not cease complaining and appealing.

SWADESAMITRAN, Madras, Oct. 4th, 1917.

Sir Michael O'Dwyer's recent speech in the Imperial Legislative Council.

39. The *Swadesamitran*, of the 4th October, publishes in Tamil an article contributed to the press by the Hon'ble Mr. K. V. Rangaswami Ayyangar expressing his views about this speech. The article appears in English in *New India* of the 3rd idem.

DRAVIDAN, Madras, Oct. 4th, 1917.

"Do the Zamindars want Home Rule?"

40. The *Dravidan*, of the 4th October, reproduces under this head in Tamil the gist of a leaderette on "Zamindars and Home Rule" appearing in *Justice* of the 3rd idem.

DRAVIDAN, Madras, Oct. 5th, 1917.

"The Home Rule comic."

41. The *Dravidan*, of the 5th October, reproduces in Tamil under this head the gist of an article on "more of signature-hunting" appearing in *Justice* of the 2nd idem.

DRAVIDAN, Madras, Oct. 5th, 1917.

An Indian Christian meeting.

42. The *Dravidan*, of the 5th October, publishes in Tamil the proceedings of a public meeting of the Indian Christians held on the 1st idem at the Y.M.C.A. Buildings, Madras, to discuss the present political situation in India. These proceedings appear in detail in the *Hindu* of the 2nd idem.

DRAVIDAN, Madras, Oct. 3rd, 1917.

Panchamas' condition and their representation.

43. Dwelling upon the various hardships to which *Panchamas* are subjected by the social restrictions imposed on them by Brahmans, the *Dravidan*, of the 3rd October, writes:—All those who are desirous of doing good to these *Panchamas* should represent to the benign Government their sufferings by means of resolutions passed at the meetings convened for the purpose. If colour distinction is to be made in the Legislative Councils, immediately there is the loud cry of the Brahmans. But if caste distinction is sought to be shown, they remain as though unaware of it. Much is now said of the birth-rights of the Indians, but the *Panchama* is denied even the birth-right of a dog. If only a *Panchama* had been a Member of the Legislative Council, would he not have represented effectively the hardships experienced by his castemen and told the British rulers that the *Panchamas* also had an equal right to share the benefits of the British rule as the Brahmans. This, indeed, is our strong reason for urging that every community should be duly represented in every council of the Government and in all Government institutions. Now that the British element is predominant in the Legislative Council all is well; but what will happen when

the representatives of the people secure the majority in that council and take the administration in their own hands? One party alone will secure all the rights to the ruin of others.

Government aid to industries.

44. Adverting to the reply given by the Government of India to the interpellation on this subject by the Hon'ble Sir Wacha, the *Swadesamitran*, of the 4th October, observes:— From the statistics published in this connection, we find that, among the several companies which have received financial support from the Government, a European sugar manufacturing company, which has been granted a loan of 7 lakhs of rupees at 5 per cent per annum, and an Indian owning a glass factory, who has been given a loan of Rs. 20,000, may be mentioned here as instances of persons who have secured substantial aid from the Government. From this the disparity in the figures can be clearly noted. The fact that the Indians are not well aware of the support they can have from the Government for the development of industries, accounts, we believe, for the low number among them receiving such support.

SWADESAMITRAN, Madras, Oct. 4th, 1917.

Referring to the same subject, the *Lokopakari* and the *Prapanchamitran*, of the 8th and 9th October, respectively, say that from the figures published it will be clear that the Indians are not receiving the full support of the Government in this direction.

LOKOPAKARI, Madras, Oct. 8th, 1917.
PRAPANCHAMITRAN, Madras, Oct. 9th, 1917.

Home Rule.

45. The *Swadesamitran*, of the 4th October, publishes in Tamil the proceedings of a public meeting held at the Gokhale Hall, Madras, on the 3rd idem, when, in the course of his lecture on "who are unfit for Home Rule?", Mr. Suryanarayana Ayyar of Tanjore is reported to have made the following observations:—Some might say that you have not the manliness for the acquisition of Home Rule. Is it without manliness that our brethren have shown their valour in the battlefields and won rewards? Even if it be found that they are wanting in manliness, who is responsible for it? Had we been only given military training, would not the Kaiser have disappeared in a couple of hours? Will not our men enlist in the army in thousands, if only the Indian and the English soldiers are treated alike?

SWADESAMITRAN, Madras, Oct. 4th, 1917.

An abstract of these proceedings appears in English in the *Hindu* of the same date.

Home Rule.

In a lengthy leading article on Home Rule, the *Sampad Abhyudaya*, of the 12th October, writes:—The term Home Rule is identical with *swaraj* which means the administration of the country by the people themselves without being subordinate to foreigners. It also means that the administrators ought to rule according to certain principles; that those who rule against these rules, like autocrats, are restrained by public opinion; that from the rulers down to the scavengar and the humblest servant all ought to obey the laws of equity; that the strong and those in authority should not override the weak; and that if they do, they should be dealt with just as the British public dealt with their King Charles I. The most advanced nations of the world such as the British are democratic. We do not say that there are no autocrats among them. Autocracy they have. The Anglo-Indians who abandon their inbred democratic principles and become seized with the evil desire of ruling us in an autocratic manner are themselves an instance in point. Though these are of this type, when we see among the British persons of the type of Mr. Montagu, we know how democratic principles are bred in their bones as it were. As a result of Anglo-Indian ways, constitutionalists like Mrs. Besant were kept in confinement. The democratic British Cabinet ordered their release. In order to establish the sacred principles of democracy in the world the Almighty God becomes incarnate in every nation from time to time. In India Mrs. Besant and Sir Subramanya Ayyar may be regarded as incarnate beings. In the United Kingdom Mr. Montagu and others may likewise be regarded as incarnate beings. Home Rule means democracy of this kind. Those who maintain that India should not be granted this kind of rule, whether they be whites or blacks, can by no means be regarded as fair-minded. Those who hear their advice and fall a victim to their intrigue to create disunion and fight among themselves and thus subvert all democratic principles can have no patriotism in them. Indians

SAMPAD ABHYUDAYA, Mysore, Oct. 12th, 1917.

if they would promote their advancement should sink all their caste and religious differences and look upon all Indians, of whatever class, sect, creed or community, as their brethren and compatriots. The righteous should be regarded as belonging to the higher caste and the unrighteous as belonging to the lower. God will make the world a hell to those who are opposed to Home Rule. Some persons think that those who happen to cast a glance at these opponents, should take a holy bath and say their prayers to free themselves from that defilement. All patriotic citizens will grant the justness of this feeling.

SWADESAMITRAN, Madras, Oct. 6th, 1917.

Mr. Muhammad Ali.

46. Adverting to the resolution passed at the meeting of the Committee of the All-India Muslim League at Allahabad, that Mr. Muhammad Ali should be the President of the League at its session to be held in December next at Calcutta, the *Swadesamitran*, of the 6th October, writes:—Almost all Muslim members of the several Legislative Councils in this country were present at the meeting at Allahabad, and from this it is clear that the leaders of the Muslim community have great regard for Muhammad Ali and his brother. Further, it will be doubtless evident from the numerous meetings held all over the country for their release, by Muslims and others, that the people of this country esteem them highly and pray for their release. Under these circumstances, it is but proper that the Government should respond to the popular wish and release them without any further delay.

SWADESAMITRAN, Madras, Oct. 6th, 1917.

A Brahman meeting at Erode.

47. The *Swadesamitran*, of the 6th October, publishes, as reported by a correspondent, the proceedings of a meeting held by the Brahmans of Erode on the 5th idem to condemn the action of the Tahsildar, Mr. Sambasiva Mudaliyar, in occupying a choultry used as a rest-house for Brahmans, ignoring thereby their rights to use it and treating the community itself with contempt. A resolution is also said to have been passed at this meeting for memorialising the Government to prevent the non-Brahman officers from acting against the feelings of the Brahmans.

LOKOPAKARI, Madras, Oct. 8th, 1917.

Virtue is its own reward.

48. In the course of an article under this heading contributed by one K. V. Subrahmanyam to the *Lokopakari* of the 8th October in appreciation of Mrs. Besant, the following observations occur:—Mrs. Annie Besant stands by virtue and is always anxious to find out the truth. Wherever she finds a mistake, she will do her best to set it right. She is an Englishwoman and is intensely loyal to the British Empire. The Madras Government took a crooked view of her actions. Her speeches and writings appeared to be dangerous to the bureaucrats, with a bewildered imagination. Every action of hers nonplussed them. Certain traitorous editors, who are causing immeasurable injury to the British Empire, put a dangerous construction upon every action and every lecture of Mrs. Besant and increased the fears of the bureaucrats, who were already losing confidence and getting unnerved. They forgot what was meant by justice and, bereft of their discriminating capacity, had recourse to the Defence of India Act. The usual nature of the Englishman is that the greater the danger, the more valiant and bold will he be. It is, therefore, strange that they should have been afraid that Mrs. Besant's acts would injure the Empire.

PRAPANCHAMITRAN, Madras, Oct. 9th, 1917.

The *Prapanchamitran*, of the 9th October, reproduces the above article.

SWADESAMITRAN, Madras, Oct. 8th, 1917.

The Bakrid disturbances and Mrs. Besant's visit.

49. The *Swadesamitran*, of the 8th October, reproduces in Tamil the comments of the *Pioneer* on the recent Behar Bakird disturbances and the visit of Mrs. Besant, as published in the *Hindu* of the same date.

DRAVIDAN, Madras, Oct. 8th, 1917.

A meeting of the *Panchamas*.

50. The *Dravidan*, of the 8th October, publishes in extenso the proceedings of a meeting of the *Panchamas* held on the 7th idem in the Spur tank, Madras, under the presidency of Dr. T. M. Nayar, which are published in the *Hindu* and the *Justice* of the same date.

SWADESAMITRAN and HINDU NESAN, Madras, Oct. 8th and 9th, 1917.

The *Swadesamitran* and the *Hindu Nesan*, of the 8th and 9th October, respectively, also publish an abstract of the above proceedings.

ANDHRAPATRIKA, Madras, Oct. 9th, 1917.

The Madras Panchama meeting.

Under this heading, the *Andhrapatrika*, of the 9th October, after giving in Telugu what purport to be reports of the meeting as contained in the *Indian Patriot* and the *Hindu*, proceeds to publish a Telugu gist of the speech of Doctor Nayar, the president, which contains:—You must deem yourself equal to the members of the highest class and assert that right. In case anybody obstructs you, you will gain the upper hand if you show the strength of hand which you have now shown. . . Until the members of your community become educated, wise and fit to vote, the authority should remain in the hands of the British so that one race may not lord over another.

The paper reports Mr. Somasundaram Pillai to have said:—Home Rule means rule by Brahmans, who are your enemies, and in whose words you should not place any confidence.

The paper reports another speaker to have said that until the Panchamas should become fit for Home Rule they would not agree to its grant, even though the Brahmans and the Non-Brahmans alike should ask for it.

SWADESAMITRAN, Madras, Oct. 9th, 1917.

Tanjore Home Rule League.

51. The *Swadesamitran*, of the 9th October, publishes, from the pen of its own correspondent, the Proceedings of the Aniversary of this league, held at Tanjore on the 7th idem, under the presidency of Mr. P. K. Telang of the *New India* Office, who is said to have delivered a lecture on democracy. The proceedings appear in the *Hindu* of the same date.

SWADESAMITRAN, Madras, Oct. 9th, 1917.

A Home Rule meeting.

52. The *Swadesamitran*, of the 9th October, publishes the proceedings of a public meeting held at Tiruvisalur (Kumbakonam taluk) on the 6th October 1917, under the auspices of the local Home Rule League, when Mr. T. K. Sivarama Ayyar, the Chairman of the meeting, after clearly describing the present constitution of the Government of this country and the function of each of its officers and the freedom now enjoyed by the Indians, is said to have observed that in demanding Home Rule they only asked for a larger representation of the people on the Legislative and Executive Councils, as, on account of the present non-official minority, several bills fail to be passed in these councils and facilities are not afforded to the public to a larger extent.

DRAVIDAN, Madras, Oct. 4th, 1917.

The critics of the Government.

53. In the course of a long article contributed by a correspondent to the *Dravidan*, of the 4th October, the following observations occur:—Everyone should point out to the English Government how they are being deceived. The powers of the Government are, mostly in the hands of the Brahmans, and the European officials do many things according to the opinion of these Brahmans. But the latter, without considering who are the cause of the defects in the English Government, ungratefully blame the Government for them. It is these Brahmans that, getting into the good graces of the Englishmen, exercise their official power to the detriment of the people and make the people believe that it is all due to defects in the administration. Not stopping with this, they have been coercing the people, who have to go to them frequently in their official capacity, to recognise their deceptive claim to be the representatives of all castes in India and made an immense profit thereby. Having thus had a taste of power, they are now clamouring for Home Rule. If this is granted, all other castes will be ruined. Even statesmen of the type of Lord Morley have been deceived by institutions like the Congress started by these Brahmans and, in introducing reforms in this country, failed to recognise the pitiable condition of the non-Brahmans and provide for their separate representation in the councils, as has been done in the case of the Muhammadans. In the present juncture, when the Indian nation is submerged in ignorance and caste dissensions, the most reasonable course will be to distribute appointments and honorary posts among the Brahmans and the people of other castes according to their population. As an instance of the way in which the Brahmans are treating the other classes in India may be quoted their utilisation of Rs. 5,000 annually from the funds of a choultry at Tirukkurungudi, endowed by a Vellala gentleman, for running a Sanskrit College at Kallidaikurichi, which is useful only for the Brahmans. How stupid it is and what an injustice again to utilise public charitable

funds in a taluk for the benefit of one caste, while there are thousands of poor boys there having no education whatever. It is these Brahmans that make the Government consent to such unjust acts and it is they themselves that find fault with the Government. It is these Brahmans again that, taking advantage of their legal knowledge and official position, have obtained a control over the funds of all big *Devastanams* and utilised them for starting Sanskrit Schools, beneficial only to their own class. We hope the Government and Courts of Justice will realise hereafter at least that the major portion of the income of these *Devastanams* is contributed by non-Brahmans and frame proper laws and regulations to prevent their being utilised by the Brahmans for their own benefit. Besides this, they get special grants also from the Government for their Sanskrit schools and yet abuse the Government. Their motive is only to enslave the other castes which are just now coming up under the upright rule of the British. The reason why the people of our country have, from the very beginning, been suffering inconceivable hardships is that only one caste among us acquired education and knowledge, leaving the others immersed in ignorance. The conferment of all high appointments upon the people of this caste operates as a clog upon the improvement of the other castes on all lines. In Sermadevi and other places, the president of the taluk board is always a Brahman and he does not discharge his duties as justly as his European predecessors were doing. So, if the justice of the British Government should be clearly demonstrated, all responsible positions should be given only to Europeans or members of any other race which does not harbour a racial prejudice, all other appointments should be given in accordance with the population of the different castes in India and all public charitable funds should be utilised for the benefit of all castes.

VAISYAMITRAN, Devakottai, Oct. 1st, 1917.

The last meeting of the Imperial Legislative Council.

54. In commenting on the proceedings of the last meeting of the Imperial Legislative Council, the *Vaisyamitran*, of the 1st October, observes:—We heartily endorse the view expressed by the Hon'ble Mr. Jinnah and Pandit Madan Mohun Malavya that the arguments adduced by Sir William Meyer against the resolution of the former, that two non-official Indians should be included in the central recruiting Board organised by the Government to regulate the formation of the Indian Defence Force, will not satisfy the Indians. The main reason why a larger number of Indians have enlisted in this force from the Punjab than from other provinces is not the paucity of persons in these provinces fit to become sepoys but the fact that the major portion of the Indian army is now stationed in the Punjab and not in other provinces. There is no doubt whatever that, if convenient opportunities are offered, provinces like Madras and Bombay would also supply a proportionately good number of men for this force. There will then be no room for others finding fault with the Indians that they have not the zeal and the strength to enlist in the army. It is really regrettable that the Hon'ble Mr. Srinivasa Sastriyar's resolution that the salaries of the members of the Indian Civil Service should not be increased as recommended by the Public Services Commission, should have fallen through, considering that the amount spent on the salaries and pensions paid to European officials has already increased and that, out of 20 crores of rupees spent for salaries of officials, only 3 crores are received by the Indians.

SWADESHABHIMANI, Mangalore, Oct. 5th, 1917.

The Imperial Legislative Council.

Commenting on the proceedings of the recent session of the Legislative Council, the *Swadeshabhimani*, of the 5th October, observes :—The Hon'ble Mr. Srinivasa Sastri's resolution that the recommendation of the Public Services Commission regarding the increase of pay of civil servants, etc., should not be given effect to at present, owing to the additional expenditure it entails, was lost. So long as the officials form the majority in the Council, is it conceivable that the popular side can win? The reply on behalf of the Government regarding the release of Messrs. Muhammad Ali and Shaukat Ali is very disappointing. It is gratifying to note that His Excellency the Viceroy expressed his confidence in the "remarkable energies" of Mrs. Besant. Another significant utterance of His Excellency is that in the coming reforms due consideration will be shown to the question of promoting the trade and other interests of the European community in India. We must observe

that His Excellency's concluding address was very statesmanlike. While His Excellency is thus endeavouring to calm the atmosphere, it is deplorable that a few narrow and self-seeking Anglo-Indian gentlemen and journalists should be opposing the Government's policy of reform and conciliation. At the instigation of the *Madras Mail*, which is a veritable fire-brand, the Anglo-Indian community held a meeting at Calcutta and passed three mighty resolutions. Although they profess now and again that they are not opposed to Indian reform, in their speeches and writings, they as frequently forget their avowals. From the protest meeting at Calcutta and the venomous writings which stream forth every day from papers of the type of the *Madras Mail*, we are led to suppose that the task of administration in India gives more anxiety to these non-official Anglo-Indians than to the actual administrators themselves. It remains to be seen how far their tricks will succeed.

Pandya Nesan, Madura, Oct. 6th, 1917.

Redistribution of provinces on a linguistic basis.

55. Referring to the opinion expressed by the President of the Andhra Special Conference recently held at Bezwada that, instead of the existing fifteen provinces, India should be divided into twenty provinces on linguistic basis, which will conduce better to the individual advancement of each province, the *Pandya Nesan*, of the 6th October, gives facts and figures to prove how in each of the existing provinces more than one language is spoken by the people and, quoting Lord Hardinge, who is said to have expressed himself in 1911 in favour of a redistribution of the provinces in India on a linguistic basis, approves of the same on the grounds that the linguistic unity of the people of a province will help them materially in developing a spirit of brotherhood among them and in making united efforts for the advancement of education, industries, etc., and that it would make it possible for the vernaculars being recognised as the first language in schools and by universities and for Colleges coming into existence in which instruction will be imparted through the vernaculars. This paper exhorts the Tamilians also to follow the example of the Andhras and approach Government for the grouping of the Tamil districts into one province.

Hindu Nesan, Madras, Oct. 3rd, 1917.

A Home Rule meeting at Tiruvarur.

56. The *Hindu Nesan*, of the 3rd October, publishes, from the pen of a correspondent, the proceedings of a public meeting held on the 28th September 1917 at Tiruvarur, under the auspices of the local Home Rule League, when the Hon'ble Rao Bahadur V. K. Ramanuja Achariyar is said to have delivered a long speech on the present political situation, in the course of which the following observations occur :—Mr. Gandhi and others are of opinion that the release of Mrs. Besant and her colleagues is due to the adoption of the resolution regarding the policy of passive resistance by the majority in the special session of the Madras Provincial Conference. The recent events indicate clearly that we can gain our object if we have union amongst ourselves. People might think that the Government have vast powers and the only means left for them is to memorialise the Government, but this has now been disproved. It is the people of India, and not the Secretary of State or the Viceroy or the Governor of Madras, that are responsible for the release of the interned. We were reminded of our strength by Sir S. Subrahmanya Ayyar and, under his lead, have gained our object. We have more important matters to attend to, and we can always count upon the policy of passive resistance in case the other means do not help us in these. To adopt this policy of resistance, one need not transgress the law but should only be prepared to suffer keeping within its limits.

Why is Home Rule necessary? The popular representatives in the Legislative Council have at present no powers. In spite of our efforts in the Council, the land assessment has been enhanced by the 25 per cent in the recent resettlement in Madura, North Arcot and Chittoor. The resolution moved by me that there is no need for the appointment of temporary Judges in the High Court has fallen through because of the official majority in the Legislative Council. The official members of the Council always support whatever is said by the Government and in consequence our efforts become fruitless. Without Home Rule, the grievances of the people in respect of the land assessment cannot be redressed, nor will it be possible to establish village panchayats or curtail the

excessive cost of litigation or promote education. Home Rule is indispensable even in the case of municipal administration. By the grant of Home Rule, the English merchants apprehend that duties will be imposed on their goods, the English officials fear that the Indians will preponderate in service and the Missionaries think that colleges, wherein the Bible is taught, will be deprived of the grants they now receive.

DRAVIDAN, Madras, Oct. 3rd, 1917.

The mischief of the Anglo-Indians.

57. In refuting the observations made in an article on this subject contributed by a correspondent to the *Swadesamitran*, of the 1st October, and abstracted in paragraph 69 of Report No. 40 of 1917, a correspondent of the *Dravidan*, of the 3rd October, writes:—Why should not this gentleman, who came forward to counsel the Anglo-Indian papers, tell the Home Rule leaders, who raise in these war times such a loud cry of Home Rule as to cause annoyance to the British Government and the Brahmans and their papers who aspire for Home Rule, that it is improper for them to give trouble to the Government at this juncture? Is it on account of self-interest or anything else that he fails to do so?

SWADESAMITRAN Madras, Oct. 8th, 1917.

The Anglo-Indian agitation.

Quoting the description of the Anglo-Indians by the late Mr. Dadabhai Naoroji in his presidential speech of the Congress in 1906, the *Swadesamitran*, of the 8th October, writes:—It was the agitation of the Anglo-Indians against the prayer of the Bengalees for the annulment of the partition of Bengal that Mr. Naoroji had in his mind when he referred to them in his presidential speech. It was contended then that the partition was effected by Lord Curzon in view of administrative convenience. But the Bengalees took it to be an attempt to injure a new spirit of union which had come among them. Rightly or wrongly, those who opined like this regretted the partition and entreated and implored for its annulment. But the Government paid no heed. Even the people of other provinces stood aghast at the fundamental principle of English rule, that the Government should be conducted only in accordance with public opinion, being ignored in this country and criticised it severely. But the Secretary of State for India declared in the Parliament that it was a settled fact and could not be altered. All the same, the Bengalees and, following them all the Indians, determined to agitate until the settled fact was altered. What happened subsequently need not be detailed here. We refer to these events only to point to the agitation that was got up by the Anglo-Indians then. In the subject of contention then, there was nothing to affect their glory or influence prejudicially. The Indians did not then demand any reform in the administration, nor did any one claim a share of the enormous profits enjoyed by the Anglo-Indians. It was merely an administrative affair which was objected to by those who were affected by it. But the Anglo-Indians, who completely forgot the British instincts and greatness the moment they crossed the shores of the west, were not prepared to look at the justice of the matter. They were actuated only by the crooked notion that others should not criticise what had been done by the members of their class. They condemned the Indians as much as they liked in their papers. They did not hesitate to depict the Indian character in the worst light. What is the wonder in the Anglo-Indians, who forgot themselves so much for a petty affair then, carrying on a big agitation now? The latest phase of the agitation engineered by the *Madras Mail*, seeing that the bomb prepared by it for unseating Mr. Montagu failed to explode like a wet cracker, is its sermon to the members of the Anglo-Indian community, that it was because they did not pay proper regard to their rights and responsibilities in Legislative Councils and elsewhere, they had not bold and efficient leaders to guide them at this critical juncture and that this state of affairs should be reformed without fear or favour. One suggestion strikes us on reading this: If the present representative of the European Association in the Legislative Council resigns his seat, in order to utilise fully the services of such a capable editor, the latter can occupy that seat and benefit not only Anglo-Indians but the Indians in general by expressing his rare views in the Council. Our readers are aware that, ever since the split in the congress a decade back, our leaders are divided into two classes, moderates and extremists. The great souls, who made it a point to create a party spirit among us, whenever they could not prevent the reforms demanded

by us, adopted it as their policy to pat the moderates on their back. The way in which papers like the *Madras Mail* often used to applaud the moderation and upright views of some Indians in the Legislative Councils can be quoted as instances in point. But this can no longer continue, for, in the opinion of the *Mail*, the moderates and the extremists have no difference at heart, and it is only such of the extremists as have not the boldness to speak out their views that are styled moderates. During the time of the Grecian Empire, the Greeks divided the world into two classes. One comprised themselves who were all civilized, and the other comprised all savages. The editor of the *Mail* has adopted the same easy plan and divided the politicians in India into two parties—one comprising those that agree with him and the other those that differ from him, i.e., the agitators. This paper would not admit the existence of any party between these two. The healing of the recent split in the congress camp has evidently demonstrated to the *Madras Mail* the contrivance of the moderates. However this may be, will those who style themselves moderates understand the ruse of the *Mail* hereafter at least?

LOKOPAKARI, Madras, Oct. 8th, 1917.

The *Lokopakari*, of the 8th October, writes on the same subject in the following strain:—The Anglo-Indians are carrying on a useless agitation, being jealous of the efforts made by the Indians to better their condition. The time is past when such an agitation will have any effect. Its only result will be to create mutual hatred between themselves and the Indians. It is really surprising that the Anglo-Indians, who hold the principle that a foreign Government, however good, cannot be equal to self-government, should try to hamper the attempt made by the Indians to acquire liberty. If India obtains Home Rule, all the people in India will enjoy equal privileges and no one will have cause for complaint. The Anglo-Indians evidently do not relish such a state of affairs, and the reason for it is only the strange notion that they are a superior race to the Indians. All those who make much of racial superiority will one day be humbled to dust. If every one should realise that generally position changes with the times and behave with modesty and patience, he can, in course of time, rise to eminence. The time has come for India, too, to attain a lofty position like other countries. No one can prevent this. If India obtains Home Rule and prospers in every respect, it will prove to be the right hand of the British Empire. Then no one will even dream of attacking the British.

PRAPANCHAMITRAN, Madras, Oct. 9th, 1917.

The *Prapanchamitran*, of the 9th October, reproduces the above comments.

ANDHRAPATRIKA, Madras, Oct. 3rd, 1917.

The *Andhrapatrika*, of the 3rd October, says:—Equal privileges to Anglo-Indians and the Indians will help to establish self-government and peace and bring honour to the British Empire. But the influence of the Anglo-Indians will, to some extent, be affected. Some Anglo-Indians who care more for their own interest than for the advancement of the empire try to obstruct the ideal of self-government. The *Mail* which has taken the lead in the matter and is endeavouring to do evil to the country, has no other object. It has made the release of the interned a pretext for conducting hostile agitation. The chief object of the Anglo-Indians is to prevent political reforms being introduced into India. They are annoyed by the fear that their authority will be affected. They fear that the visit of Mr. Montagu to India will result in the Indians getting their object, and so they have taken a vow to see that Mr. Montagu is removed from his office. . . At this juncture there cannot but be a political conflict between the people and the Anglo-Indians. . . The hostile attitude of the Anglo-Indians is born of despair. If the firmness of purpose of the people takes a practical shape, the Anglo-Indians will surely give up their vain attempts. . . In yesterday's issue of the *Mail*, it stated that it was fighting for greater issues than the release of Mrs. Besant and others. The Indians know very well what they are. The goal of the Anglo-Indians is to prevent freedom being granted to the Indians.

Anglo-Indians.

HINDU NESAN, Madras, Oct. 8th, 1917.

58. The *Hindu Nesan*, of the 8th October, reproduces from the *Swadesaparipalini* an article on the proposed increase in the freight of steamers coming to India from Australia, New Zealand and other countries, in the course of which the following observations occur:—This increase in the freight will lead

Increase in the freight of steamers.

to an increase in the price of the British articles imported into India and the merchants will not hesitate to take advantage of this to raise the price of these articles by a half or even more. This would result in great hardship to the people purchasing such articles, though the merchants may not be put to any loss thereby. This, on the other hand, gives an opportunity for the development of certain industries in India. For instance, the Indian cotton mills will derive large profits as they will not have to compete with imported British articles. Besides this the rise in the freight will lead to a further increase in the price of imported British piece-goods, which will drive the people to go in for cheaper Indian goods. This may give an impetus to the weaving industry in this country. It has, however, to be said that this increase of freight might contribute to the advancement of the Japanese trade, but steps should be taken to prevent the Japanese goods from flooding the Indian market at this juncture. Adequate facilities exist in this country for the manufacture of many of the imported British goods here alone. We trust, therefore, that both the Government of India and the leaders of the people will avail themselves of the present opportunity and adopt the necessary measures to promote the manufacture in this country itself of the articles now obtained from Britain.

MAHAVIKATA DUTAN, Madras, Oct. 6th, 1917.

His Excellency the Viceroy's speech.

59. The *Mahavikata Dutan*, of the 6th October, reproduces in Tamil the comments of the *Civil and Military Gazette* on the recent speech of His Excellency the Viceroy in the Imperial Legislative Council as they appear in the *Hindu* of the 28th September 1917.

KALIYUGA-VARTAMANI, Madras, Oct. 6th, 1917.

A monster Muslim meeting in Madras.

60. The *Kaliyugavartamani*, of the 6th October, reproduces the comments of the *Swadesamitran* of the 26th September, abstracted in paragraph 37 of Report No. 40 of 1917.

KALIYUGA-VARTAMANI, Madras, Oct. 6th, 1917.

The Government and the industrial advancement of India.

61. The *Kaliyugavartamani*, of the 6th October, also reproduces the comments of the *Swadesamitran*, of the 26th September, on this subject, which are abstracted in paragraph 38 of Report No. 40 of 1917.

SWADESAMITRAN, Madras, Oct. 6th, 1917.

An appeal by a landholder to his brethren in the rural parts.

62. In the course of an appeal justifying the demand for Home Rule for India addressed by Mr. Chinnaswami Ayyar, a landholder in the North Arcot district, to the villagers in the rural parts of this Presidency and published in the *Swadesamitran* of the 6th October, the following observations occur:—It is indeed we, the residents of the rural parts, that suffer a great deal under the present system of administration, and it is we that will reap the greatest benefit by the grant of Home Rule to India. I will now relate the hardships we experience under the present system. The major portion of the people in this presidency are agriculturists. The system of fixing the assessment is based on the opinion of individual executive officers and not on the recommendations of our representatives in the Legislative Council; nor is it of such a nature as to admit of a remedy being sought in a court of law. The existing method of administration is responsible for the present condition of our country which is behind the other countries in the world in matters of education, trade, industry, etc. The reason why India has not progressed is the fact that our leaders are not consulted about the ways in which the revenues collected in India are expended and that they have no lawful authority to check unnecessary expenditure. What I venture to say is that we have neither the power nor the facilities to bring home to the authorities our real grievances and our real aims and aspirations, as these authorities are foreigners to our land differing from us in manners and customs and modes of life. To say that the time has not come for the conferment of Home Rule on Indians or that we have neither the union among ourselves nor the capacity for such a rule, really indicates a disinclination to confer the same. In his presidential speech of the Congress of 1906, Mr. Dadabhai Naoroji has said that India has several able statesmen though possessing a knowledge of their vernaculars only. If India gets Home Rule, she can show to the world that her administration is ably conducted by these statesmen and at considerably less cost than at present.

63. The *Dravida Patrika*, of the 10th October, dwells upon the waste of the funds of the *Devastanams* in this Presidency on account of the ineffective control of the temple committees over the trustees of *Devastanams*, which again, the paper attributes to the disinclination of the Government to amend the Religious Endowments Act, and referring to the majority of the members of the temple committees being illiterate and inexperienced persons who have no idea of their responsibility, implores Lord Chelmsford to remedy the state of affairs by amending the Religious Endowments Act suitably, which will make the people remember his name for ever.

Devastanams in the Madras Presidency.

DRAVIDA PATRIKA, Madras, Oct. 10th, 1917.

64. The *Andhrapatrika*, of the 3rd October, writes under this heading:—The Government have in their review of the report relating to ancient inscriptions, require the publication of the inscriptions that have been obtained, to be expedited. We submit that this will not be possible until officers representing different languages are employed in larger numbers. If arrangements are not made for obtaining inscriptions, which is more necessary than the publication of them, we fear that the inscriptions already deteriorating will be lost. May the Government chiefly attend to this!

Ancient inscriptions.

ANDHRAPATRIKA, Madras, Oct. 3rd, 1917.

65. The *Andhrapatrika*, of the 3rd October, contains in Telugu the article in the *Leader* criticising the hostile attitude of the *Madras Mail* to the present policy of the Government which appears on page 5 of the *Hindu* of the 2nd October.

The *Madras Mail*.

ANDHRAPATRIKA, Madras, Oct. 3rd, 1917.

In condemning the attitude of the Anglo-Indians towards the promised administrative reforms in India, particularly that of the *Madras Mail* which now brings forward a charge against the Government of India that they have instructed *Reuter's Agency* not to transmit to England telegrams regarding Anglo-Indian protests, and to India, the views of the English Press on the subject, the *Manorama*, of the 5th October, says:—It is to be regretted that a wicked thought like this, namely, that the Government of India would suppress telegrams in this way, should also have entered the mind of the *Mail*. How long can a paper which criticises the Government in so unjustifiable a manner be tolerated? Though it may be possible to suppress telegrams to and from India, will the despatch of newspapers to and from India be stopped thereby? Will not, then, the whole thing be brought to light? It is very rash indeed to write all sorts of things against the Government through impatience, and bring them into contempt? Will not the Government take the necessary steps in this matter?

The *Madras Mail*.

MANORAMA, Calicut, Oct. 5th, 1917.

66. The *Andhrapatrika*, of the 3rd October, represents the *Madras Times* to have said with reference to the proscription of the *Hindu* and *New India* in Burma:—It is audacious on the part of the postal authorities to fail to deliver these important dailies to the people in Burma, without making any announcement. Such secret acts used to prevail in ancient Russia. But they ought not to be done in the British Empire. This is a matter in which the Government of India should interfere.

Proscription of certain papers in Burma.

ANDHRAPATRIKA, Madras, Oct. 3rd, 1917.

67. The *Andhrapatrika*, of the 3rd October, publishes in Telugu the article of Mr. Gandhi contributed to the *Indian Review* on Indian Colonial Emigration, which appears on page 6 of the *Hindu* of the 1st October.

Indian Colonial emigration.

ANDHRAPATRIKA, Madras, Oct. 3rd, 1917.

68. The *Andhrapatrika*, of the 4th October, reports the Hon'ble Mr. K. V. Rangaswami Ayyangar to have written in an article on the speech of Sir Michael O'Dwyer:—Many of the laws in India are just and are administered impartially. Some laws are unjust and hard, and in their case, passive resistance will be resorted to.

Passive resistance.

ANDHRAPATRIKA, Madras, Oct. 4th, 1917.

A correspondent to the *Kistnapatrika*, of the 6th October, says:—Every one must admit that Mr. Gandhi is the real leader in India. . . If there be one such leader, no bureaucrat can trouble us. . . . The passive resistance movement has spread all over the country in a short time. As many unselfish men have already seen the advantages of the use of the weapon of passive resistance, they have begun to resort to it.

Passive resistance.

KISTNAPATRIKA, Masulipatam, Oct. 6th, 1917.

They believe that passive resistance is an unfailing weapon to use against the present arbitrary acts. . . The letter of Mr. Gandhi having been published, a new force has come into existence in the minds of the people, who are thanking him for stimulating their enthusiasm. . . Mr. Gandhi who has said that he will lead us on our onward march is a holy man and is the chief of the sons of India. . . It is by means of passive resistance that the followers of Mrs. Besant were released from internment. . . Do not rest satisfied that our work is over. Endeavours should be made to see that those bold lions Mr. Muhammad Ali and Mr. Shaukat Ali, who have been suffering internment for three years, are released. Finding no place of shelter in this vast Indian continent, the Punjab lion had to seek refuge in America, and the Bengal lion in a foreign territory. We have to see what reply the anti-passive resisters are going to give in this matter.

ANDHRAPATRIKA, Madras, Oct. 4th, 1917.

69. The *Andhrapatrika*, of the 4th October, says:—The special Andhra Conference prayed that the rulers would be pleased to pardon all the Indians who had been deprived of their freedom with or without trial. If the Government carry out this resolution, they will help to bring peace to the country.

Pardon.

ANDHRAPATRIKA, Madras, Oct. 10th, 1917.

The *Audhrapatrika*, of the 10th October, refers to the resolution passed in the special *Andhra* Conference, requesting the Government to pardon all political offenders and remarks:—If the Government do pardon them, the country can be peaceful when Mr. Montagu arrives here. In Ireland, before the national problem was solved political offenders including members of the Sinfein party, who never hesitated to do violent acts, were released. Indians never resort to violence. . . When we come to enjoy self-government, and our brethren who have been subjected to the rigour of law when working for the country, do not, our happiness will not be unmixed. We, therefore, pray that the rulers will act generously in this respect.

Pardon.

ANDHRAPATRIKA, Madras, Oct. 4th, 1917.

70. The *Andhrapatrika*, of the 4th October, reports a speaker at Guntūr to have said on the occasion of the celebration of the birthday of Mrs. Besant, etc.:—The Government who prevented Mr. Gandhi from going to Champeron at last yielded to him and appointed him as a member of the enquiry committee. Mr. Gandhi said that if Mrs. Besant were not released, the people should resort to passive resistance and that he would take up the lead in the matter.

A meeting at Guntūr.

ANDHRAPATRIKA, Madras, Oct. 4th, 1917.

71. A correspondent to the *Andhrapatrika*, of the 4th October, reports that, on the 26th September, four sepoys entered a carriage in a train going to Bellary, in which were seated a husband and wife and another man, threatened the men with death, sent them away to another carriage, and outraged the woman. It says that Bellary being a cantonment, there will always be the traffic of sepoys, and that people fear the recurrence of such an outrage. It prays that the sepoys who committed the offence may be exemplarily punished so that the people may be freed from fear.

The mischief of sepoys.

ANDHRAPATRIKA, Madras, Oct. 4th, 1917.

72. The *Andhrapatrika*, of the 4th October, publishes a Telugu translation of the article on "the part of the Indian Member," which appears on page 10 of *New India* of the 22nd October 1917.

The part of the Indian member.

ANDHRAPATRIKA, Madras, Oct. 6th, 1917.

73. The *Andhrapatrika*, of the 6th October, reports the *United India and Native States* to have said:—The South Indian People's Association began their work well, but as its President and his co-workers have trodden wrong paths and have joined with men hostile to the welfare of the country, the majority of non-Brahmans have turned against the association. Diwan Bahadur Kesava Pillai, the President of the new association, will never tread the wrong paths trodden by Mr. Tyagaraya Chetti and his followers, who even went the length of justifying the repressive measures of the Government. The clamour on the part of Indian-conducted papers for repressive measures is a matter for even gods to weep. How can the Indians bear such a thing? The few educated Indians entirely devoid of patriotism will be found in Madras and not anywhere else. . . We congratulate Diwan Bahadur Kesava Pillai and others on the courage they have manifested in differing from Mr. Tyagaraya Chetti and Mr. Nayar.

The Madras Presidency Association.

The *Andhrapatrika*, of the 10th October, says:—In the memorial of the Madras Presidency Association, the scheme of reforms laid down by the Congress has been approved of. Class representation was asked for on behalf of the non-Brahmans, who comprise non-Brahman Hindus including Panchamas, and Indian Christians. . . May the endeavours of the Association be crowned with success.

ANDHRAPATRIKA, Madras, Oct. 10th, 1917.

The Madras Presidency Association.

74. A correspondent to the *Kistnapatrika*, of the 6th October, says under this heading:—Some of the officers who possess extensive independent powers and who have been administering the country just as they pleased, and many Anglo-Indians connected with them say that the Indians are unfit for *swaraj* and that if they are given authority their interests will be affected. Needless it is to say that self-preservation is ordinarily the chief goal of man. Think how difficult it is for those who have been wielding arbitrary authority to give self-government. However much the Secretary of State may wish the welfare of the people, and however fair he may be, he will find it easy to agree with the majority of the English. . . There is no use giving advice. They are indignant and they will not heed it. Unless the people clamour ten times more than they our contention will not be brought home to the minds of the higher authorities. . . Whatever may be the attitude of the English people in India, the leaders in England are fair-minded to a large extent and have love for us. The English people in India also express just opinions here and there. At any rate, our reward at present will depend upon our conduct. It is no exaggeration to say that the people in general cherish a desire for self-government. But we must adequately publish our opinions.

KISTNAPATRIKA, Masulipatam, Oct. 6th, 1917.

Swaraj.

The *Andhrapatrika*, of the 9th October, contains a letter from the pen of a correspondent already abstracted supra from the *Kistnapatrika* of the 6th October under the heading *Swaraj*.

ANDHRAPATRIKA, Madras, Oct. 9th, 1917.

Swaraj.

75. A correspondent to the *Andhrapatrika*, of the 4th October, says:—In the taluks of the Ganjām district where two languages prevail, both the languages should be made use of in administration. It is not proper that the rulers should carry on the administration by means of one language. We pray that the Government will attend to this matter chiefly and maintain both the Telugu and the Uriya languages in offices. . . If the Government prefer Uriyas to posts in offices, to the exclusion of the Andhras, the lower classes of Andhras will convert themselves into Uriyas, causing loss to the Andhra country and the Andhra race. Instead of showing such preference and unnecessarily paining the minds of the Andhras, the Government will do well to make a proper territorial division of the district and do good to both the races.

ANDHRAPATRIKA, Madras, Oct. 4th, 1917.

Telugu and Uriya in Ganjām.

76. The *Andhraprakasika*, of the 8th October, gives under the heading "Wickedness," the incidents relating to the treatment accorded by a soldier to Mr. Deobhankar during his journey by rail to Bombay.

ANDHRAPRAKASIKA, Madras, Oct. 8th, 1917.

Wickedness.

77. In its leader under this heading, the *Desamata*, of the 3rd October, says:—75 per cent of those who were not for a separate *Andhra* Province are now for it, and they now argue that that is the goal of the *Andhra* movement, and say that we should reach the goal at an early date. The times are also on our side. The truth about the territorial division of India contained in the despatch sent by Lord Hardinge in 1911 has now been brought home to the minds of the people. Mr. Montagu has stated in the Parliament last June, that self-government in India should be based on a division of the country on a language basis. In his letter to the Secretary of the Special *Andhra* Conference, Sir S. Subrahmanya Ayyar also recognised the necessity of a Separate *Andhra* Province and said that it would help to establish self-government. The *Madras Times* also recognised the necessity of a separate *Andhra* Province. The President of the Conference has urged the necessity of constituting such a province in his opening speech. The Chairman of the Reception Committee also dwelt on that subject in a masterly way. The 800 persons that attended the meeting composed of men of different races and

DESAMATA, Rajahmundry, Oct. 3rd, 1917.

The Special *Andhra* Conference.

creeds have unanimously resolved to arrange for a deputation to wait on Mr. Montagu to urge on him the necessity for the constitution of a separate *Andhra* Province. May this desire of the *Andhras* be realised in a short time through the visit of Mr. Montagu.

ANDHRAPATRIKA, Madras, Oct. 8th, 1917.

The *Madras Mail* and its hostile spirit.

78. The *Andhrapatrika*, of the 8th October, says:—The hostile spirit of the *Mail* should help to merge all differences among the Indians. The *Mail* would not be satisfied even if the Indians should show loyalty and help on the progress of the war. As long as the Indians demand political reforms they are all seditionists. Only those Indians who, in addition to being loyal to the British rule, worship all the Anglo-Indians, deserve the favour of the *Mail*. If there is any self-respect in the Indian race, the Indians should state in one voice that they will not yield to the threats of the *Mail* and that they will not relax their perseverance till they attain self-government. They should show that the ultimatum sent by the paper is useless. If at this juncture, the Indians hesitate to any the least extent, and give room for internal dissensions, springing up among them, the Anglo-Indians will take advantage of the opportunity to frustrate the aims of the Indians. The Indians should not afford such an opportunity. They should make it plain that they would act loyally to the British Empire and to the Government, but that they would never be subservient to the Anglo-Indians.

ANDHRAPATRIKA, Madras, Oct. 8th, 1917.

The rage of Lord Sydenham.

79. The *Andhrapatrika*, of the 8th October, says:—Lord Sydenham has begun to play the second fiddle to the agitation started by the *Mail*. . . It is difficult to understand why Anglo-Indians like Lord Sydenham, who, having held offices in India, are even now enjoying Indian money, fly into a rage when the Government show any kindness to the Indians.

ANDHRAPATRIKA, Madras, Oct. 9th, 1917.

A Moslem meeting.

80. The *Andhrapatrika*, of the 9th October, gives a Telugu version of the proceedings of the Moslem meeting held on the 8th October at the Victoria Public Hall, and of the resolutions passed at that meeting, which apper in the *Hindu* of the 9th October.

The paper reports the president to have said:—We must not give up our agitation till our leaders are released. By patience, loyalty and justice, we must try to secure the release of our interned leaders. . . His Excellency the Viceroy relied on the report of a Criminal Investigation Department officer and the interned Muhammadans were not released. The people could not look upon such things with unconcern.

The paper reports the mover of the first resolution to have said:—When Mr. Muhammad Ali and his brother said that they would submit to the conditions laid down by the Government, keeping their allegiance for Islam, the Government appear to have misunderstood them. Islam means the Muhammadan religion and not the Turks.

The same paper observes:—It was resolved at yesterday's meeting that it was unfair on the part of the rulers to keep Mr. Muhammad Ali and Mr. Shaukat Ali under orders of internment, even after they made the promise required by the Government, that the Defence of India Act should not be enforced against political agitators, and that the hostile attitude of the Anglo-Indians was improper. No exception could be taken to the promise given to the Raja of Muhammadabad by Mr. Muhammad Ali. Mr. Muhammad Ali said that he was a nationalist, that his ideal was the ideal of the Congress, and that if Turkey should invade India, he would fight against the Turkish army. It, therefore, appears that, for the establishment of peace in the country, it is necessary that the interned should be released.

ANDHRAPATRIKA, Madras, Oct. 9th, 1917.

A meeting at Calcutta.

81. The *Andhrapatrika*, of the 9th October, contains the following in English:—

THE BRITISH IN INDIA.

SPEECH AT CALCUTTA MEETING.

CALCUTTA, *October* 8.

At a mass meeting of Hindus and Muhammadans yesterday demanding the release of Muhammad Ali and others Mr. C. R. Das, who presided, strongly

denounced the European Association's agitation and said that if self-government was granted and authority of the Magistrates and Collectors lessened, European traders would lose all the undue advantages they had at present. Referring to the speeches made at the meeting of the European Association, the speaker said that, according to Mr. Arden Wood, if this racial bitterness increases the time will come when we, British, will either leave India or reconquer India. They might leave India if they find it is unprofitable to stay in India, but they will stay in India if they find it profitable to do so. But tall talk of reconquering India is a statement which can hardly be taken seriously. They ought to know that India was never conquered, India was won by love and by promise of good Government. India was never conquered and God willing India will never be conquered in time to come. Continuing Mr. Das said: One gentlemen is reported to have said that if it is a Government by people and for people then there will be no security for life and property. Whose property is it? The property of India or is it the property of Sir Archy Birkmyre? India has lived for herself for thousands of years and she will live in herself and for herself for all time to come. There is another statement made by this angry speaker which took my breath away. He says that the agitation by the European Association is to assert the rights of the British in India. This trader, who at a time when Government enjoins a calm atmosphere, holds a meeting and denounces the whole country, abuses the people of this country and all ideals in which they move and live and have their being—this is the man who claims to represent the British in India. We can frankly tell the Anglo-Indian community that there are no extremists among us, that there are no moderates. Hindus and Mussalmans of Bengal are nationalists who are neither extremists nor moderates. I will tell you who are these extremists. It is these Anglo-Indian agitators who are extremists. Talk of a calm atmosphere. Who broke the calm atmosphere? Sir Hugh Bray, the Lieutenant-Governor of the Punjab, and the speakers who spoke at that meeting in Calcutta. They are the people who broke the calm atmosphere. I ask them to consider their position and beware. The days of the Ilbert Bill agitation have gone by. These are days of rising democracy.

We ask for Home Rule or self-government not for another bureaucracy or oligarchy in the place of the bureaucracy that there is at the present moment. In my opinion bureaucracy is bureaucracy, be that bureaucracy of England or Anglo-Indian or of India pure. We want no bureaucracy. We want Home Rule, self-government by the people for the people (Applause). We want self-government for every individual in the country. The poorest ryot or the richest zamindars must have a share, must have a voice. If these Anglo-Indians wish to make India their home, let them do so and we will fight with them on the same platform for self-government in this country. If they come here to make money and all their interest lies in how best to make money, I say to them, "you are not the friends of India."

The paper publishes the above matter in Telugu also.

82. The *Andhrachandrika*, of the 27th September, says that this year *Navaratri* and *Mohurrum* come off at the same time and that there are rumours that riots will take place between the Hindus and the Muhammadans. It remains to be seen, it remarks, what the Government are going to do to avert the riots.

Navaratri and *Mohurrum*.

ANDHRACHANDRIKA, Proddatur, Sep. 27th, 1917.

83. The *Andhrapatrika*, of the 10th October, says in its leader under this heading:—Mr. Joseph Baptista warns us against letting go the present opportunity and urges on us the necessity of coming to a decision as to what constitutes our goal, what reforms have at present to be introduced, by what stages the goal has to be reached, and what time it must take to reach it. Up to now, the Indians have determined the scheme of reforms to be introduced. But their object cannot thereby be accomplished. They should ask that responsible Government should be constituted in India in a definite number of years. They should moreover consider at what intervals they should reach the several steps to such a Government. We are of course happy that Mr. Montagu is coming to India to know our aspirations personally. But Mr. Baptista says that there is danger in such

Mr. Baptista's warning.

ANDHRAPATRIKA, Madras, Oct. 10th, 1917.

a procedure and that the country should be saved from it. He fears that our opponents may confuse Mr. Montagu by inducing some Rao Bahadurs to place before him views antagonistic to national welfare, and that the object of the Indian bureaucracy in inviting Mr. Montagu may not after all be to encourage Indian aspirations. . . Indians should go to England and work there. . . If, for any reason Mr. Montagu heeds the opinions of the bureaucracy and those of the Anglo-Indians and the Indians who retard the advancement of the country, we can attain our object by the sympathy of the English people in England.

ANDHRAPATRIKA, Madras, Oct. 10th, 1917.

84. The *Andhrapatrika*, of the 10th October, refers to the discussion that took place in a meeting of the Rangoon European trades Association held on the 29th September, and shows that among Europeans too there are some who consider the pros and cons of matters with a calm mind.

Europeans.

ANDHRAPATRIKA, Madras, Oct. 10th, 1917.

85. Under this heading, the *Andhrapatrika*, of the 10th October, says:—Lord Willingdon is showing his statesmanship at this juncture. He does not enforce repressive laws in the Bombay Presidency. He removed all restrictions against the students of the Law College attending Home Rule speeches and Home Rule meetings. It is necessary for the well-being of the country that his farsighted policy should be copied by tne rulers of other provinces.

The political policy of Lord Willingdon.

ANDHRAPATRIKA, Madras, Oct. 10th, 1917.

86. Referring to the incident in which a near relative of the Raja of Venkatagiri was first refused admission by a European into a second-class Railway compartment occupied by him, and to the hostile attitude of the European when, on the intervention of a Eurasian Guard and the Assistant Station Master of Gudur, he was at last admitted, the *Andhrapatrika*, of the 10th October, remarks:—It is regrettable that these Europeans still harbour differences. The Europeans will do well to know that it is such differences that disturb the friendly relations of the Indians towards Europeans.

Racial differences.

SAMPAD ABHYUDAYA, Mysore, Oct. 9th, 1917.

87. The *Sampad Abhyudaya*, of the 9th October, writes:—The amount subscribed to the Indian War Loan through the post office and other bonds is Rs. 52,42,13,566. This is no little help to the British Government in a crisis like the present. If we ascertain what portion of this loan has been subscribed by the Anglo-Indian community, we shall know the relative help rendered to the government by the Anglo-Indians and the Indians. Despite this, the Anglo-Indians look upon the Indians as their enemies. It is therefore natural that the latter too would look upon the former in the same spirit. When the Government, seeing all this, tried to bring about a reconciliation between the two communities, the Anglo-Indians began to indulge in most abusive language against the Government. Many persons ask whether there can be any parallel to such ingratitude in the whole world. There is no need to ask this question. Heaven and hell, Gods and demons, justice and injustice co-exist everywhere. There can be no doubt that truth and justice will triumph in the end.

Europeans and the war loan.

MANORAMA, Calicut, Oct. 5th, 1917.

88. The *Manorama*, of the 5th October, exhorts the zamindars and other wealthy classes in India, especially those of Malabar, to follow the example of the Bengal Zamindar and of the Raja of Venkatagiri, in encouraging the people to join the Indian Defence Force by granting lands and money to them, and to render every possible assistance to the Collectors and the Recruiting officers in the matter, suggests that Government should grant *poramboke* lands to such people, and that factories should be established for the benefit of those that are discharged from the Army, and expresses its readiness to publish all advertisements on the subject, free of charge.

Army recruitment.

MANORAMA, Calicut, Oct. 5th, 1917.

89. Referring to the order relating to the appointment of Honorary Assistant Registrars of Co-operative Credit Societies, the *Manorama*, of the 5th October, thinks that it was not proper of the Government not to have decided

Honorary Assistant Registrars of Co-operative Credit Societies.

to give some *allowance* to them at least during their probation period, and doubts whether the honour is sufficient in itself to induce persons to accept these posts and incur personal expenditure.

Manorama, Calicut, Oct. 9th, 1917.

The Congress split.

90. In expressing satisfaction at the settlement of the differences between the "Moderates and the Extremists" in Calcutta regarding the election of Mrs. Besant as President of the next Congress, the *Manorama*, of the 9th October, observes that it is to be hoped that the Secretary of State and the Viceroy will learn from this that the whole of India is firmly united in respect of the proposed administrative reforms.

Malayala Manorama, Kottayam, Oct. 10th, 1917.

The crisis in India.

91. In its third article under the heading "the Crisis in India" the *Malayala Manorama*, of the 10th October, refers to the fear in some quarters that, unless the proportion of representatives from the various communities be fixed, the demand of the Congress-Muslim League that four-fifths of the members of the Imperial and Provincial Legislative Councils should be elected ones, will, if granted, practically put the administrative machinery into the hands of the *Brahmans*, points out that the demand for half of the members of the Executive Councils being elected by members of the respective Legislative Councils, and that for the granting of complete freedom to the Legislative Councils in financial matters, are extremely dangerous ones, the latter power being sufficient to destroy in a moment the British religious institutions in this country, and observes that, to speak briefly, the granting of these demands will make the Governor, sent out from England, such only in name. It adds that, unless and until the *racial* and *religious jealousies* in India have been reduced to a minimum, the presence in this country of the British who are strong, impartial and justice-loving is absolutely essential, and that it is to be hoped that British Government will introduce only such changes in the administration, as are calculated to conduce to the *real* welfare of India.

Qaumi Report, Madras, Oct. 1st, 1917.

Disappointment with reference to liberty.

92. The *Qaumi Report*, of the 1st October, referring to the reply of the Government regarding the release of the interned Muhammadans, writes:—After a considerable delay the Government have given a curt reply and the fact is that it has thrown cold water on the joys and hopes of the Muhammadans. It has been said that they had expressed sympathy with the enemies of the King and have not yet changed their attitude. We are asking ourselves whether this charge is true or untrue. If it is true, can the Muhammadans pride themselves on their loyalty? We do not know what answer we can give, but we are sure that the Government are put in possession of wrong information, which they in all good faith, believes. Would that, this charge had been placed before a court of justice, their arguments were heard, and witnesses, who have been the cause of creating the Government's apprehension, had been examined!

The question is what does sympathy connote? Did they suggest to the Muhammadans that they should join the King's enemies, or did they order them to fight against the King's friends and Allies? Did they collect subscription to help the King's enemies, or did they prepare any medical mission or despatch any weapons, powder, shells, or reveal any political secrets to the King's enemies? Apparently they have not done anything of the sort. It is possible they might have simply committed an offence which the Government spies have detected. But the question is why have they not been properly punished? We do not wish to wreck our faith by supporting any revolutionist or traitor. But unless we are convinced that our friends have really committed an offence, we cannot cease to be their friends.

We do not believe in the reports of envious and self-interested persons who have proved false to the community, and we will surely give expression to the feelings of our aching hearts in the words of Mirza Ghalib thus—

"They have been unjustly arrested in accordance with what was recorded by the angels.

"Was there any one of us present at the time the entry was made?"

If it is a purely religious sympathy we do not understand why the Government consider it a crime. The Government are neutral in matters of religion and faith, and since 1914 the Muhammadans have been giving manifest proof of the fact

that their loyalty has not, in any way, been affected, either by national aspirations or by spiritual calamities. When the Muhammadan sepoys are wholeheartedly supporting the cause of the British flag, Muhammadan subjects are equally loyal to the British Crown, and when their tongues and pens are pursuing the right course, how can we admit that Muhammad Ali and Shaukat Ali's sympathy with the King's enemies is such as can neither be described nor defined? The Government, however, consider it an unpardonable crime.

We remember that at first Mrs. Besant was also accused of having conspired with the King's enemies, and even German printed post cards were produced on which Mrs. Besant's photograph was impressed, and the late Secretary of State for India had declared her actions dangerous, but she has now been released unconditionally by the Government. Is it not possible for the Government to adopt the same course with regard to the interned Muhammadans? Should the Government be pleased to be more considerate and make enquiries into the matter, this charge will also prove baseless just as it has turned out in the case of Mrs. Besant, provided Lord Chelmsford is pleased to appreciate the feelings of seven crores of Muhammadans and give proof of their wise, just, and independent policy. The Muhammadans do not like to embarrass the Government, but they necessarily want that justice to be done to them and that their leaders may not unreasonably be suspected. No accused person or a culprit, who is really guilty of the crime can ever be so firm and resolute-minded as the interned Muhammadans. It is a powerful proof of their simple-mindedness and innocence. No community can give a more regrettable proof of its helplessness than the Muhammadans have hitherto given. There are no persons among the Muhammadans who can agitate from Simla to London, but their forbearance, patience and innocence must necessarily prove effective, and soon by their silence they will convince the Government.

Qaumi Report, Madras, Oct. 4th, 1917.

The ninth day.

93. The *Qaumi Report*, of the 4th October, writes:—The Government of India is adhering to its order of refusal for the last nine days and has not, up to the present, released any of the Muhammadan internees. During the last eight days the Muhammadans have proved that they are now awake! They have been quiet for the last three years, out of consideration for the Government, and subjected themselves to the test of patience and gratitude, and now they have spent a month in expectation. But only Mrs. Besant and her lieutenants have been released and then the door of mercy and justice closed with a "no change, in principle, has taken place in their attitude."

We ask what was the attitude of Muhammadans, which the Government want them to change? They are not Irish Sinn-Feiners. Their religion and faith have been evident and as clear as the noondays are for the last 1,300 years. Since the establishment of British Rule in India, for the last two-hundred and fifty years the attitude of the Muhammadans, towards the ruling nation, has been friendly, fraternal and sympathetic. Their affection for, and obedience to, the Throne and Crown are still the same as they were during the reign of the late Queen Victoria. During this long interval of two-hundred and fifty years, however the different Ministers, such as Lord Beaconsfield, Mr. Gladstone, Lord Salisbury and Mr. Asquith, changed their views, but the ideal of the British Crown, and the Muhammadan religious principle, have remained constant and the history will bear out the fact that no change could occur.

The assurance and the official promise, that this is not a religious war, which the Government gave us at the beginning of this war, are fresh in our minds. We complied with the Royal Proclamation and considered it unlawful to show any sympathy with the King's enemies. But as this is not a religious war our sympathy, on religious principle, is lawful. The Government do not interfere with our religious matters according to their Royal Proclamation, and we do not interfere with their politics, in accordance with our religious principle. But we do not understand the objectionable thing in our attitude that calls for change.

The example of Egypt is still before us where the Government did not interfere with the religious aspirations of the Egyptians, and it is an open secret that they and we are the followers of the same faith, and we are entitled to the same concessions and fair play as were shown to them. On the other hand, we are far

more true and real sympathisers of our worldly King. We are opposing the enemies on every front, shoulder to shoulder with the ruling race, and are shedding our blood. The Government of India have blamed us for showing sympathy with them. Have we not shed our blood in the campaigns of Mesopotamia, Bagdad, Egypt and Palestine? Although the Criminal Investigation Department Police cannot answer to this, yet Lord Chelmsford and Mr. Lloyd George know it; Mr. Balfour has knowledge of it, Mr. Montagu is aware of it, even the King himself bears testimony to it, and the whole British nation admits it, and the enemy, too, cannot deny it.

We are sure that instead of the Criminal Investigation Department Police, Lord Chelmsford himself will enquire into our attitude and that of the interned persons. They want peace and tranquility in the country, which cannot be gained when the hearts of seven millions of Muhammadans are afflicted and distressed. It is time now that His Excellency paid personal attention to this and not open our wounds afresh by the memory of ninth day.

At present consultations are held in every corner of the country, and Hindus and Muhammadans are unanimous in this respect that the Government refusal is fatal to its recent policy. Mrs. Besant's affair is a branch of the same tree and a fruit of the same branch, and it is not at all justifiable and expedient to draw any invidious distinction between them.

We remind the Government of the fact that the refusal is even opposed to its old policy. We do not forget the treatment the Government extended to mete out to some mischievous persons who had been sent out of India, for having conspired with the King's enemies. The Government itself is aware that they have been excused and brought back. Are the respectable and guarded discussions of the interned Muhammadans and their religious aspirations more dangerous than those mischievous persons?

The public is convinced that the interned Muhammadans have fallen victims to suspicion, imagination and doubt. The Criminal Investigation Department of Police has made them appear as suspects in the eyes of the Government. But when this polluted curtain is torn away by the strong hands of justice and right, the Government will find out the real knowledge of their innocence.

We request Lord Chelmsford to move his powerful hands and not to admit mere suspicions in the case of Muhammadans. Recently in England Mrs. Asquith was also suspected of interviewing the King's enemies, and presenting them with a basketful of fruits but justice has proved that she is innocent of any such charge. Lord Haldane is considered to be the friend of an influential party of Germans and some papers have gone so far as to say that this war has been the result of his intrigue, but Lord Haldane was neither interned, nor was he deprived of his liberty by the Defence of England Act. Then what is the reason of suspecting the interned Muhammadans in India, and why should they be imprisoned and chained by the Defence of India Act?

The Muhammadans have received such a deep wound that they cannot exercise patience or forbearance any longer. This affair cannot be terminated by the ordinary words of Sir William Vincent. We are making our voices heard by Lord Chelmsford, we invite the attention of the Secretary of State, the Prime Minister, the Throne and the Crown, and we often draw attention of the Viceroy, who is their representative to this state of affairs and request that justice may be done in accordance with the political and Islamic condition of Muhammadans.

94. The *Mukhbir-i-Dakhan*, of the 3rd October, has a leader against the Home Rule propaganda in which it describes the several advantages that we are enjoying under the British Rule and the several disadvantages that are likely to occur under the Home Rule. MUKHBIR-I-DAKHAN, Madras, Oct. 3rd, 1917.

Home Rule and the Muhammadans.

95. The *Qaumi Report*, of the 6th October, has a leader on the marginally noted subject:—The reply of the Government has dealt a severe blow to the aspirations of the Muhammadans. They deplore the degradation and ignoring of their position, and it is impossible for them to pass over such taunts and reproaches in silence. The Government released Mrs. Besant and her associates, but did not say on that QAUMI REPORT, Madras, Oct. 6th, 1917.

A necessity for a revision.

occasion that the interned Muhammadans would not be released. The dawn, for which the seven crores of Muhammadans, were waiting day and night, has not come, and the worst of it is, that it has been told to our faces that it will not come.

Sir William Vincent has announced regarding Mr. Muhammad Ali and Shoukat Ali that they openly expressed increasing sympathy with the king's enemies and as though they are inimical to the king, we have been acting at their instance. This is such a degradation that no community, possessing historical greatness and a sense of self-respect, can coolly admit it. How can we, who have learnt the lesson of freedom from the British nation and have been trained under them, tolerate, it being against us in the history of the future, that we and our leaders have shown sympathy with the king's enemies?

The writings of Muhammad Ali and Shaukat Ali still exist. We request the Government to reveal the secrets to us, as to which sentence, word or letter of theirs is objectionable, so that we may cease to show any sympathy with them, and if they are convicted of treachery we will be the first to denounce them.

We regret to find that the Government places so much confidence in the Criminal Investigation Department Police as to cast suspicion on our loyalty which has been in existence for the last two hundred and fifty years.

We further desire to enquire what crime Moulana Abul Kalam Azad has committed, what sin Moulana Hasrat Mohani is guilty, and what offence Moulana Muhammad Hussin and Moulana Muhammad Muhiuddin Ahmad, etc., have committed and when and how did they openly express sympathy with the king's enemies and why did not the Government assign reasons for interning them.

The Government is fully acquainted with our religious affairs and we take pride in the fact that there is no more tolerant and honest community than ours. We do not deny religious sympathy which is legally and naturally allowable, but we did not express any political sympathy which might be harmful to the king.

We request the Government to look upon our hearts and appreciate our loyalty, agreements, and treaty-engagements. It cannot be happy by displeasing and disheartening us. We rely on the free and independent temperament of the English people who have recently pardoned those Irishmen who had openly obtained help from the enemy, and for three days lowered the British flag. Can the offence of the interned Muhammadans be more dangerous, more rebellious and more abhorrent than that? We do not even know what our offence is, but the present peace of India bears eloquent testimony to the fact that our community is the most patient and grateful of all.

The reply of the Government has not only caused anxiety and disappointment, but also displeasure and perplexity. We, Muhammadans, as Muhammadans, find our position very degrading and humiliating. We are obliged to conclude that we do not possess the status even of the Irish Revolutionists. We were told and Lord Chelmsford also suggested that we should devote our time, prior to the arrival of Mr. Montagu to considering desired reforms, but such precious time is being spent in perplexity, disappointment and mourning and should not the Government be disposed to quickly revise its decision, this time will also be spent in sorrow and lamentation, and when Mr. Montagu does come, we will plainly request to be excused. Our religion is dearer to us than our country.

SWADESAMITRAN, Madras, Oct. 9th, 1917.

The Diwanship of Mysore.

96. Adverting to the impending retirement of Sir M. Visvesvarayya from the Diwanship of Mysore and the difference of opinion in Mysore itself regarding the necessity and desirability of his continuance as Diwan, the *Swadesamitran*, of the 9th October, observes:—The best way to judge of the efficiency of the Diwanship of Sir M. Visvesvarayya is to see whether it has on the whole been beneficial or not, and the answer will surely be in the affirmative. It is in his time that many changes and reforms have been introduced in the administration. Opinion is unanimous that the ideal of his administration was that the people of Mysore, though only the subjects of a State, should maintain their own self-respect and lead a civilised and progressive life. This has led to the growth of a new spirit among the Mysoreans and that is that Mysore should be administered by Mysoreans for the benefit of the Mysoreans. Some may deem this view to be a

narrow one. But we think it will gradually be liberalised. Though the question of some as to what immediate benefits have accrued to the State from the administration of Sir M. Visvesvarayya cannot be replied to definitely, the changes and reforms made by him are bound to bear fruit in course of time. If this is to be a fact and the new spirit that has appeared among the Mysoreans is to become rooted, the future Diwan should be one who will help such a process and not one who will work against it. Though his regimé for the last five years may have its own defects and shortcomings, considering the trend and nature of his administration and his farsightedness and earnestness of purpose, we will prefer his continuing as Diwan.

97. A correspondent of the *Vrittanta Patrike*, of the 11th October, writes:— Vrittanta Patrike, Mysore, Oct. 11th, 1917.

Rumour regarding compulsory recruitment at Tumkur (Mysore Province).

Sir,—The residents of Tumkur are in great consternation owing to a rumour that the Government are compulsorily seizing and carrying away men for the front. The villagers who are wont to see and recognize the officers of Government run into the forests or hills and hide themselves under rocks the moment they hear of the visit of a *Shekdar*, Shanbogue or the police and return home only during the nights. If at this time any visitor happens to call at their house, they conclude that the recruiting agents have come to take them and stricken with panic they try to run away or hide themselves in closets, cattle-sheds or attics. Women and children weep and wail. Whenever they think of the war they are unable to eat their food. To add to this, somebody has started a rumour that the Government take the measurements of persons and take them compulsorily. I request you will be so good as to restore peace among the ignorant people by explaining in your paper the truth concerning the order issued by Government on the subject.

P. Yesudasappa.

[This is altogether groundless panic. No one will be enlisted by force. It is a positive fact that the Government have not ordered compulsory recruitment. Only those who are willing and fit (for military duty) are being enlisted.—*Ed.*]

Errata.

Report No. 39.

Page 2432, paragraph 18, line 1, *omit* " :— " *after* " reports ".
„ 2452 „ 82 „ 13, *insert* " by " *after* " Government ".

Report No. 40.

Page 2471, line 6, insert a comma after " education ".
„ 2472, paragraph 26, line 11, *read* " Boards " *for* " boards ".
„ 2476, line 6, *for* " release " *read* " realise ".
„ 2479 „ 18, *for* " If " *read* " Is ".

Issued, 16th October 1917.]

CONFIDENTIAL. **No. 42 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 20th October 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(*d*) *Education.*

Students and politics.

1. Writing under the heading "Vagaries of a Professor," the *Hindu*, of the 17th October, says:—"We learn that Mr. Mark Hunter, Professor of English, set as a subject for composition to the B.A. Honours class, the responsibility of the European races towards the dark races. One of the students, Krishna Rao, who is a Government scholarship holder and is a son of Mr. Amrita Rao, an Assistant Professor in the College, set forth his views in the composition paper in a manner which was not flattering to the European races as regards their alleged responsibility towards the so-called 'backward races,' and as to how the European races were fulfilling their 'trust' or 'mission of civilisation' in regard to them. . The opinions of the student gave great offence to Mr. Mark Hunter, who, in the first instance, called upon the Assistant Professor, the father of the boy, to account for the student's conduct. . . It is stated that a simple apology was at first tendered which was curtly rejected as not meeting the needs of the situation. A more elaborate apology was then prepared and submitted in which the student expressed contrition for his offence and stated that the views which he expressed in his paper were derived from reading *New India*, 'India, a nation' by Mrs. Besant and some of the works of R. C. Dutt. . . When a Professor invites his pupils to write a composition upon the subject, they cannot do otherwise than express what they feel and believe to be right. If the opinions expressed by the pupil are unpalatable to the Professor, he has only himself to thank for it. It is a mischievous and tyrannical attempt to stifle freedom of opinion on the part of young men. to punish them for opinions innocently formed and frankly expressed. The student in question has, since the occurrence of the above incident, become entitled, we learn, to a University scholarship; and it is a thousand pities that so promising a young man should be subjected to the soul-crushing despotism of foreign teachers."

Hindu, Madras, Oct. 17th, 1917.

Writing on this subject, *New India*, of the 18th October, remarks:—"When His Excellency the Governor of Bombay was discoursing last week at the Deccan College on the need for students to encourage the habit of independent thinking and acting according to their conscience, he could have little suspected that a tragedy was being enacted in the metropolis of a sister presidency, the moral of which is to emphasise very pointedly the danger of following His Excellency's advice. . . The most significant moral of this tragedy is the frame of mind exhibited by the Madras Presidency College authorities. From the facts now available to the public, it is evident that they have not lost faith in the mailed fist theory. They evidentlybelieve that the best way to set right the ways of our young men is to inflict on them dire penalties if they give expression to what they really feel. The inevitable effect of the Presidency College incident will be to compel the students to conceal their views in all statements which have a chance of reaching the ears of their expert professors, in other words, to practice the fine art of hypocrisy in such matters . . These experts are endeavouring to suppress with a high-hand all such expressions of honest opinion, and extracting apologies and other statements from the terrified youths which no fair-minded person will ever dream of demanding. . . The need of the hour is not to develop in our young the tendency to stiffle or hide their nobler instincts. It may be that some are misled into entertaining extravagant ideas, if they are, the antidote is persuasion and not the use of the mailed fist.

"We cannot speak with restraint of the conceit and the heartlessness of the 'experts' who have scored this triumph over the honest, helpless young man.

New India, Madras, Oct. 18th, 1917.

Neither can we contemplate without the utmost sympathy the position of the bright young man, who has been made to suffer unjustly in his self-respect and his patriotism."

(k) General.

West Coast Spectator, Calicut, Oct. 9th, 1917.

Home Rule for India.

2. The *West Coast Spectator*, of the 9th October, remarks:—"We do not believe that India is ready for Home Rule. In fact, we do not think that we would be, even fifty years hence. Those who have eyes to see and ears to hear, who are not hypnotised by travelling orators and emotional mystics or self-seeking political adventurers and those who are not charmed by or hear the music of the spheres, can come to no other conclusion. . . If India gets Home Rule to-morrow and the 'bi-colour' courts the breeze from the 'battlements' of Adyar, we believe our friend Kunholan of Ernad would be the first to salute the flag. He would probably regard the flag as a signal for a spree on his own account, a raid into some adjoining Brahman village to be ended with a *maulood* in the local temple. We only hope that our deluded people would open their eyes before it is too late and break loose from the pernicious leadership of political quacks who proclaim the virtues of the nostrums from every house-top as panacea for all ills the body politic is suffering from."

Wednesday Review, Trichinopoly, Oct. 10th, 1917.

The Congress Presidentship.

3. The *Wednesday Review*, for the week ending 10th October, writes:—"'Divided we stood, united we fell' would be the most likely exclamation of those who are responsible for the compromise which has resulted in the election of Mrs. Besant as the President of the next Congress when they come to realise the magnitude of their blunder. . . The President should be one in whom the Government have confidence, and whose representations will carry weight with them. There is no use in pretending that Mrs. Besant answers in any particular to this description of a Congress president, and by electing her as the President the Calcutta Reception Committee have woefully minimised the chances of the representations made at the next Congress receiving due consideration at the hands of the Government. It is hard to imagine a more deplorable piece of political folly. A Congress held under such auspices will stand condemned in the eyes of the Government and of the more thoughtful section of the people."

Non-Brahman, Madras, Oct. 14th, 1917.

The Panchama revolt.

4. The *Non-Brahman*, for the week ending 14th October, states:—"Indian journalism reached its lowest ebb when the *Hindu* abused the Panchamas who had assembled at the Spur Tank under the leadership of Rao Bahadur Tyagaraya Chettiyar and Dr. T. M. Nayar as rag-tags, bob-tails, apaches and the rest. . . Because Doctor Nayar and Mr. Tyagaraya Chettiyar led the movement, and the presence of Brahman imps resulted in a 'chucker out', the Panchamas are abused, Doctor Nayar is said to have 'found his level', and language which the scavengers may use is used against respected politicians. . . Thanks to Mrs. Besant, we have had new journalism. To abuse and revel in dirt, and when the object is gained, circulation increases and the Government is forced to accept her 'word', to suddenly appeal to the Benares audience for moderation! Mrs. Besant appealing for moderation! Can she escape reaping the whirlwind, she who sowed the wind? We live in strange times, indeed, when topsy turvydom prevails and Mrs. Besant sits on the throne and Lord Chelmsford plays the Mani Ayyar to praise her for her 'remarkable activities'. The *Hindu* abuses the labourers as apaches. And leaders are held up to scorn. And these are said to be the preludes for self-government!"

Non-Brahman, Madras, Oct. 14th, 1917.

Rival Non-Brahman Associations.

5. The *Non-Brahman*, for the week ending 14th October, observes:—"It is a pity that a responsible association, as we have no doubt the Madras Presidency Association is, should have stooped to vulgar abuse of a sister association, whose objects and ideals are at least as high as its own. We are told that the South Indian Peoples' Association does not represent the masses. Does the Madras Presidency Association represent forty millions? Will any responsible leader of the association come forward to deny that it is not a Brahman-engineered Home Rule organisation—of course Mrs. Besant has become respectable, and there is

nothing in Home Rule when Lord Chelmsford is seen on his knees before the *avatar* of Bharata Mata cherishing her 'word' and certifying to her 'remarkable activities.'"

Justice, Madras, Oct. 17th, 1917.

Political delirium tremens.

6. *Justice*, of the 17th October, has the following:—"The *Hindu* has of late been studying the manifestations of what it is pleased to call the 'inebriate press.' The study of inebriety must have been very close, for last night under the title of 'His master's voice' it comes out with a leading article which exhibits unmistakable symptoms of political delirium tremens. It classes the *Morning Post* of London with the gutter-press. Men may differ from the views of such great newspapers as the *Times*, the *Morning Post* and the *Daily Telegraph*, but that is no justification for calling them the gutter-press. If the *Morning Post* is of the gutter, where could any one locate the *Hindu* in the drainage system of Madras? . . . We are very glad to see however a statement made by the *Hindu* that 'we are not aware that immediate Home Rule in its complete sense is advocated by any sane politician in India.' Neither are we. But we were only sorry to see a sudden increase in insanity in India among politicians, some of whom are our personal friends. We hope that the sober influence of the visit of the Secretary of State will decrease the percentage of lunacy among politicians."

Justice, Madras, Oct. 19th, 1917.

In an article under the heading "The Psychology of the Brahman mind," *Justice*, of the 19th October, says:—"A couple of days ago we questioned the accuracy of the classification by our contemporary, the *Hindu*, of the *Morning Post* among the gutter press. Yesterday our contemporary replied with the statement 'If our contemporary considers that the methods of the *Daily Mail* and the *Morning Post* are such as entitle them to be called great newspapers we wish our contemporary joy of its journalistic ideals'. We did not call the *Daily Mail* a great newspaper. We did call the *Morning Post* a great newspaper and mentioned, along with the *Morning Post*, the *Times* and the *Daily Telegraph*. We do not know why our contemporary bracketted the *Daily Mail* and the *Morning Post* together. They are entirely two different classes of journals. . . . The *Hindu* persists in including the *Morning Post* among the gutter press and says that tastes differ. The gentleman who kissed the pig is reported to have made the same observation. It is not a question of taste so much as the insight we get into the psychology of the Brahman mind. The *Morning Post*, an English newspaper of longstanding, the organ of the British aristocracy and the old governing classes, which has maintained the high traditions of British journalism, is called a gutter paper by a Brahman, because it is opposed to the Brahman view of Indian politics and shatters the Brahman ideal of a British politician. . . . Side by side with this condemnation of the *Morning Post* to the gutter, you have to consider the elevation of the apologist of Leadbeater to divinity. Mrs. Besant, a few years ago, came in for attack at the hands of the *Hindu* scarcely less severe than what the *Morning Post* has suffered. But the voluntary offer of Mrs. Besant to pull the Brahman chestnut out of the fire has made a goddess of her with the big umbrella and the Vedic hymns and all the other paraphernalia of the Hindu idea of divinity. The only standard by which it is to be decided as to whether one is to be elevated to heaven or relegated to the gutter is whether the individual agrees or disagrees with the *Hindu*. . . . At all events with these side lights thrown on the psychology of the Brahman mind, it would be dangerous for others, who do not belong to this sacred sect, to permit them to wield any political power over the vast mass of the people of this country."

West Coast Spectator, Calicut, Oct. 16th, 1917.

Mr. G. K. Gandhi.

7. The following appears in the *West Coast Spectator*, of the 16th October:—"A contemporary asks the question why Mr. Gandhi is not under the lime-light, and why he does not receive so much public attention as Mrs. Besant. The answer is simple. Mr. Gandhi is not an emotional politician and has the inconvenient knack of calling a spade a spade; and his methods of agitation are different from those of Mrs. Besant. And, further, he does not travel in reserved upper class compartments on railways and in luxurious motor-cars. He does not, moreover, pander to the vanity of the people whose luxury and indifference to the condition of the untouchables and the fallen he has unequivocably condemned."

Justice, Madras, Oct. 19th, 1917.

The release of Mrs. Besant.

8. *Justice*, of the 19th October, writes:—"In his statement made before the House of Commons, the Secretary of State for India says, in regard to the release of Mrs. Besant and her associates, that the course followed in no way constituted a criticism of the action of the Madras Government. We have no right to question the intention of the Secretary of State. But what is the effect of the action taken by Mr. Montagu and the Government of India? Does any intelligent and impartial observer in India think that by what they have done in this matter the authority and prestige of the Madras Government have not been lowered? . . Even the man in the village in this country does not fail to realise the effect of the action taken. If he had any doubt what Mr. Besant's followers have been doing after her release to make her a heroine, a martyr and a goddess has completely removed it. The story is told that when an innocent villager was shown the stamp with Mrs. Besant's effigy on it, possibly with a view to get his signature for the Home Rule manifesto, he enquired whether she was the same Europern lady who defeated the Madras Government. No speeches in Parliament, no assurances to the contrary, can remove this impression. . . Mrs. Besant is not the people of India. She is doubtless the leader of a noisy sect. But the bulk of the people of this country have nothing to do with her. If in the benefits of the new policy all the interned Indians were included we could have seen the wisdom of the step taken. By releasing Mrs. Besant and her friends alone and that in the way it has been done, not only has the position of the Madras Government been visibly weakened, but mischievous agitators of every class have received an encouragement. . . Why was Mr. Montagu so anxious about Mrs. Besant? What induced him to think that if her co-operation was secured there would be a tranquil atmosphere in India? What about the Indians? Are they of no consequence? Is it because their friends did not make so much noise that he ignored them?"

VERNACULAR PAPERS.

I.—Foreign Politics.

9. The *Liva-ul-Islam*, of the 11th October, reproduces the comments of the *Hindu Nesan* of the 6th idem on this subject, abstracted in paragraph 6 of Report No. 41 of 1917.

The war.

Liva-ul-Islam, Madras, Oct. 11th, 1917.

10. Referring to the havoc, wrought by the recent cyclone and flood in Japan and China, respectively, the *Yogakshemam*, of the 12th October, observes:—It seems as if nature, by her weapons of cyclone and flood, were punishing Japan and China for their imitation of Germany and other European Powers, who are destroying the world by inviting her forces to their aid.

Cyclone and flood in Japan and China.

Yogakshemam, Trichur, Oct. 12th, 1917.

II.—Home Administration.

(*d*) *Education.*

11. Adverting to the repeal of the order issued by the Government of Bombay prohibiting students of Law College from attending political meetings, especially those convened by Home Rulers, the *Swadesamitran*, of the 10th October, observes:—We will say that this is a step in the right direction. The order relating to other students, however, still continues to be in force. Apart from the consideration whether the real object is gained by prohibiting students from attending political meetings and requiring heads of institutions to see that students do not attend such meetings, it is quite certain that much affliction is caused to the students by such an order. Every one is aware that strong exception has been taken in all the provinces to this order. We will, therefore, reiterate once again that it will betoken wise statesmanship on the part of the authorities to cancel this strange order in response to public feeling in this matter.

Students and politics.

Swadesamitran, Madras, Oct. 10th, 1917.

Referring to the repeal, by the Government of Bombay, of the order issued by them prohibiting Law College students from attending Home Rule meetings, the *Lokopakari*, of the 15th October, suggests that a similar action may be adopted by the other provincial Governments as well, seeing that the repeal of orders affecting college students would give satisfaction to all.

Students and politics.

Lokopakari, Madras, Oct. 15th, 1917.

The *Prapanchamitran*, of the 16th October, reproduces the above.

Prapanchamitran, Madras, Oct. 16th, 1917.

12. The *Dravidan*, of the 13th October, reproduces in Tamil the substance of an article appearing in *Justice* on this subject in its issue of the 10th idem.

Education in India.

Dravidan, Madras, Oct. 13th, 1917.

13. The *Swadesamitran*, of the 15th October, publishes in Tamil, from the pen of its own correspondent, the substance of an address by Mr. V. P. Madhava Rao to students delivered at the Town Students' Literary Union, Madura, on the 13th idem. This speech appears in extenso in the *Hindu* of the 15th idem.

An address to students by Mr. V. P. Madhava Rao.

Swadesamitran, Madras, Oct. 15th, 1917.

14. The *Swadesamitran*, of the 10th October, reproduces in Tamil the substance of a lecture delivered on this subject by Mr. Ernest Wood, of the Theosophical Educational Trust, at Lahore, on the 9th idem, as it appears in the *Hindu* of the 10th idem.

A lecture on "National education".

Swadesamitran, Madras, Oct. 10th, 1917.

The *Lokopakari* and the *Prapanchamitran*, of the 15th and 16th October, respectively reproduce the above.

Lokopakari, Madras, Oct. 15th, 1917, Prapanchamitran, Madras, Oct. 16th, 1917.

[redacted]

[redacted]

[redacted]

[redacted]

(c) *Local and Municipal.*

[redacted]

17. Referring to the administration of the Tirupati Municipal Council, the Tirupati Municipality. [redacted] publishes an article under the above caption. The Government do not give more funds, especially now on account of the war. So there is no use blaming the municipal council.

The Tirupati Municipality states that without help from the Government, it could not maintain its hospital. The Government have not shown any sympathy with this suggestion. They refer to the consideration of the proposal to impose taxes on the pilgrims to be taken up with the revision of the Municipal Act. They suggest that the only source lies in raising the taxes. This suggestion does not appear proper. From these facts, it will be easy to see what powers the municipal councils have in local self-government. The critics of municipal administration will not hesitate to make much of small defects in it, and say that the Indians are unfit for self-government.

SWADESAMITRAN, Bangalore, Oct. 12th, 1917.

18. In an article welcoming the Hon'ble the Surgeon-General's proposal to extend the scheme of lectures on sanitation to a larger part of the Presidency and to increase the usefulness of the lectures by means of lantern slides and by addressing the people at fairs and festivals, the *Swadesamitran*, of the 12th October, adds that the usefulness of the lectures would be further augmented, if the lecturers were to take the opportunity of bringing home to the minds of the people the evils of the drink-habit.

Health lectures in the Madras Presidency.

(d) *Railways.*

LOKOPAKARI, Madras, Oct. 15th, 1917

19. Adverting to the communiqué issued by the Government that no specials will be run for the coming festivals at Tiruvannamalai, Chidambaram and Trichinopoly, the *Lokopakari*, of the 15th October, thinks that this will cause great hardship to the people and, remarking that the Railways exist for the convenience of the people and not for being utilised by the Railway authorities as they like, even to the detriment of the people, suggests that, in consideration of the fact that many important festivals take place only once a year, even a higher rate can be collected, if necessary, from pilgrims and the required facilities offered for their attending the festivals.

Railways and festivals

PRAPANCHAMITRAN, Madras, Oct. 16th, 1917.

The *Prapanchamitran*, of the 16th October, reproduces the above.

ANDHRAPATRIKA, Madras, Oct. 11th, 1917.

20. The *Andhrapatrika*, of the 11th October, refers to the announcement that the Government have closed the Tenali-Guntür railway under the provisions of the Defence of India Act, and remarks:—The people cannot but put up with some troubles on account of the war.

The Tenali-Repalli railway.

[redacted]

[redacted]

[redacted]

administration, and the proclamation of Queen Victoria will be in vain. Are the several statutes and regulations, which declare that India will be governed without any reference to distinctions of caste or creed, false? But Sir William Vincent says that the British character should be maintained, even though the Indians may be allowed to share the administration. So, this could not have been his meaning. The second meaning of the phrase "British character" may be the political characteristics of the British, the glory of representative councils and the influence of public opinion. Our prayer is that the Indian administration should really have this British character and we demand only that the Government should be conducted with the consent of the people. Our grievance is that the popular representatives have not sufficient influence. No one can say for a moment that the administrative qualities of the British are not possessed by others. It will be wrong again to say that there are no mistakes in the administration of the British. Justice, uprightness and morality are the inherent qualities of the Indians, and we must take it that these qualities have been well developed as a result of their association with the British for the last 150 years. Why should then the big phrase "the British character" be brought into create a confusion about a simple matter? It is news to us that the British capital has come into swell the wealth of this country on some definite assurance by the Government. For aught we know, there is no law or statute to this effect, who has the power to give an assurance on behalf of the Indians, without the Indians knowing anything about it? Is British capital utilised in India only with humanitarian motives? Does it not fetch its interest? Perhaps some Anglo-Indians think that the moment the Indians are granted a measure of self-government, they will drive out the companies working with British capital. Is it fair on their part to think so and is it fair again for the Indians, with whom they have been moving till now? The Indians know full well the benefits they have derived from British capital. Nothing will happen to wound the feelings of the British. The real fear of the Anglo-Indians is that their inordinate influence will be reduced. It is to hide this that they are indulging in vain dreams.

Swadesamitran, Madras, Oct. 15th, 1917.

The Anglo-Indian agitation.

Referring to the meeting of the Bombay European Association held on the 12th October 1917, the *Swadesamitran*, of the 15th idem, writes:—One feature of this meeting was that there was not that spirit of jealousy and extreme arrogance which was characteristic of the meeting of the European Association at Calcutta. Though there was nothing new in the speech of the president of this meeting, Mr. Wardlaw Milne, we appreciate the tenor of the speech. His first plea was that it was most inexpedient to consider about the introduction of political reforms in this country during this period of war. When future reforms are being considered even now in England and other countries, which are the direct sufferers by the war, it is somewhat strange that this objection should be raised in India. No one will venture to assert that the consideration of political reforms now will change the course of the war. The only idea of the Anglo-Indians is that, by offering such an excuse, the unpalatable solution of a complicated problem may be postponed for some time. The statement of Mr. Milne that he has no objection whatever to the introduction of moderate and reasonable reforms deserves careful consideration. But what are these reforms? It can immediately be stated that they are not what have been proposed by our politicians. The Anglo-Indians themselves are not now in a position to say what these reforms are; for Indians of such moderate views as will be acceptable to these Anglo-Indians have not yet begun to take part in politics. Considering the cleverness with which the Anglo-Indians have till now been safeguarding their prestige, influence and rights, there is nothing surprising in their proclaiming themselves now to be the champions of the masses. Until a spirit of mutual confidence was created between the Hindus and the Muhammadans, these were patting the latter on their back. As long as our politicians stood divided as moderates and extremists, these were praising the moderates. Now that both these devices have failed, they have to get a party favourable to them and they have suddenly begun to evince a sympathy and love for the poorer classes. We would quote here the words of the *Manchester Guardian* that it is a futile argument adduced by the bureaucrats here that the

uneducated masses are quite contented with their condition, and that therefore no weight need be attached to the clamour of a few educated persons, who are the disappointed lot. We need not add anything more. We doubt whether these plausible arguments adduced by the Anglo-Indians show that they are making dupes of themselves or that they want to dupe others. However this may be, those in England will surely not be deceived by this and that is all that we want. It is in that portion of the speech of Mr. Milne, where he says that the Anglo-Indians would not permit their stake in the trade, the commerce, the industry and the Government of this country to go unrecognised or disregarded, that the secret motive of the Anglo-Indians has been incautiously laid bare to us. Mr. Milne bases the rights of the Anglo-Indians on the conquest of India by the East India Company. But our readers should note that when the Crown took over the Government of the country from this company, they set a money value upon all the privileges of the company and paid them off. Therefore a claim based on privileges enjoyed before the advent of British rule cannot hold water. Others can never claim better privileges in India than the Indians. The Indians have a prior right in the administration and wealth of India. May the Anglo-Indians know this soon!

The Joint Session of the All-India Congress Committee and the Muslim League at Allahabad.

SWADESAMITRAN, Madras, Oct. 11th, 1917.

26. In commenting upon the proceedings of this session, the *Swadesamitran*, of the 11th October, observes:—We hope the Viceroy will note the spirit of the resolution passed by this session recommending the release of Messrs. Muhammad Ali and Shaukat Ali. It has been pointed out that the conclusion arrived at by the Government about the attitude of Mr. Muhammad Ali is not a correct one, that no danger will accrue from his release and that it will increase the loyalty of all classes of people. Therefore the Government should not think that this affair has been settled in a way, and that it will be derogatory to their dignity if their decision is changed. Their release is demanded by the people throughout the country. Judging from facts published till now, the conclusion of the Government seems to have been arrived at on wrong information. The peace wished for by the Government can prevail in the country only if, instead of persisting in their present conclusion, they take courage from the fact that to err is human and release these as well as others who have been interned for political reasons. Next coming to the committees appointed to prepare an address to be presented to Mr. Montagu and a draft memorandum in support of the reform scheme to be submitted to him, a special importance was given to old workers in selecting the members of these committees and an apprehension was entertained in the case of some. There is room for us to doubt whether a committee nominated, under such circumstances, will discharge its duty of drafting the memorandum satisfactorily. The members of this committee are not all in the same place and Mr. Montagu will be here in December. As the time before us is very short, we would suggest that, in order to draft the memorandum in the best manner each member of the committee should note down his opinion on every subject and that all members should approve of the memorandum at one sitting.

Pilgrim tax.

HINDU NESAN, Madras, Oct. 11th, 1917.

27. The *Hindu Nesan*, of the 11th October, dwells upon the desirability of levying a tax on pilgrims, which will be paid without the least demur, by the municipalities of the several places where pilgrims gather on festive occasions, and, justifying it on the ground that the local tax-payer, who is already sufficiently ground down by taxation, cannot fairly be asked to contribute to the maintenance of sanitation and other measures necessitated by a large concourse of outsiders on a particular occasion or occasions, instances the case of Tirupati, where the prayer of the municipality for levying a tax on pilgrims has not been granted by the Government, who want the municipality to wait until the District Municipalities Act is amended. The paper adds that it is merciless on the part of the Government to make the burden of taxation on the people of Tirupati a most unbearable one, and, describing the statement of the Government that the people of Tirupati are also benefited by the gathering of pilgrims there as a meaningless excuse offered for the nonce, observes that the only benefit accruing to the people from these pilgrims is the contagious diseases they leave behind them.

SWADESAMITRAN, Madras, Oct. 12th, 1917.

The release of the Muslims interned.

28. The *Swadesamitran*, of the 12th October, reproduces in Tamil from the *Bengalee* the speech delivered by Mr. C. R. Das as the chairman of a public meeting held at Calcutta on the 6th idem to demand the release of Messrs. Muhammad Ali, Shaukat Ali and others. This speech is published in extenso in the *Hindu* of the same date.

SWADESAMITRAN, Madras, Oct. 12th & 13th 1917.

The same paper, in its issue of the 12th and 13th October, publishes the proceedings of a public meeting held at Negapatam, under the auspices of the local Home Rule League, and of those held at Vellore and Madura on the 7th and 11th idem, respectively, at each of which a resolution was passed praying for the release of these interned persons.

HINDU NESAN, Madras, Oct. 10th, 1917.

Release of the Muslims interned.

In commenting the observations made by Khan Bahadur Safdar Husain Sahib as the president of the public meeting held at Madras on the 8th October under the auspices of the Madras Muslim League, to pray for the release of Messrs. Muhammad Ali and Shaukat Ali, the *Hindu Nesan*, of the 10th October, says that these observations are worthy of the notice of His Excellency the Viceroy, and insists on the necessity of a deputation, as proposed at the above meeting, consisting of representatives selected from the several provinces, to wait upon His Excellency the Viceroy in this connection.

LIVA-UL-ISLAM, Madras, Oct. 11th, 1917.

Release of the Muslim interned.

The *Liva-ul-Islam*, of the 11th October, publishes the proceedings of a public meeting held at Tanjore on the 3rd October 1917, under the auspices of the local Home Rule League, for this purpose, referred to in the second sub-paragraph of paragraph 29 of the above report.

MAHAVIKATA DUTAN, Madras, Oct. 13th, 1917.

The *Mahavikata Dutan*, of the 13th October, reproduces from the *Swadesamitran*, of the 9th idem, the Tamil version of the comments of the *Englishman* on the speech delivered by Mr. C. R. Das as the president of a public meeting held at Calcutta on the 7th idem to demand the release of these interned persons, referred to in sub-paragraph 6 of paragraph 29 of Report No. 41 of 1917.

SWADESAMITRAN, Madras, Oct. 15th, 1917.

The release of the Muslims interned.

A Muhammadan correspondent writing from Shimoga to the *Swadesamitran*, of the 15th October, characterises as improper the reply of the Government of India to the interpellation of the Hon'ble Mr. Jinnah on this subject, and, advocating continuous agitation in respect of the release, observes:—From what the mother of these Muslim brothers says, it is clear that they have been interned for no proper reasons. Let us grant for a while that the reply of the Government is proper. If these interned persons really wanted to help Turkey in the great war now raging in Europe, they could have advised and prevented the Indian Muhammadans from proceeding to the front. But, on the other hand, these Indian Muhammadans have, in loyalty to their Government, sacrificed their lives in large numbers in victoriously fighting against the Turks in Mesopotamia irrespective of their religious sentiments. Our benign Government, though aware of this, have, by their action in respect of the internment of these Muhammadan brothers, plunged all the Mussalmans in this country in a sea of misery and roused the feelings of even the patient among them. How, under these circumstances, can it be said that the reply given in the Imperial Legislative Council on this subject is a proper one?

SWADESAMITRAN, Madras, Oct. 15th, 1917.

Release of the Muslim interned.

The *Swadesamitran*, of the 15th October, publishes in Tamil the proceedings of a public meeting held at Mayavaram on the 13th idem, under the auspices of the local Home Rule League, when resolutions are said to have been passed demanding the immediate release of Messrs. Muhammad Ali and Shoukat Ali, and taking exception to the action of the Chief Commissioner of the Central Provinces in refusing permission to the Hon'ble Mr. Razi Ali, to visit the interned persons as their legal adviser.

HITAKARINI, Ellore, Oct. 7th, 1917.

The release of the interned.

The *Hitakarini*, of the 7th October, says:—The Indians are disappointed in their expectation that Mr. Muhammad Ali and his brother would be released along with Mrs. Besant.

To secure their release and to maintain the independence of the Indians, we have no other go than to have recourse to the same great power that has been the cause of the release of Mrs. Besant and others.

The interned Moslems.

The *Desamata*, of the 10th October, says:—Mr. Muhammad Ali and his brother promised that they would never descend to anything but constitutional agitation. But in the promise they said they would keep allegiance to their Muhammadan religion. The Government put some strange construction upon it, and, out of fear, have not released them. The Indian Muhammadan army is fighting against the Turks on behalf of our Emperor, and so the Government, we think, need not suspect these Moslem leaders. If they suspect them at all, they will do well to ascertain their views plainly, and avoid giving pain of mind to the Muhammadans just at a time when the whole of India is happily expecting the visit of Mr. Montagu. We hope the Government will set the brothers at liberty and satisfy both the Indians and the Muhammadans.

DESAMATA, Rajahmundry, Oct. 10th, 1917.

Mischief in India.

29. The *Swadesamitran*, of the 13th October, reproduces in Tamil from the *Pioneer* of Allahabad the comments of the *Morning Post* of England about Mr. Montagu in its leader under this heading. These comments appear in the *Hindu* of the same date.

SWADESAMITRAN, Madras, Oct. 13th, 1917.

Place of Indian history in the present system of education.

30. In reproducing the remark of the Superintendent of Archæological department in his report on the working of that department, that the educated Indian knows much more of the history and architecture of Greece or Rome than of those of his own country and that, if Indians are to actively participate in the administration of their country, this condition should be removed and greater importance attached in these days of light and wisdom to archæological research, the *Swadesamitran*, of the 12th October, reiterates once again its observation, that the system of education now in force in this country is not adapted to the requirements of the people and that there are not proper facilities for gaining a knowledge of the history of the country, and adds—This is the remark made by a Government officer himself. See how strange it is that the Indians should be made to learn the Histories of Greece and Rome, while facilities are not afforded to them for the study of the history and architecture of their own country, just as a man, without learning the constitution of his own body and home, should be required to learn that of others.

SWADESAMITRAN, Madras, Oct. 12th, 1917.

Postmen's strike.

31. In the course of a leaderette on the postmen's strike in Bombay, the *Hindu Nesan*, of the 10th October, characterises as wise the action of the Postmaster-General, Madras, in having given a personal hearing to the grievances of the Madras postmen and submitting certain recommendations to the Director-General of Posts and Telegraphs with a view to redress their grievances, and observes that he has, by his thoughtful action, averted a similar strike of the postmen in Madras and saved thereby considerable inconvenience to the public.

HINDU NESAN, Madras, Oct. 10th, 1917.

The two parties among the Indians.

32. The *Swadesamitram*, of the 12th October, writes:—Anglo-Indians of the type of the editor of the *Madras Mail* gloat on the impression that they have created two parties among us. The national party, which has been in existence for a long time, is spread throughout India and comprises many races and classes. The other party consists of a company with about 300 members and a few of its followers as well as some Anglo-Indians. Though the Home Rule party is sympathised with by a large section of the public, the persistent opposition of the bureaucrats and the Anglo-Indians, who do not belong to it, to the grant of Home Rule to Indians necessitated the Home Rule propaganda being pushed throughout the country by establishing Home Rule Leagues. Seeing that this strengthened the cause of the Home Rule agitation, many Anglo-Indians began to take steps to obstruct it. As their opposition would make others naturally conclude that they are averse to giving up their authority, they found it necessary to make it appear that there was opposition to Home Rule among the Indians themselves. Though the *Madras Mail* itself admits that those Indians, who are alleged to be against

SWADESAMITRAN, Madras, Oct. 12th, 1917.

Home Rule, have not interfered much in politics till now, it decided to find out such Indians and make the Anglo-Indians join with them. As a result of this, our readers are aware that a party is being brought into existence against Home Rule. The main ground on which many of the bureaucrats and other Anglo-Indians clamoured for the suppression of the Home Rule movement was that it would endanger the public peace. But this movement has not till now led to the creation of a feeling of hatred or the commission of riots, nor will it ever do so. Now what is the policy adopted by the opposite party, which declared our peaceful agitation for the release of Mrs. Besant to be dangerous? The *Madras Mail* suggested that an attempt should be made to drive away the Secretary of State for India from his office, and that the Anglo-Indians should resign their seats in the Legislative Councils and other appointments, thereby making the administration impossible. Besides this, the agitation carried on by a few Indians in this Presidency in the name of the non-Brahmans, who are against Home Rule, is tending to create a spirit of hatred and mischief. Let us now see how far this anti-Home Rule agitation is capable of promoting public peace. The statement of the Collector of Coimbatore on the information of the police, that the flying of the Home Rule flag would lead to riots on the part of those who were against Home Rule, shows which party is calculated to disturb public peace. How about the smashing of the windows of the Home Rule shop in Madras, the assault on Mr. Deobhanker by some soldiers during his travel from Madras to Bombay, the rough handling of some Brahmans by the Panchamas recently at Egmore, and such other incidents? These are all doubtless acts contrary to law. Nevertheless, those who commit such acts seem to be emboldened by an impression that the law would not be enforced against them. Doctor Nayar and his following have the support of the Anglo-Indians like the editor of the *Madras Mail*. As the *Mail* makes a show of supporting the local Government, ordinary people may believe that the latter reciprocate the feeling. Though, in spite of the want of sympathy on the part of the Government for the Home Rule agitation and the party connected with it, the officials would not support the commission of unlawful acts to the detriment of that party, it should be noted that there is room for the creation of a wrong impression. Several statements are attributed to the speakers at the Panchama meeting held in the Spur Tank, which are capable of inciting the audience to act of violence against the Brahmans. If this is true, we will ask whether the officers, who take down shorthand notes at every Home Rule meeting, have reported these speeches to the Commissioner of Police, and we would like to know what action the Commissioner has taken on it. The mischievous tendency created in the minds of the Panchamas by the speeches delivered on that day and the conduct of that party cannot be ignored. Some Panchamas seem to be giving trouble to the Brahmans in Egmore and other places, and petition signed by 40 residents in Egmore have been sent to the Commissioner of Police. What action are the authorities going to take? Though the speech of Mr. Anchas shows that the intelligent among the Panchamas did not allow themselves to be deceived on that day, there is the doubtless fact that there are many in this city, who, for a small income or even in fun, will commit fanatical acts and that inciting these against Home Rule, without telling them what is meant by it, will lead to a disturbance of public peace. It may be that some officials do not like the demand of the Indians for reforms in view to Home Rule. But there is no connection whatever between their individual opinion and the performance of their duties. The granting of reforms or denying them depends upon the will of the British Parliament. It is the duty of the authorities in India to protect all the subjects of the King-Emperor.

DRAVIDAN, Madras, Oct. 12th, 1917.

Indian colonisation of British Crown Colonies.

33. The *Dravidan*, of the 12th October, reproduces, in Tamil, the substance of the comments of *Justice* of the 6th October, under this heading.

WORLD ADVERTISER, Madras, Oct. 1st, 1917.

A suicide in Calcutta.

34. The *World Advertiser*, of the 1st October, reproduces the comments of the *Lokopakari* of the same date on this subject, which are abstracted in paragraph 63 of Report No. 40 of 1917.

35. The *World Advertiser*, of the 1st October, reproduces the comments of the *Lokopakuri* of the same date on this subject, abstracted in paragraph 73 of the same report.

Local allowance for Government servants.

World Advertiser, Madras, Oct. 1st, 1917.

36. The *Liva-ul-Islam*, of the 11th October, reproduces the comments of the *Swadesamitran* of the 6th idem about the nomination of Mr. Muhammad Ali as the President of the All-India Muslim League to be held in December next, which are abstracted in paragraph 46 of Report No. 41 of 1917.

Mr. Muhammad Ali.

Liva-ul-Islam, Madras, Oct. 11th, 1917.

37. The *Mahavikata Dutan*, of the 13th October, also reproduces the Tamil version of the comments of Lord Sydenham on this subject appearing in the *Swadesamitran* of the 9th October, and referred to in paragraph 27 of the above report.

The release of Mrs. Besant.

Mahavikata Dutan, Madras, Oct. 13th, 1917.

38. A correspondent to the *Swadesamitran*, of the 10th October, refers to the statement of His Excellency the Viceroy, in the course of his recent speech in the Imperial Legislative Council, that the skin merchants in India are now carrying on a vigorous business and that it is due to the work of the Munition Board and its branches and observes:—The above statement may create an impression that the skin merchants and tanners are now having a very favourable time of it and are making such huge profits as to make good the loss incurred by them two years back owing to a fall in price in the London market. Though we ardently wish that the words of the representative of our Emperor may prove true, the real state of affairs now is anything but agreeable to us. Our hands are tied up almost completely by Acts, rules and regulations and very soon we may have, of necessity, to close our godowns, depriving thousands of our workmen and their families of their means of livelihood. First, let us consider about the trade in hides. The export of tanned hides to England has now been prohibited by the Government and they insist on their being sold to themselves, at prices fixed by the officers appointed for the purpose. It is found very difficult to make these officers accept the quality of the hides presented to them. As, however, there is no enactment fixing the price of raw hides, we have to purchase these hides at great cost and incur heavy loss thereby. The lot of those trading in sheep skins is even more pitiable. An order of the Government of India, dated the 28th April 1917, insists on all skins under tannage on the date being removed from the tanning operation within 20 days. According to the old methods followed by us, it takes 45 days to tan skins and so skins had to be removed from tannage, while they were not yet completely tanned. Skins so removed and raw ones purchased by us for tannage are now rotting in a corner of our godowns. When even well-tanned skins get depreciated in value after a few days, it need not be pointed out that these half-tanned ones are only a dead weight on us. This order is sure to ruin us completely, and we rely upon the benign Government to spare us the misery by cancelling it. Under existing conditions, untanned skins may be exported, and this helps countries like France and America to purchase these skins from here and get them tanned there, thereby increasing the profits they are already making in this trade. Thus the restrictions against tanning and the export of tanned hides have resulted in depriving Indian merchants of their profits, transferring them to foreign countries, which still carry on the business with raw hides obtained from here, and thousands of workmen of their means of livelihood. Let us hope that the Viceroy will soon remedy this state of affairs, for we take it from his speech that he appreciates our services.

The condition of skin merchants in South India.

Swadesamitran, Madras, Oct. 10th, 1917.

The *Hindu Nesan*, of the 13th October, also dwells at length upon the hardships resulting to skin merchants in this country from the orders of the Government prohibiting the export of hides and the tanning of skins and pointing out that, besides the merchants dealing in hides and skins, those that have entered into contract with them for supplying tanning barks also suffer much by the aforesaid orders of the Government, observes that, though it may not be possible for the Government of India to redress the grievances referred to above completely, they are bound to remedy the state of affairs as much as possible.

Hindu Nesan, Madras, Oct. 13th, 1917.

HINDU NESAN, Madras, Oct. 13th, 1917.

Mr. Montagu's visit.

39. Adverting to the communiqué of the Government of India issued to the effect that Mr. Montagu and the Viceroy will visit Bombay between the 24th December 1917 and the 2nd January 1918, the *Hindu Nesan*, of the 13th October, reproduces in Tamil the comments of the *Indian Social Reformer*, which invites the attention of the Viceroy to the fact that, as the session of the Indian National Congress and several other important conferences will be held at Calcutta during this period, great political leaders will find it hardly possible to go to Bombay to meet the Secretary of State, and suggests the desirability of the Secretary halting at Calcutta during the Christmas, as he can then have an opportunity of meeting many of the leaders, who would be present at Calcutta at the time, and the object of his visit to India will thereby be fulfilled.

ANDHRAPATRIKA, Madras, Oct. 12th, 1917.

Mr. Montagu's visit.

The *Andhrapatrika*, of the 12th October, says in its leader:—In pursuance of the notification of the Government of Madras, the representations of the people to Mr. Montagu have to reach the Provincial Governments in a month more. In this Presidency, a memorial has to be sent regarding the Congress scheme of reforms. The Madras Presidency Association are to send a representation regarding separate representation. The constitution of a separate Andhra province will form the subject of the address of the Andhras. The Congress scheme of reforms relates to the whole of India. The scheme would have been perfect if it had included the division of the country on a language basis. . . As the Andhras, the Congress and the Madras Presidency Association are pursuing the same goal, they will do well to put the money they are going to spend into a common fund and concentrate all their energy. The united strength of the people will then manifest itself with great force. . . The people will understand that the different movements of the country will open themselves into one great national current.

DRAVIDAN, Madras, Oct. 13th, 1917.

A lecture at Sivaganga.

40. A correspondent, writing to the *Dravidan*, of the 13th October, reports Mr. P. Varadarajulu Nayudu of Tiruppur to have spoken at Sivaganga on the 9th idem on the condition of India, past and present, and to have made the following observations in the course of his speech:—The Government have not allowed the Indian people, inclusive of the zamindars, the use of revolvers and guns without a license. It is, indeed, they that are responsible for the differences in caste and creed in India. The ancient civilization of this country completely disappeared on account of the Government and has ceased to be of any use to it. It is, therefore, essential that India should have Home Rule at once, and we should make united efforts to acquire it.

HINDU NESAN, Madras, Oct. 15th, 1917.

A public meeting at Tippirajapuram.

41. The *Hindu Nesan*, of the 15th October, publishes the proceedings of a public meeting held at Tippirajapuram in connection with the celebration of the anniversary of a reading-room on the 10th idem under the presidency of Rao Bahadur N. Krishnaswami Ayyangar, when Mr. G. Mahalinga Ayyar, the Secretary of the Local Home Rule League, is said to have spoken on the condition of villages, past and present, the position of village officers and the necessity for the establishment of village panchayats. Then Mr. E. Suryanarayana Ayyar of Tanjore is reported to have addressed the audience on the aims of the two great assemblies, viz., the Congress and the Muslim League, in the course of which he is stated to have observed that, under the existing constitution of the Legislative Council, the representative members command no influence in the Council and that unless these members are given powers as recommended by the Congress and the Muslim League, the requirements of the country cannot be satisfied, and that the people suffer much for want of control over the finance. The President, while speaking on the present political situation, is said to have observed that Home Rule can be had only with the co-operation of the villagers and that the number of the Indians holding higher offices under Government is considerably low and condemning the attitude of the Anglo-Indian papers like the *Madras Mail* in hampering the progress of the Indians by throwing obstacles in the way of their

aspirations being realised, exhorted on the necessity for union among the people in connection with the representations to be made to the Secretary of State during his visit to this country.

Co-operation of Indians necessary.

42. The *Lokopakari*, in its leader of the 15th October, strongly deprecating any attempt at creating a split among the different sections of the Indians especially at the present juncture, observes:—As a result of the war, Japan is growing in strength in every respect. The Government should come forward to place India in a higher position still. But to gain this end, the Indians should co-operate with the Government with a desire to acquire all kinds of rights. If, on the other hand, they should go on creating party factions among themselves, their progress will hardly be possible.

LOKOPAKARI, Madras, Oct. 15th, 1917.

The *Prapanchamitran*, of the 16th October, reproduces the above.

PRAPANCHAMITRAN, Madras, Oct. 16th, 1917.

The Panchama meeting, Madras.

43. Referring to the incidents which took place at the Panchama meeting recently held in the Spur Tank, Madras, on the 7th October 1917, when it is said that certain Panchamas assaulted some Brahmans and Non-Brahmans, the *Lokopakari*, of the 15th October, writes:—Perhaps the police who were near the scene of occurrence were merely witnessing these events. Had they come to the spot immediately, the Panchamas would not have committed this act of injustice. The police made no attempt to arrest the offenders and the Commissioner of Police came to the place after the affray was over and issued instructions to his men. The people can infer for themselves as to who is responsible for this incident, the conveners of the meeting or some one else.

LOKOPAKARI, Madras Oct. 15th, 1917.

The *Prapanchamitran*, of the 16th October, also reproduces the above.

PRAPANCHAMITRAN, Madras, Oct. 16th, 1917.

Illiteracy in the Police Force.

44. Quoting, from the report on the working of the Police department, in this Presidency during the year 1916, certain figures to show that a good number of head constables and constables are either illiterate or can only sign their names, the *Lokopakari* and the *Prapanchamitran*, of the 15th and 16th October, respectively, question the possibility of such illiterate men behaving properly towards the people, in the discharge of the responsible duties they have taken upon themselves.

LOKOPAKARI, and PRAPANCHAMITRAN, Madras, Oct. 15th and 16th, 1917.

Improvement of industries.

45. Adverting to the proceedings of a conference recently held at Bangalore for the improvement of forests, the *Lokopakari* and the *Prapanchamitran*, of the 15th and 16th October, respectively, observe:—Several varieties of articles can be manufactured from the raw products available in the Indian forests. Our country can advance in industries by the manufacture of matches, pencils, paper-pulp, colours and dyes and the Indian workmen, who go to and suffer in foreign countries, can thereby find means of livelihood here alone. If the Government and the capitalists in our country would bestow their attention on this subject, our country will prosper. Foreigners are now carrying away all our raw products and are making large profits thereby.

LOKOPAKARI, and PRAPANCHAMITRAN, Madras, Oct. 15th and 16th, 1917.

Reforms in the administration of India.

46. The *Swadesamitran*, of the 15th October, publishes in Tamil an article contributed on this subject by Commander Wedgwood to the *Daily Dispatch*, a western paper, which is reproduced in the *Hindu* of the same date, and observes that the Anglo-Indians and others will do well to ponder over the passage with an unbiased mind.

SWADESAMITRAN, Madras, Oct. 15th, 1917.

Lord Pentland.

47. The *Swadesamitran*, of the 15th October, in reproducing a statement appearing in the *India* of London that according to the information furnished to the *Weekly Dispatch* of England by its special correspondent that Lord Pentland is likely to return home but that his return has no connection whatever with the release of Mrs. Besant, observes:—The facts are these. But the readers of the *Madras Mail* will think that Lord Pentland resigns only on account of the release of Mrs. Besant.

SWADESAMITRAN, Madras, Oct. 15th, 1917.

However this may be, from what the special correspondent says, there is room for many to consider whether Lord Pentland will continue in his office till the close of the war or will be expecting another to be nominated to it very soon.

Qaumi Report, Madras, Oct. 8th, 1917.

His Excellency Lord Pentland.

The *Qaumi Report*, of the 8th October, writes:—"Some foolish persons have monopolized the friendship and far-sighted policy of His Excellency Lord Pentland and are now considering whether His Excellency having suffered defeat in Mrs. Besant's affair, should resign.

The editor criticises the views and suggestions of the local contemporaries, the *Madras Mail*, the *Hindu* and *Justice* submitted to His Excellency and observes—

We advise our contemporaries to give rest to their thinking minds. Sophistic aspiration has no place in the arena of practical politics and the public entertain no idea of defeat in their minds. In God's name they should stop their preaching and cease disturbing people's beliefs and sentiments by proving to them that enmity, misunderstanding or friction exist between the Viceroy and the Governor of Madras. They are concealing the fact in their logical minds.

With profound respect and due deference we, on behalf of the vast majority of the public, suggest to His Excellency Lord Pentland that he should not be misled by their words. If God forbid! His Excellency were to act so, thousands of Muhammadans in the Madras Presidency would be extremely sorry and it would make it very difficult for his successor.

Swadesamitran, Madras, Oct. 13th, 1917.

Home Rule.

48. The *Swadesamitran*, of the 13th October, reproduces in Tamil a speech delivered by Mr. B. G. Tilak on Home Rule at a meeting held on the 7th idem in the office of the Home Rule League, Allahabad, under the presidency of Mrs. Annie Besant, in the course of which the following observations occur:—We aspire for Home Rule, because it is our birth-right and we now demand that we should ourselves be allowed to manage our affairs which is now conducted by others. We do not wish for a change of rulers but for a change in the administrators. Those who conduct the administration of this country state that they have been appointed under the Government of India Acts; but my view is quite different. They are only the representatives of the King and not the King himself. The Indians are as much the subjects of the King as these administrators. Hence they are also the representatives of the King on an equal basis. These officers have indeed certain powers given to them by a statute of Parliament and have not usurped them from any body else. If the Parliament should pass another Act and confer similar powers on the Indians, the Indians would then occupy the position which those officers have at present. If our aspiration is fulfilled, some persons will have to give up the positions they have been holding till now. Besides this, there would be no other cause for complaint. It is now admitted by all that our demand for Home Rule is but a reasonable one, while the bureaucrats, out of self-interest, say that it will take some centuries before we can have it. We know in what manner the bureaucrats have ruled India for the past 100 years. They say that the Indians cannot govern themselves, organise an army, administer justice or legislate measures, although they were actually doing these things before. On whom rests the responsibility for this ignorance? Not on the Indians. When the bureaucrats came to this country, they took the trouble to restore order from the chaos which then prevailed here; and how did they effect this? First they wrested from us our arms and appropriated for themselves all the important administrative powers. Then the progress in science began to decline, and industries totally disappeared from this country in consequence. They say that they have established peace here, but on the other hand they have rendered all progress impossible. We must, therefore, clearly represent to Mr. Montagu, when he goes over here, our aspirations and grievances and demand, with courage and firmness, the privileges we require and in doing this, we must take into account the existence of opponents and work in such a way that our object will be fulfilled.

The above paper reproduces in Tamil the speech delivered by the Hon'ble Mr. Jinnah on the same occasion, in the course of which the following observations occur:—Not only should we be prepared to receive Mr. Montagu during his

visit, but we should also overcome the three opponents to the Home Rule movement in India so that they may not have the upperhand. The first opponent is the bureaucracy, who belong to a party with narrow views and, having monopolised all the high offices for themselves, would not like to part with them. The second is the Anglo-Indian commercial community, who for the past two centuries have plundered the economic resources of our country. They say that they have invested large capitals in trade in this country and that, as long as this investment continues, the Indians, the sons of the soil, should continue to be their servants. This is indeed preposterous. The third opponent is the military, where all the high offices are now in the hands of the British. We have to contend with these three opponents. It is, therefore, our duty to demolish the monopolies enjoyed by these at present and we should do all that lies in our power to gain this end.

Home Rule.

The *Andhrapatrika*, of the 13th October, has the following in English :— ANDHRAPATRIKA, Madras, Oct. 13th, 1917.

"**The question of Home Rule.**

"A CURIOUS STORY.

"CALCUTTA, *October* 12.

"A correspondent writes to the *Amrita Bazar Patrika* that certain firms and parties in the district of Hooghly as well as in Calcutta have begun inviting clerks, menial servants and others in their service to state assent or dissent to the statement that they do not want Home Rule, and that they prefer a European to an Indian member of Civil Service to be in charge of their district."

It also gives a Telugu version of the above on another page.

The same paper makes the following remarks: —A correspondent to *New India* writes to say that while the patriots are trying to get signatures to the Congress scheme of reforms, the opponents are trying to get the signatures of some to a memorial opposed to the scheme. It is said that the Anglo-Indians and the Indians that are opposed to freedom are secretly deliberating over the matter. A correspondent to the *Amrita Bazar Patrika* says that certain European firms are taking statements from their clerks, etc., as to their views regarding Home Rule. The provincial rulers have not left off their hostile attitude towards Home Rule when political reforms are about to be considered. Lord Willingdon has suggested that those who join the Home Rule League do not act according to the dictates of their conscience It is said that the Anglo-Indians in Allahabad will meet on the 24th of this month and, after enquiring into the present condition of the country brought about by the agitation for Home Rule, inform Mr. Montagu of the same. But one thing has to be noted. It may be surmised that the vow of the *Mail* to see that Mr. Montagu is removed from his office has failed. This is why the Anglo-Indians have undertaken to represent their grievances to Mr. Montagu.

A correspondent to the same paper says:—We have learnt during the past three years that we do not make proper endeavours to remove the ignorance of the people and inspire new ideals into them. It may now be said that a new era has begun. . . It is now the opinion of the people that the rule of the bureaucracy is, on the whole, unsatisfactory and not very efficient. The reason for this is that they have not granted all our aspirations. Mr. Montagu said in the Parliament as follows, addressing the British rulers:—I can emphatically assert that your administration of India is very inefficient. It is to be regretted that though you are lovers of freedom, you do not grant the wish of the Indians for self-government. When the Indians wish to become a great military nation like ourselves, why do you not make them such ?

Home Rule.

The ***Mukhbir-i-Dakhan***, of the 10th October, has an article against the Home Rule propaganda in which it mentions the several disadvantages that are likely to accrue from the grant of Home Rule or self-government. MUKHBIR-I-DAKHAN, Madras, Oct. 10th, 1917.

The editor throws light on merely the principles of the subject, but reserves the expression of his views with reference to the preservation of the rights of the community and the maintenance of public peace and order for a future occasion

to be submitted to his readers when necessity arises. The article concludes with the assertion that, under present conditions Home Rule is not suitable for the people of India.

DRAVIDAN, Madras, Oct. 16th, 1917.

The Home Rule howl.

49. In the course of a leader under this heading, the *Dravidan*, of the 16th October, takes exception to a newspaper supporting the Home Rule movement having alleged that Doctor Nayar and Mr. A. C. Parthasarathi Nayudu made certain statements at the recent Panchama meeting held in Egmore, and says that it is really funny that, knowing that the innocent Panchamas were unnecessarily teased by the Brahman boys, this paper should find fault with persons who have long been working for the public good and who command the respect of all.

SWADESAMITRAN, Madras, Oct. 15th, 1917.

Indian demand.

50. The *Swadesamitran*, of the 15th October, reproduces in Tamil a lecture on the necessity for union and co-operation among the Indians to acquire Home Rule, delivered by Mr. N. Subba Rao at Allahabad on the 13th idem as it appears in the *Hindu* of the same date.

HINDU NESAN, Madras, Oct. 15th, 1917.

The Madras Bank and the ryots.

51. The *Hindu Nesan*, of the 15th October, complains that the Madras Bank, the large amount of Government money invested in which is nothing but what has been collected as taxes from the agriculturists and others in this country, is helpful only to the Anglo-Indians in the main and that poor Indians are not able to have loans from it at moderate rates of interest, and contrasts the statement said to have been made by the president of the bank at its last annual meeting, that the agents of the bank at different centres were helping the ryots materially by advancing loans to them and thus releasing them from the hands of the village Sowcars, with a communication addressed to the local dailies by a Nellore correspondent who says that local bankers in different places borrow from the branches of the Madras Bank at an easy rate of interest and lend to the ryots at exorbitant rates.

SWADESAMITRAN, Madras, Oct. 16th, 1917.

Scarcity of milk, ghee, etc.

52. Anent the hardships suffered by the people here on account of the scarcity of good milk, ghee, etc., the *Swadesamitran*, of the 16th October, says:—The main cause of this scarcity is the reduction of the number of cattle in the country now, which is continuing. Not only are cattle of good breed sent away to foreign countries, but buffaloes and cows are neglected by the people after they cease to give milk and sold to butchers for a low price. So both these things should be put a stop to. Steps should also be taken to foster the breed of cattle. Unless and until such measures are adopted and the number of cattle in the country increased, there is no possibility of securing a good supply of milk, ghee, etc. Before the Provincial Governments take up this question, the municipalities are bound to do their best to remedy the existing state of affairs. As we have often pointed out before this, the two remedial measures that can be adopted are the starting of co-perative societies for the benefit of cattle owners and the opening of demonstration milk farms. For aught we know, the insanitary condition of many towns is due to the impure ghee and milk consumed by the people there. So it is necessary on the part of every municipality to bestow proper attention on this subject.

SWADESAMITRAN, Madras, Oct. 16th, 1917.

Reforming the animals.

53. The *Swadesamitran*, of the 16th October, contains an article contributed by C. Subrahmanya Bharati on the merciless slaughter of animals by man, in the course of which the following observations occur:—It is very necessary to open a school for the animals and improve them. But some may object to this on the ground that schools have not yet been opened for all Hindus. But this argument cannot hold good; for we should do our duty. Let us, if possible, start schools for Hindus as well. If they will not take advantage of it, we shall open a school for the animals and the Hindus and other races may learn a lesson therefrom. He who does not reform himself is not competent to go about reforming other creatures.

ANDHRAPATRIKA, Madras, Oct. 12th, 1917.

Mr. Muhammad Ali and Mr. Shaukat Ali.

54. The *Andhrapatrika*, of the 12th October, publishes in Telugu the letter of Sir S. Subrahmanya Ayyar which appears on page 5 of the *Hindu*, dated the 11th October, under the heading "the Moslem interned."

55. A correspondent to the *Andhrapatrika*, of the 11th October, says under this heading :—The mischief of the Anglo-Indians is daily on the increase. The readers are aware that only the other day Mr. K. Hanumantha Rao was, while travelling in a train, assaulted by an Anglo-Indian. Even when that event is green in the minds of the people, Mr. Deobhanker, the patriot, was, while going from Madras to Bombay, dishonoured by Anglo-Indian soldiers. Which Indian's indignation will not be roused when he hears that he was beaten? Which Indian will not think of retaliation? It is difficult to understand whether the Indians appear to them as men or some other animals. We hear that in railway journeys, Indian men and women are often dishonoured by such Anglo-Indians. Why should it be said that they are dishonoured in South Africa or the Fiji Islands? In this holy India itself, such things take place at a time when people are fighting for freedom. May the rulers redress this grievance! The Anglo-Indians treat us in an arbitrary manner thinking, perhaps, that they belong to the ruling race. It is through such arbitrary behaviour that the *swaraj* movement is gaining strength.

Anglo-Indian mischief.

ANDHRAPATRIKA, Madras, Oct. 11th, 1917.

The *Hindu Nesan*, of the 15th October, also reproduces in Tamil the comments of the *Morning Post* of England, in its leader under this heading, on the appointment of Mr Montagu as the Secretary of State for India, as they appear in the *Hindu* of the 13th idem.

"Mischief in India."

HINDU NESAN, Madras, Oct. 15th, 1917.

The *Kistnapatrika*, of 13th October, says:—When the Anglo-Indians hear the expression Home Rule, they behave forgetting that they belong to the British nation. Their cheif business is to drain the wealth of India. The words spoken by the President of the Calcutta Anglo-Indian Association betray the selfishness of the Anglo-Indians. It is ridiculous that these people to whom their own advantage is all important, should now and then pose themselves as friendly advisers to the Indians. They say that their outlay of Rs. 750 crores in India is to be regarded as more important than the welfare of 300 crores of Indians.

The Anglo-Indians.

KISTNAPATRIKA, Masulipatam, Oct. 13th, 1917.

56. A Mussalman correspondent to the *Andhrapatrika*, of the 11th October, writes:—The Hindus as well as the Muhammadans are sorry that the Muhammadan brothers under orders of internment have not yet been released in pursuance of the hopes held out by His Excellency the Viceroy in his speech in the Legislative Council. It is the duty of every Indian to carry on constitutional agitation and see that the rulers release the brothers soon. . . We exhort the people to resort to passive resistance if necessary and request the Government to release the two Muhammadan brothers, who have been doing much good to India politically.

The interned Muhammadans.

ANDHRAPATRIKA, Madras, Oct. 11th, 1917.

The *Sam;ad Abhyudaya*, of the 13th October, in its news columns, writes:—Turkey is now hostile to the British Government. It is difficult to own allegiance to two masters who are hostile to each other. It is easy on the other hand to incur the hatred of both. The mother of these great men greatly grieved by the confinement of her children has publicly advised them to give the necessary assurance. This advice is unavailing. The condition of these Muslim patriots is indeed most deplorable. Unless Turkey and the British end their hostilities, neither party will believe what they say. However that may be, the people from the Himalayas to Cape Comorin are praying for their release. The Government would do well to grant the prayer.

The interned Muslims.

SAMPAD ABHYUDAYA, Mysore, Oct. 13th, 1917.

57. Under this heading the *Andhrapatrika*, of the 11th October, reproduces from the *Hindi Punch* a cartoon of the *Madras Mail*, which is in the form of a dog with the expression "Mr. Montagu must fly away" in its open mouth.

The cry of the *Madras Mail*.

ANDHRAPATRIKA, Madras, Oct. 11th, 1917.

58. Under this heading the *Andhrapatrika*, of the 11th October, says:—The *Mail* writes as follows about the successes that it has attained till now:—"We have roused the European Association. We constituted a committee in England and have begun work. Whether what we have been doing is an exhibition of a drama or not

The valour of the *Mail*.

ANDHRAPATRIKA, Madras, Oct. 11th, 1917.

will be known in a few weeks more. We are waiting for the result with confidence." The threats that have been held out by the *Mail* till now have all proved vain, as also its challenge that it could by means of a cablegram remove Mr. Montagu from his office. . . It is to be seen how far its threat of upsetting the Parliament will prove true. It is, at any rate, plain that the *Mail* is doing its level best to see that the national aims of the Indians are not fulfilled. There is no doubt that the editor of the *Mail* is receiving help from many of his countrymen. But what efforts are the Indians putting forth to counteract this? . . . The burden of their work lies in the future. . . Had some leaders gone to England and carried on an agitation there, the agitation of the *Mail* might have been counteracted. The Indians should understand that it is their duty to see that England shows a favourable attitude to the aspirations of the Indians.

ANDHRAPATRIKA, Madras, Oct. 11th, 1917.

A meeting at Vizianagram.

59. A correspondent to the *Andhrapatrika*, of the 11th October, refers to a meeting of the Hindus and the Muhammadans held at Vizianagram to request the rulers to release Mr. Muhammad Ali and Mr Shaukat Ali and says:—The president of the meeting expatiated on the loyalty, patriotism, religious faith of, and the great deeds done by, the two brothers, on the troubles that overtook them and their paper, on other interned persons in Bengal and other provinces, and on the fact that a Bengalee youth among them committed suicide. He touched upon the commotion caused in the country by the Criminal Investigation Department, the Anglo-Indian papers and by the Defence of India Act. He said that it was the belief of many that the brothers had no love for Turkey. He prays that the Government would release them as their release would tend to the welfare and peace of the country.

ANDHRAPATRIKA, Madras, Oct. 10th, 1917.

Rudeness and wickedness.

60. The weekly issue of the *Andhrapatrika*, dated the 10th October, reports under this heading the incidents connected with the strife between Mr. Deobhanker and some soldiers on their way to Bombay in a train.

ANDHRAPRAKASIKA, Madras, Oct. 9th, 1917.

Non-Brahmans.

61. A correspondent to the *Andhraprakasika*, of the 9th October, addresses the British rulers and says:—The non-Brahman Association wants a small favour of you. It is their representation in the higher offices. Unless you help us in this respect, we will not be freed from difficulties. If you neglect this, you will be the cause of our discontent.

ANDHRAPRAKASIKA, Madras, Oct. 10th, 1917.

Passive resistance.

62. The *Andhraprakasika*, of the 10th October, says:—If the advocates of Home Rule think that it is improper to serve under a Government, who do not carry out their wishes, and give up their Government posts, it is difficult to understand how the Government can get their work done. It may be said that such a thing can never take place. But it may take place under the influence of the Home Rule movement. . . Those who are grateful to Government cannot but deem it the duty of the authorities to confer on non-Brahmans more than half the appointments in all departments including the military. May the Government see the need of such a step before it is too late.

ANDHRAPATRIKA, Madras, Oct. 12th, 1917.

Indian reforms.

63. Under this heading the *Andhrapatrika*, of the 12th October, reports the *Leader* to have written:—The Anglo-Indians will surely misguide the people in England who are ignorant of Indian affairs, by representing to them that if India is given self-government, and the British authority diminished, the people will become anarchic and there may be many dangers. They will not try to consider the question of Indian reforms with a fair and calm mind. But their tactics will not succeed. Though they speak such falsehood, the reform propaganda of the Indians will succeed through their constitutional agitation, for the Governments in India and England are in sympathy with the Indian political reforms. The Liberal British papers and the chief of the conservative papers, the *Times*, are of opinion that the Indians should be granted some important reforms.

64. The *Andhrapatrika*, of the 13th October, says in its leader:—The manifestation of any hostile attitude by the British to the national aspirations of the Indians involves a contradiction of their own words. But it is regrettable that many English people in India hold such a hostile attitude. It is absurd that they apply one principle to England and another to India. The Lord Bishop of Bombay has surpassed the Anglo-Indian critics and has struck out a new path. His intellect deserves the praise of everybody. He said that the Prussian Government was more commendable than democracy. The Kaiser may feel glad that in the British Empire there is at least one person who loves the Prussian Government. . . We are anxious to know by what divine eye the Lord Bishop has got at the secret that the Indian masses always wish to be governed. He believes that the system obtaining in the Native States is very useful. But would he try to introduce the system in England also? . . . Simply because the Indians have asked for self-government, the Lord Bishop has ventured to say that the democratic ideal is not a very useful ideal for the world. But India shall have the boon of democracy. The Government obtaining in Prussia can never flourish in the world. May the Lord Bishop not waste his time in such vain utterances! May he try to establish the Kingdom of Heaven on the earth as taught by Jesus Christ!

Lord Bishop of Bombay and the Prussian Government.

ANDHRAPATRIKA, Madras, Oct. 13th, 1917.

65. The *Kistnapatrika*, of the 13th October, says:—In the scheme of reforms suggested by Dr. Nayar, the responsibility of the Government to the people has not been defined, and opportunity for the people to be trained in self-government has not been secured. It is better that there is no change at all than there should be any fruitless change. The scheme proposed by the Coimbatore non-Brahman Conference is much better than this scheme. We regret to say that Dr. Nayar's scheme reflects discredit upon his education and his name.

Dr. Nayar's scheme.

KISTNAPATRIKA, Masulipatam, Oct. 13th, 1917.

66. A correspondent to the *Kistnapatrika*, of the 13th October, says:—The promotion from a first-grade Stationary Magistrate to the post of last grade Tahsildar is no promotion, but a degradation; for the last grade Tahsildar has to meet some of his touring charges from his pay. To remove the discontent thus caused, the post of the last grade Tahsildar carrying the salary of Rs. 150 should be abolished, or his batta should be doubled. . . The Tahsildars have to provide the Huzur clerks coming for jamabandi with supplies. This is private and cannot be expressed publicly. If the Tahsildars are remiss in the matter of these supplies, they may even lose their appointments. Inspections by the Huzur officers are very curious. Some Huzur clerks come like bombs, and are highhanded. Inspection reports are drafted by the Huzur clerks in secret and receive the approval of their head in some boat or rest house. Then they assume the name of the proceedings of the Collector and come like cobras hissing and ready to bite. There will be mistakes in the reports. The Tahsildars should not point out the mistakes, but should admit that the faults are theirs and submit explanations. Otherwise, they will come to be regarded with disfavour by the Huzur officers and will be looked upon as enemies by the Collector. . . Here and there there may be Tahsildars who are in the good graces of the Collector. The notes of the Huzur office are first shown to them, harmful remarks are removed, and the Collector is informed that the offices of such Tahsildars are good. Whether there is any means of ending the troubles of the Huzur clerks is a question to be considered. . . Unless these fruitless inspections by the clerks are done away with, the Collector and the Divisional officers will not see the truth. If these higher officers do the inspection personally, the troubles of the taluk officers, mentioned above, will see their end.

The discontent of Revenue officers.

KISTNAPATRIKA, Masulipatam, Oct. 13th, 1917.

67. *Kistnapatrika*, of the 13th October, publishes the comments of Mr. Bhogaraju Pattabhi Seetaramayya on the Congress scheme of reforms which contain the following:—The majority of members in the Legislative Councils voting on the side of the Government, not even two per cent of the resolutions relating to the welfare of the villages and the ryots, are approved of by the Government. . . Under the

The Congress scheme.

KISTNAPATRIKA, Masulipatam, Oct. 13th, 1917.

existing conditions His Excellency the Governor being the President, he may prevent the representatives of the people speaking fully. In the last budget meeting, the Hon'ble Mr. Ramachandra Rao had to stop speaking, being obstructed two or three times. . . Resolutions such as those relating to the inadvisability of the Government going to the hills and to the appointment of one Indian member to the Board of Revenue, were rejected or attempts were made to reject them, without discussion, though they were proper resolutions. There should be no such arbitrary authority. . . It happens under the present conditions that the proposed resolutions are thrown out except one or two, and that the carrying-out of those accepted by the Government is not obligatory on them. Unless such arbitrary authority is reduced, the happiness of the people cannot be promoted. . . Those who have risen from the lower grades of service should not be appointed to the Executive Councils. The Collectors are shortsighted from the very beginning and cannot hold high thoughts. They have a sort of contempt for the Indians and support the acts of persons of their own class. . . Neither the Parliament nor the people in England exercise any powers over the Secretary of State, who has therefore become an arbitrary authority. The members of the India Council have all the faults of the Indian bureaucracy and are indifferent to the advancement of the Indians.

ANDHRAPATRIKA Madras, Oct. 16th, 1917.

Mr. Tilak on Home Rule.

68. The *Andhrapatrika*, of the 16th Octobor, publishes in Telugu the speech made by Mr. Tilak at Allahabad, which contains the following:—Self-interested persons use for their self-preservation the argument that the Indians are unfit for Home Rule. Government do not confer higher appointments on the Indians. And so they have no opportunity to show their ability. They are given smaller appointments in all the Departments; because administration cannot go on otherwise. . . It is unfair to say that the Indians are unfit to govern without giving them an opportunity. This trick will not avail in future. The British people cannot endure it. . . The people should resort to passive resistance if that is very advantageous. It will be well to leave the question to be decided by our leaders. To resort to passive resistance means to try to achieve our object with a firm mind, making any sacrifice. This is constitutional.. The law that is opposed to the moral code and to public opinion is not lawful. We must rid the people of their ignorance.

ANDHRAPATRIKA, Madras, Oct. 16th, 1917.

Self-government.

69. The *Andhrapatrika*, of the 16th October, says in its leaderette:—All generous-minded people sympathise with the desire for self-government. Excepting the papers conducted by Lord Northcliff, all papers in England have expressed favourable opinions. The *Review of Reviews* is telling Mr. Montagu that India should be given nothing short of the reforms laid down by the Congress. It is encouraging to the Indians that the English people in England have realised that the reforms proposed by Lord Islington cannot satisfy the Indians at all. . . Mr. Wedgewood suggested in the *Manchester Guardian* that India should be given the freedom enjoyed by the Colonies, and said that India, with her rights and responsibilities as a chief portion of the empire, would be a source of strength to the Empire. . . The *Madras Times* states that during the days of the Ilbert Bill, the Europeans were bent upon frustrating the aspirations of the Indians, and abused them without grounds. It observes that the agitation connected with the Ilbert Bill was the reason why there had not been good understanding between the Europeans and the Indians. It is the opinion of that paper that if at a time when both the Indians and the Europeans are fighting side by side in the present war and their relations are growing more and more friendly, the Europeans show a hostile attitude to the aspirations of the Indians, it will be impossible for the two races to agree with one another in the future. That paper says opportunely that such a situation will tend to evil, and hopes that no such hostility will be manifested when Mr. Montagu visits India. A perusal of the opinions of the Rev. Doctor Lazarus in the *Commonweal* about Home Rule will show the attitude of the Indian Christians. . . The Britons under the Roman rule and the Anglo-Saxons under the Norman rule worked for Home Rule. So there is nothing strange in that a desire for Home Rule has taken hold of the Indians. Home Rule implies not only rights, but also duties. English Rulers, says Doctor

Lazarus, have not introduced administrative reforms so easily as the Indians. The Native States bear testimony to this fact. In the whole world, the progress of education is most deplorable in India. There is no reason why the bureaucracy has been indifferent to the spread of education for the past one century. . . A correspondent to the *Fortnightly Review* says that when the Empire is reconstituted after the war, the presence of not only reformers, and advocates of new methods, but also that of persons who would lay the axe at the root of the present systems will be necessarily required. It is unfair that while new methods are to be introduced in England which is a free country, after the war, India alone should be refused any change in her administration.

70. The *Desamata*, of the 10th October, says:—The conduct of Sir James Meston in the recent meeting of the United Provinces is an instance in point to show how strange the proceedings of Legislative Councils in our country and the behaviour of provincial rulers are. In requesting a member to withdraw his resolution relating to the wholesale abuse of the Indians by the Principal of the Roorki Engineering College, James Meston, it is to be regretted, has, instead of getting an apology from one who having come to serve in India, had the audacity to pain the minds of the Indians, taken pains to maintain his prestige.

The United Provinces Legislative Council.

DESAMATA, Rajahmundry, Oct. 10th, 1917.

Referring to the incident that the Hon'ble Mr. Motilal Nehru left the hall of the United Provinces Council as a protest against the Hon'ble Mr. Wood's speech, the *Sampad Abhyudaya*, of the 13th October, says:—That is one mode of expressing indignation at Mr. Wood's remarks. The Indians are organising protest meetings everywhere in the country. Mr. Wood said that crookedness and dishonesty were the characteristics of the Indians. We must observe that he does not know a whit of the truth about Indian nature. If men of this kind should be sent to our country to hold responsible positions, it will never tend to augment the loyalty of our people.

The United Provinces Council.

SAMPAD ABHYUDAYA, Mysore, Oct. 13th, 1917.

71. The *Dharmasadhani*, of the 27th September, says under this heading:—When Raja Ram Mohan Roy was not able to get the Press Act that was in force in his time repealed, he discontinued the paper he was conducting, in order to show his disapproval of the Act, which was improper, unfair and opposed to British justice. He liked freedom and felt glad when others got freedom. He was excessively glad to learn about the French revolution. Their republican banner caused him great delight. He wept to hear that the people of Naples lost their freedom. . . He stated that if the Indians had a quarter of the knowledge and ability of the Irish, India would, from her distant situation, population and prosperity, be either a beneficent friend or a sworn foe to the British Empire. Miss Collet writes that in this is to be found the seed of the present desire of the people for Home Rule, etc.

Raja Ram Mohan Roy and nationalism.

DHARMASADHANI, Cocanada, Sep. 27th, 1917.

72. A correspondent to the *Andhrapatrika*, of the 16th October, refers to the damage caused by the Kollair floods and says:—I regret that this year also there has been the same loss as in the past three years. When the people have thus been suffering for the past so many years, what did the Government do to prevent floods? They have been letting drainage water into the Kollair all the time, but have not provided outlets for the Kollair water flowing into the sea. All representations about this have proved so many cries in the wilderness.

The Kollair floods.

ANDHRAPATRIKA, Madras, Oct. 16th, 1917.

73. In an article dwelling on the importance of Hindustani as a universal language for India, the *Swadeshabhimani*, of the 12th October, says that although, just as the civilian officers who are Indians are required to study a vernacular in addition to their own, it is only reasonable that the European officers too should pass a compulsory test in another language which should be Hindustani, the Government had till now overlooked this fact and that it is gratifying to know that the Government have now recommended the study of Hindustani which is of practical use not only in the whole of India but also in Burma, the Straits Settlements, East Africa, the Persian Gulf, etc.

Language Tests for civilian officers.

SWADESHABHIMANI, Mangalore, Oct. 12th, 1917.

Mysore Star, Mysore, Oct. 14th, 1917.

The representation of the backward classes.

74. In a lengthy leading article dwelling on the magnitude of the interests of the vast mass of population forming the backward and depressed classes in India and urging the necessity of providing for the special and proportional representation of these classes in the Indian Councils, the *Mysore Star*, of the 14th October, observes that it is deplorable that there should be any attempt, as is now seen, among a section of the more advanced communities, who pose as the leaders of political thought and clamour for Home Rule, to minimise or gainsay the importance of such representation. The paper adds that some of the leaders are unable to bear the sight of a fast awakening of these backward classes to improve their own condition and are seeking to hamper their progress by opposing movements such as compulsory education and by seeking to create discord either among the different communities forming the backward classes or between the veteran leaders and the younger generations, and unjustly accuse them of Brahman hatred.

Sampad Abhyudaya, Mysore, Oct. 16th, 1917.

The Russian situation.

75. The *Sampad Abhyudaya*, of the 16th October, in its news columns, writes:—The province of Achraine (?) in Russia formed a separate parliament and constituted itself into a republic. It seems likely that the various provinces of Russia will form separate republics. Very probably, like the United States of America, every little province will form a small republic and eventually unite to form a Federal Republic. It would be well to have this arrangement in every empire.

Satyavadi, Mysore, Oct. 16th, 1917.

The motto of the *Satyavadi*.

76. The *Satyavadi*, a newly started weekly, has for its motto the following lines in Sanskrit:—"All dependence is sorrow, All liberty is joy." The same paper in a leading article under the heading "Swaraj" quotes extracts from Mr. Arundale's speech at Coimbatore soon after his release stating that the true struggle has not ended with the release but has only just begun. The paper next expresses its adoration for Mrs. Besant in recounting the celebration of her seventy-first birth-day.

Sampad Abhyudaya, Mysore, Oct. 19th, 1917.

Communal representation.

77. The *Sampad Abhyudaya*, of the 19th instant, in its English columns, observes:—"There are some who advocate communal representation. Does such representation obtain in any enlightened Government on earth? There are in England as many communities as there are in India. The Indian communities are known as castes and subcastes and the English communities are known as higher and lower classes. These obtain throughout the Western countries. Is it possible to give class and sub-class representation in Europe and America? If class representation is to be given, all classes, even the scavengers must have representation. Is it possible to do so? Supposing that it is possible, can the representatives of all classes and sub-classes do justice to their duties? If a member of the scavenger community is elected to the Executive or Legislative Councils of India, is it not necessary that he should be competent to do justice to the duties that devolve upon him by virtue of his election. Even such a great man as Lord Islington has observed that in India the fact that the population is divided into communities cannot be forgotten. Nobody wants him to forget it. Let the representatives of all the depressed classes be appointed to the Executive Councils, to the Legislative Councils, to the municipal councils, to the local boards, etc. It remains to be seen whether the majority of them will be able to do anything there. They will be ornamental figure-heads. The interests of those who elect them can never be efficiently safeguarded by these communal representatives. If every community has men of education, character, patriotism and ability to carry out the duties entrusted to them, no harm will come by commuual representation. Even mediocre lawyers are not engaged by the members of their community in important cases. All castes and classes employ people qualified to do the duty entrusted to them. They do not show any solicitude to employ men belonging to their caste to do duties in which they are not experts. Communal representation is simply meaningless. It is a dodge adopted by people to divide communities, so that they may assert their supremacy over them and damn them. Discerning people should know this. People who know how to do justice to their duty should be employed to do such duties, if they could do them well. If not, efficiency will be sacrificed at the altar of communal interests."

78. In expressing satisfaction at the appointment of Mr. John Mathai as Private Secretary to Mr. Montagu during his visit to India, the *Manorama*, of the 12th October, observes that this is an honour done to India as a whole.

MANORAMA, Calicut, Oct. 12th, 1917.

The appointment of Dr. John Mathai as Private Secretary to Mr. Montagu.

79. Referring to the proposed establishment of an "Imperial Mineral Resources Bureau", the *Manorama*, of the 12th October, points out that the selection, as the representative of India on the bureau, of any one from amongst the Europeans, who now practically monopolise the mineral industries in this country, the Indians being mere wage earners, will only tend to increase the outflow of wealth from India, and that, if Indians be not given a voice in this matter, India will be in a worse condition than that which has already been brought about by the planters, and calls upon Mr. Tata and others to see that India is properly represented on the bureau.

MANORAMA, Calicut, Oct. 12th, 1917.

The Imperial Mineral Resources Bureau.

80. After dealing with the Anglo-Indian agitation consequent upon the release of Mrs. Besant and others, with the unrest among the Muhammadans due to the non-release of the two Muhammadan brothers, with the split in the Congress camp in Calcutta and the patching up thereof, and with the incident at the recent meeting of the *Panchamas* in Madras, the *Malayala Manorama*, of the 17th October, points out the impossibility of self-government being demanded with one voice, as desired by the Home Rulers, by all classes of people in India during Mr. Montagu's visit to this country, and observes that, unless all classes of people in India, the Europeans, the higher classes among the Indians and the anti-Home Rulers be prepared to modify their views to some extent, there can be no doubt that India can have no real progress of a lasting nature.

MALAYALA MANORAMA, Kottayam, Oct. 17th, 1917.

The crisis in India.

81. Referring to the leaving of the hall by the Hon'ble Mr. Pandit Motilal Nehru at a meeting of the United Provinces Legislative Council, and to the Lieutenant-Governor's letter to him, which closed the incident, the *Manorama*, of the 16th October, observes that such occurances in Legislative Councils, which exist for the consideration and discussion of political questions, are very regrettable indeed.

MANORAMA, Calicut, Oct. 16th, 1917.

The Nehru incident.

82. The *Qaumi Report*, of the 9th October, gives an account of the proceedings of the meeting held in the Town Hall on Monday the 8th instant in connection with the release of the Muhammadan detenus with the names of the speakers, and says that the meeting was a success inasmuch as there was a very large audience present who, in their zeal, closed their shops and suspended their business to attend. The speeches were very able, enthusiastic and to the point.

QAUMI REPORT, Madras, Oct. 9th, 1917.

A great demonstration at Madras.

83. The *Jaridah-i-Rozgar*, of the 9th October, also publishes the minutes of, and the resolutions passed at, the meeting.

JARIDAH-I-ROZGAR, Madras, Oct. 9th, 1917.

A Muhammadan meeting at Madras.

84. The *Qaumi Report*, of the 7th October, writes:—We have already proved that Muhammad Ali and Shoukat Ali and any other interned Muhammadan, have not shown any open sympathy with the King's enemies and that they did not seduce people either by their speeches or their writings. The silence of the Muhammadans, the peaceful state of the country and the condition of the detenus bear witness to this fact, and we desire the Government to point out the clause or sentence in their writings or speeches, if any, suggesting or supporting revolution or mutiny. If local Governments have acted on mere suspicion, it is the duty of the Government of India to release the internees and see what they will say or do.

The Government of India have accused Muhammad Ali and Shoukat Ali of "not having, in principle, changed their attitude", but have advanced no proof in support of the assertion. The Government of India have neither inquired from them, nor sent any of their reliable representatives to them nor demanded any

QAUMI REPORT, Madras, Oct. 7th, 1917.

The undertakings by the detenus.

security from their community, but have permitted the Criminal Investigation Department Police, who have already arrested them by mistake, to make enquiries.

The editor draws a distinction between the two undertakings, one probably drafted by Sir Charles Auckland of the Criminal Investigation Department and the other by Muhammad Ali and Shoukat Ali and makes the following observations:—

With profound respect and due deference we request the Government to enlighten us as to whether the Muhammadans have not got the right of "observing their Islamic covenants". Have not the British Government granted us religious freedom and have they not promised not to interfere in religious questions? The fact that Mr. Muhammad Ali and Mr. Shoukat Ali did not encourage obedience to the Turks, Arabs, Kurds or Hindus, but simply would not undertake to be faithless to Islam is worth considering. It is regrettable to find that the Criminal Investigation Department Police have taken Islam for Turkey and have misled the Government of India. The Turkish business is different from the question of opposition. Here only the question of obedience to Islam is under discussion. We cannot understand it, but take it seriously to heart to learn that Sir Charles Auckland has regarded the covenant of obedience to Islam with suspicion and has rejected Mr. Muhammad Ali's draft.

We have frequently said that we still entertain hopes in the Government of India that, as His Excellency Lord Chelmsford, in addition to being a statesman, is also a Barrister, he can well judge the actual and real value of the words for the sake of seven crores of Mussalmans. We request him to reconsider the two drafts and suggest any necessary amendments in order that our aching hearts may be soothed, and we may be saved from the consequences of suspicion. The covenant of obedience to Islam has not been entered into by Muhammad Ali and Shoukat Ali alone, but by all the Muhammadan subjects of the King ever since they were born.

Jaridah-i-Rozgar, Madras, Oct. 13th, 1917.

Internments.

85. The *Jaridah-i-Rozgar*, of the 13th October, has the following letter:—

As long as the Government are engaged in the great European war and so long as worldwide peace and liberty in the moral sphere are not re-established, the Government cannot find time to deal with unreasonable and oppressive persons.

India could not escape the injurious effects of the war. The Government are endeavouring to minimise these effects. Had the Government been indifferent, India would have been involved in economical ruin. At a critical time like this, when the Government are engaged in internal organisation and preoccupied with external anxieties, how can the revolutionary methods, adopted by the well-wishers of India, be considered commendable?

As regards religion the Government are non-existent. They are neither Mussalman, nor Zoroastrian nor Christian. Their rule over India is political, but not theological. Time was when the idea prevailed that the Government were very partial to Parsis, later the opinion was that Hindus were the favourites, and that they were disgusted with the Mussalmans. As a matter of fact, there was no definite evidence to support either of these conjectures.

Their law relating to internment is the same for all, and the Government are obliged to put the Defence of India Act into operation, or their political fabric would be shaken to its foundations.

Most of the newspapers, when they saw that Mrs. Annie Besant had been released, requested the Government to liberate Shoukat Ali and Muhammad Ali. One of the papers in commenting on the subject threatens the Government in these terms, "This intentional trifling with the services of Mussalmans will compel them to set on foot a fierce agitation, a procedure which they have hitherto, during the war, avoided."

The Government are not so cowardly as to care for so idle a threat. The paper should first have cleared these gentlemen of the charge on which they have been interned. Some Mussalmans have asked the Government to examine them again. Moulavi Zafer Ali Khan, editor of the *Sitarah-i-Subuh*, is a living example of this procedure.

It is true that the desire of Mussalmans is that these two gentlemen should furnish satisfactory security and consent to follow a course of moderation in future. But the assertion, that the way Mussalman aspirations are being trifled with will compel them to set on foot a fierce agitation, is a baseless one.

QAUMI REPORT, Madras, Oct. 11th, 1917.

The case of internees.

86. The *Qaumi Report*, of the 11th October, in traversing the remarks of the *Times of India*, Bombay, regarding Indian Muhammadans, makes the following observations: - Our contemporary suggests, in its issue of the 6th instant, that Muhammadans should rely on the Government of India in the case of Muhammad Ali and Shoukat Ali. We very gladly accept its suggestions but sadly deplore its ignorance that in spite of its being a paper of longstanding in India and having seen and understood Muhammadans, it could not realise that they have placed confidence in the Government of India from the very beginning. We have not even mentioned the name of Muhammad Ali or that of any other detenu for the last two or two and a half years. We were confident that the Government would now realise their innocence and come to know the inventions of the Criminal Investigation Department Police.

We relied on the Government even when the Hon'ble Mr. Jinnah had made a requisition to them for the release of Mrs. Besant, and Sir William Vincent, a member of the Imperial Council, announced its acceptance and promised that the other detenus would be released on their giving satisfactory assurances to Government. Our friend knows that the Government were pleased to release only Mrs. Besant and her two associates, but that they made no mention whatever as to what kind of reassurance is required from Muhammad Ali and Shoukat Ali and what their reply was. Muhammadans relied even then on its policy of silence. But when the Government refused to release them, we began to consider what the secret of it could be. It was a time of perturbation and unrest, and we subsequently learnt that the Government had no confidence in the Hon'ble Raja Sahib of Muhammadabad and Mr. Jinnah's words but relied on the statements of Criminal Investigation Department officer, who through his spectacles had studied the aims that were in the minds of Messrs. Muhammad Ali and Shoukat Ali. Even then the Muhammadans continued to rely on the Government. The Muhammadans still trusted the Government even when they refused to grant to the Hon'ble Mr. Raza Ali permission to interview and give legal advice to the internees who had been sent for this express purpose of doing so. What stronger proof of our confidence in the Government can there be than the fact that hitherto we have simply been convening meetings and requesting the Viceroy to release them? If this is not reliance, we do not know what the word connotes in our contemporary's dictionary and why it should taunt us.

Really such advice would have been more suitable to the European Association of Calcutta and to our *Madras Mail* who are criticising the action of the Government of India in releasing Mrs. Besant. They have the least confidence in the Government and they do not even trust the Secretary of State or the Prime Minister.

The *Madras Mail*, the *Statesman* and the *Pioneer* have also concurred in the views of our contemporary, and have in the form of advice, proved that we do not rely on the Government.

The *Times of India* further asks why Mr. Muhammad Ali did not sign the agreement drawn up by the Government but submitted a separate draft of his own instead. But it does not enquire why an undertaking was not taken from Mrs. Besant but demanded from Mr. Muhammad Ali. Further, it does not want to know why the agreement was sent through a Police officer and not through a Justice of the Peace, a Magistrate, a Judge or any Hindu, English or Muhammadan leader? We do not wish to force it to ask or answer such questions. We will certainly reply to its astounding question that apparently the reason for Muhammad Ali's not accepting the terms of the agreement was due to the fact that it did not contain any condition relating to religious freedom (obedience to Islam) and in the absence of such a condition it leads us to inquire whether the Government do not wish to revive the condition of granting religious freedom. It is evident that it is preferable to a Muhammadan to die than to live without

religious freedom. But can our friend answer this question at least as to why the Government did not approve of Muhammad Ali's draft, or why it did not settle the matter by drawing up a third draft instead of Muhammad Ali's or the Criminal Investigation Department's?

III.—Legislation.

Hindu Nesan, Madras, Oct. 12th, 1917.

A Bill to prevent adulteration of food-stuffs.

87. In expressing its satisfaction at the action of the Punjab Government in drafting a Bill to prevent the adulteration of food-stuffs, the *Hindu Nesan*, of the 12th October, observes that the penal provision in the Bill rendering the offenders liable to fine or rigorous imprisonment, will doubtless lead to beneficial results, and suggests that a similar legislation may, with advantage, be enacted in other provinces as well.

IV.—Native States.

Lokaprakasam, Trichur, Oct. 15th, 1917.

The proposed extension of the Cochin Forest Tramway.

88. In discussing the question of the proposed extension of the Cochin Forest Tramway, the *Lokaprakasam*, of the 15th October, doubts if the scheme would be a success, and observes that though, in view of its being beneficial to the interests of the planters, the Madras Government may give their assent to it, the work entailing so heavy an expenditure should not be undertaken before the views of the people and the *Mahajana Sabha* on the subject have been fully ascertained.

Errata.

Report No. 40.

Page 2492, paragraph 82, line 5, *for* "*Andhra* the movement" *read* "the *Andhra* movement".

„ 2496 „ 97 „ 16, *insert* "are" *between* "companies" and "derived".

Report No. 41.

Page 2515, paragraph 25, line 22, *for* "want" *read* "wants".

„ 2524 „ 49 „ 3 *for* "Bakird" *read* "Bakrid".

Issued, 23rd October 1917.]

CONFIDENTIAL. **No. 43 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 27th October 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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II.—Home Administration.

(*k*) *General.*

1. *Justice*, of the 20th October, writes:—"Mr. Montagu in his statement on Mrs. Besant's release said nothing about the position or responsibility of the Madras Government Indeed it is clear that he did not consult the Madras Government . . . Madras is not ruled by a Lieutenant-Governor but by a Governor in Council with whom the Secretary of State could directly correspond. Mr. Montagu's defence that Mrs. Besant's internment was of more than provincial interest and that therefore inferentially the local Government could be ignored, if accepted as sound, means in effect that Local Governments are mere agents and instruments, and nothing more. If this is so a most dangerous precedent has been set against which no protest could be too strong. . . . May we know again why in the matter of these assurances both the Secretary of State and the Government of India did not consider sufficiently the prestige and authority of the Madras Government who were the party concerned? The assurances should have been given to them directly as the Government which interned Mrs. Besant and her associates. It is no use talking about Imperial policy in a matter like this. It is a question of peace and order; and if this question is elevated to the Imperial sphere there is hardly an Indian subject which cannot be so dealt with.

"Not less important is the question as to who gave the assurances. Let us know something more specific and less mysterious about the 'influential sources.' The release of Mrs. Besant involves the consideration of a principle, and it is natural that the public should know whether the assurances were given by the Home Rulers, who are her own followers, or by some other influential people. The question of secrecy does not arise here. In the public interests the names of those who gave the assurances and their exact nature and form should be made known".

Justice, Madras, Oct. 20th, 1917.

The release of Mrs. Besant.

2. The *Cochin Argus*, for the week ending 20th October, has the following:—"We extend a hearty and respectful welcome to His Excellency Lord Pentland, Governor of Madras, on this his third visit to Malabar. We, in Cochin, are not privileged to entertain His Excellency on our own special account on this occasion, but we feel that every portion of Malabar should gratefully appreciate the deep and sympathetic interest, which His Excellency evinces in our moral and material welfare. From accounts which have reached us, His Excellency met with a very warm reception from all classes in Calicut, and we do not feel any surprise, for, apart from a handful of malcontents, Lord Pentland is respected and esteemed all over the Presidency for his great administrative qualities, no less than his genial and sympathetic disposition. We trust His Excellency has been having a pleasant time during his present sojourn on this coast."

Cochin Argus, British Cochin, Oct. 20th, 1917.

His Excellency Lord Pentland.

3. The *West Coast Spectator*, of the 20th October, observes:—"We have respect for the Home Ruler, however erratic his methods of agitation and crooked his work, who is honest and stands by his principle. The most contemptible specimen of humanity, however, is that Home Ruler who would sell his principles for a mess of pottage or a handful of silver, and foul his own nest to serve his own ends. . . No wonder, Indian politics stink in the nostrils at times, and we are perfectly justified in the attitude we have taken up towards the Home Rule movement which harbours, among honest men, a nondescript medley of time-serving humbugs, frenzied wind-bags and swollen-headed political mount-banks as well. Honest Home Rulers would do well to give wide berth to this type of men."

West Coast Spectator, Calicut, Oct. 20th, 1917.

Time-serving Home Rulers.

4. The *West Coast Spectator*, of the 20th October, remarks:—"The authorities are considering ways and means of stimulating the recruiting movement. . . We are not prepared to support the suggestion to

West Coast Spectator, Calicut, Oct. 20th, 1917.

The recruiting movement in Malabar.

present the family of the new recruit with a fifty-rupee currency note. . . The masses live on their land by the sufference of the janmi, at the tender mercy of the rack-renting landlord and his agents, and the best way would be to put the recruit's family in perpetual possession of their homestead without fear of eviction. The Government might arrange with the janmi to sell to the recruit the land on which his homestead stands, and if the janmi refuses, the Land Acquisition Act should be put into operation after a slight amendment to meet the new requirement.

This procedure will attract thousands of recruits, whose children's children would bless the *Sircar*, the grateful Sircar, who rewarded their ancestor for shedding his life-blood in its honour and service, with a home where he and his descendants could live in peace safe from the ravages of the rack-renting landlord and without fear of eviction."

NON-BRAHMAN, Madras, Oct. 21st, 1917.

The Government and the Brahmans.

5. The following appears in the *Non-Brahman* for the week ending 21st October:—"The ways of the Government are inscrutable. 'The Government,' *New India*, the organ of 'Bharat Mata' as Mr. Wadia would say, once said, 'are afraid of the Brahmans.' That they are, for did they not release Mrs. Besant? And did they not refuse to release the Alis? More than that, a serious insult was flung on the entire Moslem population of India when one day the hope was lit?: 'we are considering the advisability of liberating the Alis.' And then came the sensational reply that shook the Moslems' mind: 'We do not liberate them because they have sympathy with the King's enemies.' That came upon the Moslems as a shock. Mrs. Besant, having passed her word on to Lord Chelmsford, was counselling patience. But the agitation has spread. No effect. Having Mrs. Besant by their side the bureaucrats hope to defy India. We seriously put it to educated non-Brahmans whether more cannot be gained by attacking the Government, calling Sir Alexander Cardew and Mr. Gillman impertinent and following the paths trod by *New India*. We must make the Government fear us. That is the only way to make our case heard."

JUSTICE, Madras, Oct. 22nd, 1917.

Mrs. Besant's triumphal progress.

6. Writing under the heading "Blowing her own Trumpet", *Justice*, of the 22nd October, says:—"In the issue of *New India* of October 20th there appears a three and a half column article from Mrs. Annie Besant giving a graphic description of her triumphal progress through India. From her description of the great crowds that gathered everywhere to receive her, the decorations in the streets, the garlands and bouquets and the burning of camphor and incense, the splendid caskets enclosed in which addresses were presented and above all the State carriages drawn by eight pairs of highly caparisoned horses with postillion outriders, her triumphal progress must have been such as to have satisfied the vanity of even Mrs. Besant. Mrs. Besant has worked hard for this, and no one grudges her the gratification of an insane desire for pomp and publicity. But when it comes to her attacking respectable newspapers for not publishing descriptions of her triumphal progress her vanity takes an objectionable turn."

NEW INDIA, Madras, Oct. 25th, 1917.

The European Association, Madras Branch.

7. In a leader under the heading "The Talking Images of Madras", *New India*, of the 25th October, states:—"We have perused with care the lengthy report of an apparently tedious meeting of the local European Association in yesterday's issue of the *Madras Mail*. . . It is said that it was 'an influentially attended meeting,' though the names of those present are withheld, presumably not on account of lack of space on the part of the *Madras Mail*. We do not know who were these 'influential' people, and if we were to judge from the standard of influence possessed by the speakers well—the less we say the better. All were shopkeepers and tradespeople, with the exception of the redoubtable Mr. Welby, editor of the *Madras Mail*. Where were the representatives of the professions? Are there no European lawyers and barristers and doctors and engineers and architects and bankers and brokers? And why were the poor Missionaries left out? Rightly speaking it was a gathering of European traders. The only name of any importance is that of Mr. Gordon Fraser, and that is only because he happens to be a member of the local Legislative Council. . . Naturally, when such ignorant people were the oracles of the evening, and when others had gathered to hear them, what can we expect of the throwing of such

pearls before such—let us say an audience. Let us examine some of these gems. . . Mr. Thonger referred to the effect upon 'our fighting men at the front, when they hear that instead of concentrating upon the war, India is concentrating upon internal politics'. We can tell Mr. Thonger that the perusal of the entire Indian papers by any thoughtful fighting man will produce a double effect: (1) that there are Europeans like Mr. Thonger who while making money out of war prices are sitting in safety in India, while they are risking life and the happiness of people dearer than life for the sake of Britain and her Empire; (2) that Indians are aiding them to win the war against Prussianism and autocracy by endeavouring to do away with the dangerous powers in the hands of a bureaucracy known for its arrogance and inefficiency—vide the Mesopotamia report, and which bureaucracy is now being supported by European traders, whose monopolistic tendencies have been guarded and encouraged by them. . . Then, this philanthropist, this champion of the poor, this defender of the liberty of the down-trodden and the oppressed, talked of his clique as 'trustees of posterity' and said that they must do for 'the submerged interest what the people cannot do for themselves'. A more ludicrous story has never been told. Imagine this 'gang of agitators,' who have been for years exploiting India and Indians, parading themselves as the poor man's friends! These people have been here to make money and for no other purpose, and this tall talk is not going to fool the Indian public. . . Let us turn to the seconder Mr. Rae. He also had a pose to affect. 'Our community has done in the past and is doing at present too much for India.' May we ask what, save doing a profitable trade beneficial to yourselves in the first instance. And what have Indians done or are doing for you? Mr. Rae and his like may answer the query by recalling their position, that hat in hand, each of them begs for business in every bazaar of our important towns, and is dependent on the good will of the Indian merchant. Business relations and trade benefits are mutual, and the unfair treatment meted out to the Indian compared to the European trader has driven the former into the fold of the Home Rulers, and for that the European trader has to thank his own selfishness and greed.

"Mr. Worke said that Mr. Montagu's 'intention in releasing Mrs. Besant was to bring about tranquility throughout India. May I suggest that exactly the opposite is the result?' Is it ignorance or falsehood, on the part of Mr. Worke when he talks thus? He refers to 'the elderly dame and her Brahmana supporters'—is it, once again, ignorance of, or lying propensity in, Mr. Worke, for what about the innumerable non-Brahmana and Muslim 'supporters' in all parts of India. Space forbids our making a list, otherwise we might hurl it in the face of Mr. Worke. . . Of the demands of the Indian public, through their national organisations, Mr. Welby has spoken, and has called them 'inopportune and insolent', and he has not had the fairness to produce his own scheme. Perhaps out of his journalistic experience, and through his friendship with the Curtis clan, he would have produced a scheme, but he could not make his gang of business men either understand or accept it. . . Mr. Welby is a journalist, and it would be good if he would kindly publish in his *Madras Mail* a full list of the selfless doings of his own class and the class of trade exploiters with whom he now joins hands. . . The Hon'ble Mr. Gordon Fraser was very condescending: 'Talking as business men we have all kept very friendly relations with numerous Indians'; but what else could you do? You had to, because you wanted to earn your livelihood out of those Indians. 'We have in many cases given them a helping hand,' as the Indians in a far greater number of cases have given you a helping hand, without which you would not have been able to establish a firm in India And it is amusing to hear Mr. Fraser talk of the European traders 'as straightforward business men.' We know by experience something about the ways and methods of European traders, and the less talk made about straightforwardness the better. . . Thus in these half dozen speeches no serious argument is advanced, no considered thought is to be found; reasonableness is absent, sympathy with Indian aspirations is non-existent. Tall talk and petty abuse is all that we encounter, and falsehoods abound. Selfishness and greed are the motive forces of this agitation, and we have written at length to prove the hollowness of the pretensions of the European traders who use the name of the entire European community in an un-British agitation against a cause which is founded on truth and righteousness—the cause of justice and liberty."

VERNACULAR PAPERS.

I.—Foreign Politics.

Swadesamitran, Madras, Oct. 17th, 1917.

A war forecast.

8. The *Swadesamitran*, of the 17th October, publishes in Tamil a war forecast made by Mr. M. Bhattachari of Calcutta, as it appears in *New India* of the 16th idem.

Hindu Nesan, Madras, Oct. 18th, 1917.

The *Hindu Nesan*, of the 18th October, reproduces the above.

Dravidan and Mahavikata Dutan, Madras, Oct. 19th and 20th, 1917.

A war forecast.

The *Dravidan* and the *Mahavikata Dutan*, of the 19th and 20th October, respectively, reproduce the Tamil version of a war forecast made by Mr. Battachari of Calcutta appearing in the *Swadesamitran* of the 17th idem.

Hindu Nesan, Madras, Oct. 17th, 1917.

German submarine activity.

9. The *Hindu Nesan*, of the 17th October, reproduces in Tamil the matter published in the *Madras Times* of the same date under the heading "Germans' output of U-boats."

Swadesamitran, Madras, Oct. 22nd, 1917.

The war in the region of the Gulf of Riga.

10. Referring to the retreat of the Russian fleet into the Gulf of Riga, the *Swadesamitran*, of the 22nd October, writes:—As both the northern and southern channels are now in the hands of the enemy, the possibility of escape for about 20 Russian warships which have got into the Gulf of Riga is causing some anxiety indeed. This will make it easy for the enemy to capture the other islands on the gulf. He may easily get the whole gulf under his control. If the Russian fleet gets out before the enemy strengthens his hold and defeats his fleet, they may recover all that they have lost. But it is still keeping quiet. There are many advantages to the Germans by capturing the Gulf of Riga. Their authority will be strengthened in the Baltic Sea and the position of Petrograd on the Gulf of Finland and the port of Rieval which guards it will be weakened. As the Russian line in the eastern front extends almost to the seashore, the Germans getting a hold of the shore will be a source of danger to the line.

Kistnapatrika, Masulipatam, Oct. 20th, 1917.

The war.

11. The *Kistnapatrika*, of the 20th October, says:—The Germans have occupied the islands of Oesel and Dago near the coast of Riga with great skill, landing their forces in these islands without the knowledge of the Russians. . . There is no doubt that this is a source of some consternation to Russia. The whole of the territory about the Gulf of Riga has fallen into the hands of the Germans. The ports on the coast of the Gulf of Finland are unprotected. The Russians entertai n fear about the safety of their navy in the Gulf of Finland. The Germans may besiege Petrograd, keeping their zeppelins in the Island of Dago, and taking the port of Revel. The situation of Russia is not good. The traitors in the country have conspired with the enemy. There is great confusion in Petrograd. It has been proclaimed that anarchism is on the increase in South Russia. Robbers are raiding village after village. Unless the Russian Government take active steps, there can be no peace in the country.

Sampad Abhyudaya, Mysore, Oct. 23rd, 1917.

The war.

In an article in English, the *Sampad Abhyudaya*, of the 23rd October, says:—"The war is not likely to cease till all the nations are exhausted; and when it ceases, it ceases for a time to enable them to rush again into the whirlpool of war with redoubled man, woman and mechanical force. The *Maharishis* of India knew this. It is this that made them give a godly and spiritual turn to the education that is imparted not only to the students but also the parents of students. Let an impartial judge go from one end of India to another; he will see a kind of godliness pervading every nook and corner of society and the godliness is either gross, delicate or rational according to the intellectual equipment of the persons concerned. The material education of the west has been unhinging and dislocating society even in India. God forbid that the infernal revolutionary spirit of the west should invade the east and convert even India into a part of the world's great cemetery."

(*d*) *Education.*

II.—Home Administration.

12. In the course of a long article tracing the origin of the several industries in India, the *Thozhil*, for September, refers to the instruction in drawing imparted at present in the School of Arts, and observes:—It will be an excellent thing if the students of this institution are trained to manufacture for themselves, without depending upon others, the particular implements they require for their respective profession. On account of the present war, the import of many rare implements from foreign countries has been prohibited, and it is highly desirable that mechanics should possess a good knowledge of manufacturing the implements required by them. We, therefore, request the authorities of the School of Arts to bestow their attention on this subject.

The School of Arts.

Thozhil, Madras, September 1917.

13. Adverting to the conduct of Mr. Mark Hunter of the Presidency College, Madras, in compelling Krishna Rao, a student of the B.A. Honors class, to tender an apology for the sentiments expressed by him in a composition paper and depriving him of the Government scholarship for a short period, the *Hindu Nesan*, of the 18th October, writes:—Mr. Mark Hunter seems to have asked Mr. Amrita Rao, the father of the student and an Assistant Professor in the College, to account for the conduct of his son. What explanation could Mr. Amrita Rao offer? We fail to understand how he can be held responsible for the opinion expressed by his son, a student of the B.A. Honors class, on a particular subject on which he was asked to write. There was indeed no necessity for the latter to apologise. If the students are asked to write on a general subject, especially a political one, they cannot but express different views. It is but proper on the part of the professor concerned to see if there is a logical development of the subject dealt with in the composition and not to grow wild for the sentiments expressed therein clashing with his own views on the subject. Yet, Krishna Rao had to apologise as Mr. Hunter threatened to dismiss him from the College. But this simple apology is said to have been rejected by Mr. Hunter as being very brief. The student then seems to have tendered a long apology stating that the views expressed by him were taken from *New India* and the works of Mr. R. C. Dutt and Mrs. Besant, and this, it is stated, was accepted by Mr. Hunter. But it appears that he has, on representation to the Principal, had the Government scholarship drawn by the candidate suspended for six months. If a scholarship once conferred has to be withdrawn, it must be in accordance with the rules relating to it and not otherwise. Granting that Krishna Rao was actually in the wrong, would not the simple apology tendered by him meet the case? Why should he be forced to tender an apology stating that his views have been derived from other sources? Mr. Hunter should have been aware of the order issued by the Government prohibiting students from taking part in politics or in meetings discussing political matters. Why, then, should he have asked the students to write a composition on a political subject giving rise to conflicting opinions? While Mr. Hunter is really guilty of having asked the students to write on such a subject, his act in holding Krishna Rao guilty of expressing opinions unpalatable to him and obtaining an undesirable apology from the student, depriving him, at the same time, of his scholarship, is one in which he has transgressed his limits.

An incident in the Presidency College.

Hindu Nesan, Madras, Oct. 18th, 1917.

Referring to this subject, the *Swadesamitran*, of the 18th October, observes:—It is strange that the College authorities should have the power to deprive a student of the scholarship awarded to him by the Government. Had the students been told, when they were asked to write the essay, that they should only write in praise of the Europeans, they would have written accordingly. But when they have been simply asked to write an essay, how are the students to know that, in writing it, they should not touch upon a particular aspect of the question? It is not known if the answers of the students appearing for the University examinations also are similarly valued. We are now led to think that this may be one of the reasons for the large number of failures in these examinations. Since the occurrence of this incident, the student in question is said to have become entitled to a

Swadesamitran, Madras, Oct. 18th, 1917.

University scholarship also. Subjecting such youths of high capabilities to undue restrictions without allowing them to read and write with freedom only mars their progress. The suggestion made by the *Hindu* for an interpellation in the Legislative Council on this subject is an excellent one.

LOKOPAKARI, Madras, Oct. 22nd, 1917.

An incident in the Presidency College.

Referring to the conduct of Mr. Mark Hunter in compelling a student of the college to apologise for expressing certain sentiments unpalatable to him in a composition paper and depriving the student of his scholarship for a period of six months, the *Lokopakari*, of the 22nd October, observes:—The college authorities are not justified in suspending scholarships awarded to students by the University; nor is it proper for the professor to ask the students to write essays on subjects giving rise to conflicting opinions. The Director of Public Instruction and the Government should bestow their attention on this subject.

PRAPANCHAMITRAN, Madras, Oct. 23rd, 1917.

The *Prapanchamitran*, of the 23rd October, reproduces the above.

SWADESAMITRAN, Madras, Oct. 22nd, 1917.

The Headmasters' Conference, Madras.

14. The *Swadesamitran*, of the 22nd October, reproduces in Tamil the proceedings of this conference held at Madras on the 20th idem as reported in the *Hindu* of the 22nd idem.

HINDU NESAN, Madras, Oct. 23rd, 1917.

The reorganisation of the Educational service.

15. Adverting to the communication addressed to the Provincial Governments by the Government of India on the recommendations of the Public Services Commission regarding the reorganisation of the Educational Service, the *Hindu Nesan*, of the 23rd October, says:—Evidently not agreeing with the recommendations of the Commission in this matter, the Government of India have made some alternative proposals. Though these proposals are admittedly more satisfactory than the recommendations of the Commission, we cannot but say that they cannot give entire satisfaction to our people. In former days as a large number of educated Indians was not available, there was a necessity for indenting upon the services of Englishmen to impart education to Indian youths. But times have since changed. Even the Public Services Commission of 1886–87 was of opinion that it was enough if Englishmen were appointed to principalships of colleges and certain specific professorships. Thirty years have now passed by. At present even Indians who have obtained degrees in England are available in large numbers. So, it is naturally asked why English Professors and English Inspectors should still be appointed instead of Indian Professors and Indian Inspectors to teach Indian boys and supervise Indian schools. The statement made by the Government of India, that the time has come for education in India being transferred from European to Indian hands, shows that they are fully aware of this point. Though it cannot be gainsaid that the suggestion of the Government of India to make the posts in the Indian Educational Service, now vacant owing to the war and other causes, available for the Indians is a better one than that of the Commission, the Indians will not care to accept these posts as a matter of grace. They will demand that the higher posts in the service should be conferred on them and the Europeans alike irrespective of any racial distinction. The motive of the Government of India seems to be to make a show of suggesting agreeable reforms than to devise means to get rid of the racial distinction which exists in the service now. They suggest that some posts should be graded on a pay rising from Rs. 350 to Rs. 1,050 and again to Rs. 1,750 and some others on a pay rising from Rs. 250 to Rs. 500 and then to Rs. 700 and they say at the same time that all the appointments will belong to the same group. This verbal alteration will not give any satisfaction to the Indians. Indians and Englishmen should without any difference be in a position to rise from Rs. 350 to Rs. 1,050, if they have sufficient educational qualifications.

ANDHRACHANDRIKA, Proddatur, Oct. 11th 1917.

Female education.

16. In an article under this heading, the *Andhrachandrika*, of the 11th October, makes the following remark:—As it is not laid down in the west that the wife should be a devoted follower of the husband, women in the west may have freedom of movement but not our women.

17. A correspondent to the *Andhrapatrika*, of the 19th October, says under this heading:—Though students pass high examinations at the expense of their health, under foreign systems of education, they are unable to earn their livelihood. They have neither the liberty nor the facilities necessary for acquiring knowledge. Students, especially those who study history, should necessarily learn politics. Nobody says that they should take any part in politics. But to carry out the duties of citizens, they have to acquire a knowledge of politics To add to the arbitrary authority already exercised on students by the teachers, G.O. No. 559 has been passed. It may be said that by this, the internment of students has become complete . . Alas, the students have been overtaken by a greater misfortune than that which has overtaken the traitors to the country. The students are always in fear of the teacher shadowing them. It is unfair that books like Arcopagitika should be fixed as text-books and students punished for desiring liberty. A certain student of the Presidency College wrote his opinion in an essay on the advantages of British rule in India and the condition of the Indians in South Africa. Mr. Mark Hunter got angry and suspended his scholarship. He seems to have asked the student to state in his apology that *New India*, the *Bombay Chronicle*, etc., were the authority for his views. We are at a loss to know what the professor meant in punishing the student for giving adverse views on a subject on which difference of opinion exists. . . The student gave such an apology for fear he may lose a source of his sustenance. Others would look upon such an apology as a violation of their self-respect. . . Our countrymen yield to such arbitrary authority in receiving English education but do not, it is to be regretted, receive national education and promote national life.

The strange conduct of Mr. Mark Hunter.

ANDHRAPATRIKA, Madras, Oct. 19th, 1917.

18. Referring to an infringement of G.O. No. 559 at Nagpur by students, the *Andhraprakasika*, of the 22nd October, observes as follows:—Most of the teachers in this presidency as well as in other presidencies are Brahmans, who are all Home Rulers with the exception of some one or two. They are causing disturbance in the country, rightly or wrongly following one another like a flock of sheep. It is no mistake if we say that the students are attempting to take part in politics at the instigation of the Brahman teachers.

G.O. No. 559.

ANDHRAPRAKASIKA, Madras, Oct. 22nd, 1917.

19. The *Kistnapatrika*, of the 20th October, publishes in Telugu an article from the pen of Sir Rabindranath Tagore criticising the present system of education. Sir Rabindranath says:—The foreign system of education does not concern itself with our actions and thoughts and that it is not assimilated by us. . . Education has been made very costly to us who are merged in poverty. It is cheap in Europe and America. . . It cannot be believed that the English people will have the same concern for our country as for theirs. Now-a-days people think of bettering themselves at the expense of others. Others think so poorly of the need for our education because we have lost our self-respect and we do not know what is good for us.

Sir Rabindranath Tagore on education.

KISTNAPATRIKA, Masulipatam, Oct. 20th, 1917.

20. The *Sampad Abhyudaya*, of the 25th October, writes:—It is reported that a large number of students in the Madras Presidency are defying the disciplinary rules of their school and go on strike if they are punished for such disobedience. We must observe that the teachers themselves are to blame for this kind of behaviour on the part of the students. The students will get unruly only when the teachers allow themselves to be swayed by anger and prejudice and act in a highhanded manner. We have no hesitation in saying that where the teachers are considerate, the students are never refractory.

Students' strikes.

SAMPAD ABHYUDAYA, Mysore, Oct. 25th, 1917.

(e) *Local and Municipal.*

21. In commenting on the report on the sanitation of this Presidency for 1916, the *Swadesamitran*, of the 23rd October, observes:—Local bodies have been asked by the Provincial Government to submit their own recommendations for improving the sanitation of places of pilgrimage. We need not

The sanitation of the Madras Presidency.

SWADESAMITRAN, Madras, Oct. 23rd, 1917.

point out again that the officials should act very promptly in this matter. We have noted some days back that the Government have in this year deputed a larger number of medical officers than is usually done to deliver lectures in the vernaculars in the mufassal on sanitary subjects. Though this may prove beneficial, the sanitation of the Presidency cannot improve satisfactorily, unless an adequate amount of money is spent on sanitation and facilities of drainage and water-supply are improved.

SWADESAMITRAN, Madras, Oct. 22nd, 1917.

The utility of sewage.

22. A correspondent to the *Swadesamitran*, of the 22nd October, observes that it would be advantageous from a financial point of view for the municipalities to store sewage in big reservoirs constructed for the purpose at the outskirts of municipalities as it would find a ready sale among the neighbouring cultivators who would utilize it for manuring their fields, and suggests that this system may be tried by the different municipalities as an experimental measure.

YOGAKSHEMAM, Trichur, Oct. 19th, 1917.

The Malabar District Board.

23. In reviewing the report on the working of the Malabar District Board during 1916-17, the *Yogakshemam*, of the 19th October, regrets that the District Board should have failed to employ the large surplus at its disposal in useful directions, draws attention to the inadequacy of medical aid given to the people, and to the deplorable condition of the roads, despite the heavy outlay on the maintenance thereof, and the existence of a costly establishment, and observes that Mr. Madhava Raja, President of the Palghat Taluk Board, and Rao Bahadur Krishna Varma Raja, President of the Malappuram Taluk Board, richly deserve the praises showered upon them by the District Board, and that in saying that in Malabar the people contribute only 2 annas 7 pies per head towards the administration of the District Board, while in other districts of the Presidency the rate comes to 4 annas 1 pie per head, the District Board should have also considered how much the people in Malabar have to pay by way of land-tax.

(*f*) *Land Revenue and Settlement.*

SWADESAMITRAN, Madras, Oct. 20th, 1917.

Land Revenue Settlement.

24. The *Swadesamitran*, of the 20th October, publishes a further portion of the series of articles contributed by Rao Bahadur V. K. Ramanuja Achariyar to the *Commonweal* on this subject and rendered into Tamil by Mr. S. Mahalinga Ayyar, a High Court vakil, and referred to in paragraph 19 of Report No. 41 of 1917.

(*h*) *Railways.*

ANDHRAPRAKASIKA, Madras, Oct. 20th, 1917.

Railway stationmaster, Dosapadu (Bezwada-Masulipatam section).

25. A correspondent to the *Andhraprakasika*, of the 20th October, writes under this heading that the stationmaster of Dosapadu, who has been there ever since the opening of the station, is giving considerable trouble to the public. He scolds the ignorant villagers when they ask him to issue tickets and bids them to come the next day. Sometimes he would say that he could not issue tickets for want of change. The passengers are thus obliged to forego the balance due from the stationmaster. No platform tickets are issued at this station and the stationmaster refuses admission to the platform even when people have urgent business there.

(*k*) *General.*

DRAVIDAPATRIKA, Madras, Oct. 17th, 1917.

"China".

26. In dwelling at length on the present condition of China and the probability there is for its advancement in the near future, the *Dravidapatrika*, of the 17th October, observes:—

It is understood that some among the Europeans are already entertaining fears that the three countries China, Japan and India would join together and might thereby excel all other countries in the world in commerce and education and even overpower them in war, should such a necessity arise. Their opinion is, in a way, based on truth. These three countries have a total population of over 90 crores, i.e., over half the population of the world, and the fact that these countries with such a large population are treated by the people of other countries with

indifference is likely to create strong hatred in the minds of the people of these countries. Should these countries join together and work in harmony, the day may not be far off for the aforesaid event to come to pass. But as these are countries having different characteristics, it will take time before they come to an agreement. We trust that the English language and the western civilization, which are spreading in these countries, would alone bring about this union in course of time.

PURNACHANDRODAYAM, Madura, September 1917.

27. Dwelling on the internment of Mrs. Besant, the *Purnachandrodayam*, for September, observes:—In ancient days, there was a feeling that, if great men were imprisoned or otherwise insulted, it would injure the Government itself. But in these days of arrogance and atheism, this feeling does not seem to exist. Our leader Mrs. Besant is a saint and a direct agent of the Almighty. Any injury done to her or insult offered to her will be deemed to have been done or offered to the Almighty and will, therefore, have an adverse effect on the whole world. Do we not all believe that the war is favourable to us now, because our cause is just and that we will surely win a victory? Is it not, therefore, the duty of the wise to devise means which will accelerate this end? If the lady, who has been working for the benefit of this sanctified land, is released, it will not only please all Indians, but will also secure the blessings of the guardian angels of the world, which will, therefore, doubtless lead to the satisfactory conclusion of the war.

The internment of Mrs. Besant.

VIDYABHANU, Konapet, September 1917.

28. In the course of an article contrasting the eastern with the western civilization, the *Vidyabhanu*, for September, makes the following observations:—The Asiatics say that it is best to forsake one's own pleasure and seek spiritual bliss. But the Europeans hold that one's own pleasure is the goal of human life. The easterns sympathise with others in their happiness and misery; but the westerns show their skill in achieving their own objects. The former clear the obstacles in their way by means of self-denial and patience, while the latter do so by means of their own power. The former desire to improve the public life of the world and have accordingly a sincere and impartial attachment for all other beings; but the latter care for self-interest and their attachment for others is subordinated to this interest. The former are anxious to befriend all, while the latter are as anxious to secure their own ends and to vaunt their history. The easterns strive to attain greatness, mercy and good character; but the westerns strive to acquire only ferociousness, exclusiveness and bodily purity. The main natural characteristics of the former are plainness and purity of heart, while those of the latter are a desire for excessive pleasure, purity of body and health.

The eastern and western civilization.

UNITED CHURCH HERALD, Nagercoil, Oct., 1917.

29. In the course of an article exhorting the Indians in general and the Indian Christians in particular to join the Indian Defence Force in larger numbers than they do at present, the *United Church Herald*, for October, has the following observations in its English columns:—"We cannot help feeling that Indians have yet hardly realised the war and all that it means. They do not understand how closely it touches the vital interests of India. We have noticed that this is true of Christains as well as of non-Christians. There is an attitude of aloofness to the war as if we were simply spectators of a great conflict in which we had no part. It is true that India has helped in a thousand ways, but it is really only the few who have thrown themselves enthusiastically into the work and who feel the conflict to be at their very door.

"It was only the other day that we were asked in a large village whether the Kaiser was not a great Sanskrit scholar and whether he did not read the Bhadvat-gita every day. This was the thing of most interest to those people in regard to the whole terrible war.

If only the Indian leaders had realised the terrible nearness and urgency of the war, it would have been impossible for them to have adopted the methods of agitation which have been seen in many places."

The Indian Defence Force.

SWADESAMITRAN, Madras, Oct. 17th, 1917.

30. The *Swadesamitran*, of the 17th October, reproduces in Tamil a speech said to have been delivered at Allahabad by Mr. Tilak on this subject, in the course of which he

Home Rule for India.

is reported to have refuted the two arguments adduced against the grant of Home Rule to India that it would immediately lead to the Englishmen being driven away from India, and that it would endanger the interests of Englishmen in India and observes as follows:—None but self-interested parties will say that the Indians are unfit to have Home Rule. The people have not been given sufficient opportunities to show their efficiency. They are given only the subordinate appointments in the main. The conduct of the British administration will become impossible if the assistance of the Indians is not had in the subordinate appointments That is why the Indians are retained in the lower ranks of the service.

SWADESAMITRAN, Madras, Oct. 17th, 1917.

The *Swadesamitran*, of the 17th October, refers to the attempt on the part of one Kumar Sahib to get up a loyalty meeting at Monghyr for the purpose of getting a petition signed that Home Rule is not wanted for India now and to the efforts of some Indians to induce the Namasudras in Khulna district to prepare a petition to the same effect and says:—For all outward appearances, efforts like these are made only by the Indians. But we regret to note that there are strong reasons to believe that, in every such case, the movement is being backed by some Englishmen, either official or non-official. The Home Rule movement is a spontaneous one and is the outcome of the education imparted to us by the British. Such a result was anticipated by eminent men like Macaulay 85 years back. But they did not expect that any one belonging to the British race will set up an agitation counter to the Home Rule movement. Perhaps they thought that the characteristics of the British race will not stoop to undertake such a mean work. Nevertheless, we actually see some Britishers in South India and elsewhere doing it.

DESAMATA, Rajahmundry, Oct. 17th, 1917.

Home Rule.

The *Desamata*, of the 17th October, represents a speaker at a meeting at Parel to have said that certain opponents had created disputes between Brahmans and non-Brahmans out of a selfish motive, and that those that wished to uplift the country should condemn it.

The paper reports Mr. Tilak to have explained at the meeting how Home Rule was the birthright of every man, to have criticised the contention that every one ought to be educated before Home Rule could be granted, to have told that Home Rule is the universal remedy for all evils and to have advised the people not to fear the authorities but to express their opinions boldly.

MAHAVIKATA DUTAN, Madras, Oct. 20th, 1917.

Home Rule.

The *Mahavikata Dutan*, of the 20th October, reproduces from the *Swadesamitran*, of the 13th October, the Tamil version of a speech delivered by the Hon'ble Mr. Jinnah at Allahabad on this subject and abstracted in paragraph 48 of the above Report.

SWADESAMITRAN, Madras, Oct. 17th, 1917.

The monster petition to Mr. Montagu.

31. In appealing to the Indian leaders to complete the work of getting signatures to the monster petition to be presented to Mr. Montagu without delay, the *Swadesamitran*, of the 17th October, observes:—The leaders who have undertaken this work have to meet with two impediments. One is from the party which, not recognising that the Indians are a nation by themselves and actuated by a spirit of arrogance that its members belong to the ruling race and have come here from the west with a settled status and authority, has been declaring both covertly and openly that the Indians should not, for several generations to come, be permitted to manage the affairs and conduct the administration of their country and trying to create divisions among the Indians and inconvenience them in many ways by utilising the influence of the bureaucracy. The other is, as our readers are aware, from a section among us which, either acting on the inducement of these westerns or owing to interested motives or on account of an irresponsible and mischievous nature, makes much of the caste distinctions among us and, creating a feeling of hatred against the Brahmans, objects to the immediate grant of powers of administration to our people. That both these parties comprise very few people can be easily proved to Mr. Montagu, and therefore their existence need not in any way hamper the work of getting signatures to the petition. Of course, the noise made by these have created some doubts in the minds of some people regarding this petition; and it behoves our leaders to give a satisfactory explanation to such doubts and complete their work.

A correspondent of the *Dravidan*, of the 19th October, complains that, while Mr. Gandhi has clearly pointed out that the signatures of persons who are against Home Rule or who do not understand what is meant by Home Rule should not be taken in the petition to be presented to Mr. Montagu, the signatures of such persons are being taken in Mylapore, and they are told that their taxes will be reduced if they affix their signature, and instances it by saying that he was himself approached by one for signature with the promise that, if he signed, arrangements would be made to reduce his municipal and other taxes. He apprehends from this whether some of the Brahman officials in the municipality would increase the taxes for those who are not enamoured of Home Rule and reduce them for those who are enamoured of it, and hopes that this matter will receive the attention of the authorities concerned.

DRAVIDAN, Madras, Oct. 19th, 1917.

The monster petition to Mr. Montagu.

32. The *Hindu Nesan*, of the 17th October, publishes, as reported by its own correspondent, the proceedings of a public meeting held at Tiruvarur, under the auspices of the local Home Rule League, when the president of the meeting, in speaking at length on Home Rule, the duty of the Indians and the necessity for the release of Messrs. Muhammad Ali and Shoukat Ali, is reported to have stated that the Hindus and the Muhammadans would be failing in their duty if they did not hold meetings in different places and urge the Government for the release of the Muslim brothers.

HINDU NESAN, Madras, Oct. 17th, 1917.

The release of the Muslim interned.

The *Liva-ul-Islam*, of the 18th October, publishes in Tamil an abstract of the proceedings of the meetings held at Vaniyambadi, Vellore, Madura, Mayavaram and Kilakkarai praying for the release of Messrs. Muhammad Ali and Shoukat Ali who are now in internment.

LIVA-UL-ISLAM, Madras, Oct. 18th, 1917.

The release of the Muslim interned.

The *Swadesamitran*, of the 19th October, publishes from the pen of a correspondent the proceedings of a public meeting held at Calicut on the 16th idem, under the auspices of the local Home Rule League when a resolution is said to have been passed demanding the release of the two Muhammadan brothers.

SWADESAMITRAN, Madras, Oct. 19th, 1917.

The same paper also publishes, as reported by a correspondent, the proceedings of a public meeting held at Conjeeveram, under the presidency of Mr. M. Ramachandra Ayyar of the *Swadeshi* Industrials, who is stated to have explained to the audience the sufferings of Messrs. Muhammad Ali and Shoukat Ali and urged his Hindu brethren to pray for their release. The correspondent also observes that the liberty day would be celebrated on the 17th of every month in Conjeeveram until the Muhammadan brothers in internment are released.

The *Swadesamitran*, of the 23rd October, publishes, as reported by correspondents, the proceedings of the public meetings held at Pannaipuram and Abhiramam praying for the release of Messrs. Muhammad Ali and Shoukat Ali from internment. At the former the resolution passed demanding the release of these Muslim brothers states that, so long as they are not released by the Government, the country can have no rest. At the latter, a resolution was also passed condemning the attitude of the Madras *Mail* towards the aspirations of the Indian people.

SWADESAMITRAN, Madras, Oct. 23rd, 1917.

The release of the Muslim interned.

The *Qaumi Report*, of the 13th October, gives a translation of Sir Subrahmanya Ayyar's speech delivered at a meeting held at the Victoria Hall on the 8th idem, regarding the release of Mr. Muhammad Ali and Mr. Shoukat Ali, in which the speaker suggested that immediate steps should be taken to send a deputation to the Viceroy and no sacrifice should be grudged for the attainment of the object.

QAUMI REPORT, Madras, Oct. 13th, 1917.

The interned Muslim leaders.

33. Adverting to a recent decision of the Madras High Court confirming the order of the Magistrate of Proddatur in the Cuddapah district prohibiting the use of music in the temples and houses of the Hindus and in the processions conducted by them in Proddatur during the Mohurrum this year, the *Hindu Nesan*, of the 17th October, writes :— It is, indeed, to be regretted that a longstanding custom should be brought in as a plea to affect the operation of law. It would suffice if it had been only held that

HINDU NESAN, Madras, Oct. 17th, 1917.

Hindu-Muslim dispute.

the Hindus should not conduct processions with music in the Muhammadan streets, as this might give rise to disputes between the Hindus and the Muhammadans. But it is not just to contend on the strength of the long established custom that the Hindus should not use music at the time even in their temples and houses. We do not see any reason why the music played in the Hindu temples and houses should jar on the ears of the Muhammadans.

SWADESAMITRAN, Madras, Oct. 18th, 1917.

Visvakarmas and the present political situation.

34. In publishing a long letter on this subject addressed to the press by the Vice-President of the *Visvakarma Mahajana* Conference Committee, Madras, expressing his views on the subject of political reforms to be introduced with special reference to the *Visvakarma* community and detailing the grievances of that community, which also appears in English in the *Hindu* of the 17th October 1917, the *Swadesamitran*, of the 18th idem, observes:—If India is to improve in her industries, it is but just that steps should be taken to impart industrial education to the members of this community, and that this community should have its own representatives in the Legislative and other Councils to safeguard its interests. But the number of the representatives in each Council will, perhaps, have to be decided with reference to its population also. However this may be, no one can have any objection to accept in general what is stated in the above letter.

SWADESAMITRAN, Madras, Oct. 18th, 1917.

Indian reforms.

35. The *Swadesamitran*, of the 18th October, publishes a summary of the proceedings of a public meeting held at Madura on the 15th and 16th idem to discuss the present political situation, when a resolution is said to have been passed requesting the authorities to announce that India would be granted the right of Home Rule, before the Secretary of State begins his enquiry about the reforms to be introduced in the administration of India. The proceedings of this meeting appear in English *in extenso* in the *Hindu* of the 18th and 19th idem.

HINDU NESAN, Madras, Oct. 17th, 1917.

Indian reforms.

In a leader under this heading, the *Hindu Nesan*, of the 17th October, dwells upon the views expressed by Mr. Ramsay Macdonald on the reforms to be introduced in the administration of India after the war and quoting his words that, as far as efficiency is concerned, the Indians are not behind the Britishers, observes:—It is a baseless statement that the Indians are unfit to exercise rights of administration We will confidently assert that, once the Indians are started on the road to Home Rule, they will prove their capacity beyond doubt and that, if they are trusted and a confidence is placed in their capacity and loyalty, there will be no difficulty whatever in securing the progress of the Indian public. Before an attempt is made to introduce reforms in the Indian administration, the fitness of the Indians to conduct it should be accepted. There was a time when they were put down as incompetent people. But this war has demonstrated beyond doubt the capacity and the loyalty of the Indians and their attachment to the British Empire.

SWADESHABHIMANI, Mangalore, Oct. 19th, 1917.

Indian reforms.

In a leading article purporting to explain the difference between the Minto-Morley reforms and the scheme drawn up by the Congress League and proposed to be presented to Mr. Montagu, the *Swadeshabhimani*, of the 19th October, proceeds to add that the changes now urged seek to make the executive authorities more and more responsible to the popular representatives in the Provincial Councils, that these changes are not intended to promote the interests of any particular class or community but of India as a whole, that the ignorant rural population from whom it is proposed to obtain signatures to the monster petition to be presented to Mr. Montagu would do well to understand that signing the petition does not entail any fresh liabilities like the subscription lists which they are so frequently wont to see but would only bring larger powers to the Indian nation, and that consequently it behoves the people of all classes, creeds and communities to heartily give their signatures (or even thumb impressions) to the proposed monster petition.

SWADESAMITRAN, Madras, Oct. 18th, 1917.

The condition of skin merchants in South India.

36. The *Swadesamitran*, of the 18th October, publishes a letter written by some of the tanners of Dindigul dwelling at length on the innumerable difficulties and heavy loss said to be caused to the tanners in South India by the

order of the Government, dated the 28th April 1917, directing that all skins in the process of tanning in tanneries should be removed within twenty days from the date of the issue of the order and praying for the revocation of this order. The letter appears in English in the *Hindu* of the 17th idem under the heading "Tanning Industry".

The *Liva-ul-Islam*, of the 18th October, reproduces the comments on this subject of the *Hindu Nesan* of the 13th October 1917, abstracted in paragraph 38 of Report No. 42 of 1917. — LIVA-UL-ISLAM, Madras, Oct. 18th, 1917.

Improvement of industries.

37. The *World Advertiser*, of the 15th October, reproduces the comments on this subject of the *Lokopakari* and the *Prapancha-mitran* of the 15th and 16th idem, respectively, abstracted in paragraph 45 of Report No. 42 of 1917. — WORLD ADVERTISER, Madras, Oct. 15th, 1917.

The present political situation.

38. The *Swadesamitran*, of the 19th October, reproduces in Tamil the comments of the *Daily Post* of Bangalore on this subject, as they appear in the *Hindu* of the 20th idem. — SWADESAMITRAN, Madras, Oct. 19th, 1917.

The present political situation.

The *Swadesamitran*, of the 17th October, publishes in Tamil an abstract of the speech delivered by the Hon'ble Pandit Gokarnath Misra, as the President of the United Provinces Political Conference recently held at Sitapur, wherein he is reported to have traced the origin of the British administration in this country, pointed out several defects in it and, suggesting that the grant of Home Rule to India is the best remedy for these defects, advocated constitutional agitation throughout the country until this is acquired, and says that the people should pay due regard to the observations of the Pandit, which are the product of ripe wisdom and wide experience, and, realising the necessity and urgency of the situation, do their duty promptly without wasting their time in petty agitation. An abstract of the presidential address appears in English in *New India* of the same date. — SWADESAMITRAN, Madras, Oct. 17th, 1917.

Mr. Montagu's reply in Parliament about the release of Mrs. Besant.

39. The *Swadesamitran*, of the 20th October, reproduces in Tamil the comments on this subject of the *Morning Post* and the *Pioneer*, as they appear in *New India* of the same date. — SWADESAMITRAN, Madras, Oct. 20th, 1917.

Mr. Montagu's reply in Parliament about the release of Mrs. Besant.

The *Swadesamitran* and the *Dravidan*, of the 22nd October, reproduce in Tamil the comments of the *Civil and Military Gazette* on this subject as they appear in the *Hindu* of the same date. — SWADESAMITRAN and DRAVIDAN, Madras, Oct. 22nd, 1917.

The *Swadesamitran*, and the *Hindu Nesan*, of the 23rd October, reproduce the comments on this subject of the *Amrita Bazaar Patrika* as they appear in the *Hindu* of the 22nd idem. — SWADESAMITRAN, and HINDU NESAN, Madras, Oct. 23rd, 1917.

The *Swadesamitran*, of the 23rd October, reproduces in Tamil the comments on this subject of the *Daily Post* of Bangalore as published in the *Hindu* of the same date. — SWADESAMITRAN, Madras, Oct. 23rd, 1917.

Mrs. Besant's release and Mr. Montagu.

Anent the statement of Mr. Montagu in Parliament regarding the release of Mrs. Besant, the *Dravidan*, of the 23rd October, observes:—The statement of Mr. Montagu clearly shows that he did not take the Government of Madras into his confidence in this matter. As this Government is in the main responsible for preserving peace and order in the territories subject to its jurisdiction, it would have been fair on the part of Mr. Montagu, though it was not incumbent on him, to have consulted this Government in the matter of the release. He stated that there was no necessity for consulting the Local Government as the release of Mrs. Besant was not a provincial concern. If this view is accepted, we will not be wrong in presuming that the Madras as well as other provincial Governments are no more than instruments to carry out the directions of a higher Government. We are against this, as it will be dangerous to make the Provincial Governments mere puppets. Mr. Montagu said that strong recommendations had reached the Government of India from many quarters suggesting the release of — DRAVIDAN, Madras, Oct. 23rd, 1917.

Mrs. Besant, and assurances were given regarding her conduct. We would like to ask why no information was conveyed to the Local Government about such assurances, and who it was that gave them. Is it the few desciples of Mrs. Besant herself? Now the impression that she would keep quiet after her release is wrong; for from the day she was released she has been very active. Even villagers now understand from this release that agitation will get them everything.

Dravidapatrika, Madras, Oct. 24th, 1917.

The *Dravidapatrika*, of the 24th October, comments as follows on the statement of Mr. Montagu:—The statement should make Mr. Welby and his party, who threatened to oust Mr. Montagu from his office, feel ashamed of themselves. So the Anglo-Indian papers will surely condemn Mr. Montagu in many ways for some days to come The *Civil and Military Gazette* has begun the campaign already. It says that, however much Mr. Montagu may try to screen his responsibility for the relèase of Mrs. Resant, the educated Indians opine that he alone was responsible for it. We do not know who appointed the *Civil and Military Gazette* to be the representative of the educated Indians. It is a fact to be noted that the Indian newspapers applaud the statesmanship of Mr. Montagu.

Hindu Nesan, Madras, Oct. 17th, 1917.

Pilgrim tax.

40. A correspondent to the *Hindu Nesan*, of the 17th October, takes exception to the suggestion made by the same paper of the 11th instant, that a special tax may be collected from pilgrims gathering in sacred places so as to meet the extra cost of preserving the sanitation of the said places, on the grounds that the majority of the pilgrims being poor people, they will find it difficult to pay the new tax and that, when these pilgrims are paying the regular taxes in their respective places of residence, it will be unjust to make them pay an additional tax at a new place visited by them. He thinks that the levying of a new tax upon pilgrims may deter a large number of people from resorting to sacred shrines, which will eventually lead to the destruction of these shrines and a consequent reduction of the income derived by the Government therefrom.

Swadesamitran, Madras, Oct. 18th, 1917.

Is there any hope for the interned?

41. The *Swadesamitran*, of the 18th October, refers to the unsatisfactory condition of the hundreds of men who have been interned, as seen from the letter addressed to the press by two vakils in the Central Provinces and the incident narrated in the *Bengalee* that an uncle of a young man interned in February 1915 had not received any reply to a prepaid urgent telegram sent by him to that Government seeking permission to attend upon the young man, who was reported to have taken ill and, remarking that this state of affairs gives room for the questions whether there is any hope for the interned and if so when, asks: "What is the reply of the officials to these questions?"

Swadesamitran, Madras, Oct 19th, 1917.

Mr. Montagu and the release of Mrs. Besant.

42. Adverting to the statement made by Mr. Montagu in the House of Commons on the 16th October 1917 on the subject of the release of Mrs. Besant in response to a question from Sir John Rees, whom the paper describes as being one of the representatives of those who are bent upon retarding the progress of India, the *Swadesamitran*, of the 19th idem, writes:—We do not know how far the Anglo-Indian newspapers and their following, who have begun to rake up an agitation regarding a matter which has been settled, deem their work to be compatible with patriotism or a calmness in the political atmosphere. But if they have not yet got rid of the idea that they can secure an exclusive authority, status or gain by means of this mischievous agitation, will they not give up their unjust aims and methods, eveh after the statements made by Mr. Montagu and Mr. Bonar Law last Tuesday? The statement of Mr. Montagu that the internment order passed against Mrs. Besant was essentially precautionary rather than punitive shows that the British Cabinet had unanimously decided that, in the present condition of the Empire, the policy adopted by the Provincial Governments here of suppressing at all costs the Home Rule agitation conducted by her and her criticism of the mistakes and defects of the bureaucracy should be changed. Our readers are aware that it is in pursuance of this policy and on the request of the Government of India that Mr. Montagu announced in Parliament that the aim of the British Government was to gradually establish self-government

in India which would be responsible to the people, and that reforms would be introduced immediately to gain this end. While thus the Government themselves were trying to enlarge the scope of self-government and the Secretary of State had severely criticised the defects and mistakes of the bureaucracy in the course of the debate on the Mesopotamia incident, there is nothing surprising in the British Ministers having recognised the necessity of changing a policy according to which Mrs. Besant was interned for doing the same things actively here. So it was in the fittest of things that the Government of India should have taken the initiative in cancelling the internment orders. The fact that, though in response to a number of questions in Parliament Mr. Montagu promised to call for the details about the internment of Mrs. Besant, from the Government of India and place them before the House, he did not publish these details but suggested to the Government of India whether they could not, in the altered circumstances, cancel the orders themselves, may lead to the presumption that these details could not stand in a public discussion. We can any way safely presume that they were not agreeable to the new policy of the Cabinet. Seeing that this has been the course of events, need we dwell again upon the unwisdom of the Anglo-Indian newspapers and some Indian newspapers, which most unpatriotically lend a helping hand to them, in suggesting that the Governor of Madras and other officials should resign their appointments and that a serious agitation should be started in this country to prevent the accomplishment of the policy adopted by the British Cabinet at this critical juncture?

The release of Mrs. Besant.

The *Dravidabhimani*, of the 19th October, reproduces from the *Swadesamitran* of the 9th idem the Tamil version of the comments made by Lord Sydenham on this subject in a letter written by him to the *London Times* and referred to in paragraph 27 of Report No. 41 of 1917.

DRAVIDABHIMANI, Salem, Oct. 19th, 1917.

The release of Mrs. Besant.

The *Andhrapatrika*, of the 19th October, says:—Sir John Rees is playing the second fiddle to the *Madras Mail*. . . From the answer of Mr. Montagu regarding the release of Mrs. Besant, it may be inferred that the threats of the *Mail* have all proved futile. If the Anglo-Indian papers follow hereafter at least the opinion of the people and work for the advancement of the country, they will be helping the British Empire and India. . . How did the order of the release of Mrs. Besant, etc., affect the prestige of the Government of Madras, and the honour of the *Mail?* What absurdity is there in releasing the interned when the necessity for internment was over? Mr. Montagu did not bring pressure to bear on the Government of India. They released the interned out of their own free will. It will be well if the *Mail* which held Mr. Montagu responsible for the release, corrects its opinion now at least. Mr. Montagu's reply regarding the interned Muhammadans cannot be satisfactory. The promise that they made to the Raja of Muhammadabad will show that they have no sympathy with the enemy. The meetings held all over India are positive proof that there can be no peace in the country till they are released. Reuter adheres to his old traditions in telegraphing only things that are opposed to the Indian aspirations fully. . . Mr. Redmond is going to move in the House of Commons that the present repressive policy will not help to establish peace. The Government have to tread peaceful ways. There should be co-operation between the rulers and the ruled. Unrest should not be promoted at the instance of Lord Sydenham and Sir John Rees. While the leaders are doing their best to see to the release of persons already interned, a representative of the *Amrita Bazaar Patrika* has been interned on the ground that he was contributing objectionable articles to that paper and to the *Bengalee*. If this is a great offence, how can the freedom of any Indian be safe? As stated by the *Amrita Bazaar Patrika*, it will not be strange if a person committing nuisance in a public thoroughfare is interned under the Defence of India Act. All Indians will agree with the *Patrika* in its statements that the above Act, which is a war measure, is enforced against civil offences also and that as long as this state of things continues no man, however innocent he may be, can be safe.

ANDHRAPATRIKA, Madras, Oct. 19th, 1917.

Lord Pentland.

43. The *Mahavikata Dutan*, of the 20th October, reproduces in Tamil an article appearing in the *Swadesamitran* of the 15th idem under this heading and abstracted in paragraph 47 of Report No. 42 of 1917.

MAHAVIKATA DUTAN, Madras, Oct. 20th, 1917.

ANDHRAPATRIKA, Madras, Oct. 17th, 1917.

The *Andhrapatrika*, of the 17th October, says:—After referring to the tour of His Excellency the Governor on the West Coast of the Madras Presidency, a correspondent says that nobody knows how the rumour that His Excellency Lord Pentland will leave India for England in a few days, has originated.

His Excellency Lord Pentland.

LOKOPAKARI & PRAPANCHAMITRAN, Madras, Oct. 22nd & 23rd, 1917.

44. The *Lokopakari* and the *Prapanchamitran*. of the 22nd and 23rd October, reproduce an article on this subject contributed by C. Subrahmanya Bharati to the *Swadesamitran* of the 16th idem and abstracted in paragraph 53 of Report No. 42 of 1917.

Reforming the animals.

LOKOPAKARI, and PRAPANCHAMITRAN, Madras, Oct. 22nd and 23rd, 1917.

45. Adverting to the occurrence of disputes between the Hindus and the Muhammadans when their festivals synchronize, despite the efforts of the leaders of both the parties and the arrangements made by the Government to prevent their occurrence, the *Lokopakari* and the *Prapanchamitran*, of the 22nd and 23rd October, remark that it is patent from these disturbances that the authorities and the leaders of the two communities have not adopted the necessary measures to the fullest extent to avert such disputes.

The Hindu-Muslim disputes.

SWADESAMITRAN, Madras, Oct. 22nd, 1917.

46. The *Swadesamitran*, of the 22nd October, refers to the observations of Sir Dorab Tata regarding the efforts made by his company to be of material use in the ship-building industry by supplying steel-plates and other materials necessary therefor and, pointing to the fact that every other country in the world except India is trained in the art of ship-building and navigation, reiterates its appeal to the Indians to learn these arts and reap the advantages therefrom.

Ship-building industry in India.

VAISYAMITRAN, Devakottai, Oct. 8th, 1917.

47. The *Vaisyamitran*, of the 8th October, reproduces in Tamil an article appearing in *New India* about the grievances of the Madras postmen.

The Madras postmen.

VANNIKULAMITRAN, Madras, October 1917.

48. The *Vannikulamitran* for October reproduces an article on this subject appearing in the *Swadesamitran* of the 10th September and abstracted in paragraph 69 of Report No. 37 of 1917.

Non-Brahmans and Home Rule.

SWADESAMITRAN, Madras, Oct. 19th, 1917.

49. The *Swadesamitran*, of the 19th October, observes that, though every one has to admit that the economic progress of India is possible only when her people have an independent control over her finances and in the matter of taxation, such control has not yet been given to the Indians, and reproduces in Tamil the comments of the *Canada Gazette* on this subject, in the course of which the following observations occur:—We once again say that India is not a self-governing country and yet she shares with us our burden in this great war. It is mostly on account of the valorous deeds of the Indian troops that we were able to capture Baghdad. She has, in recognition of her services, been given a new status and position in the empire. Is England then justified in treating her and Lancashire differently? Is it fair on the part of England to deny to India the right of defining her own financial policy which will be suitable to her condition? We believe that in this matter the representatives of the Colonies will not fail to sympathise with her.

Control over the finances of India.

SWADESAMITRAN, Madras, Oct. 20th, 1917.

50. The *Swadesamitran*, of the 20th October, publishes, from the pen of a correspondent, the proceedings of a public meeting held at Māmbākkam, in the North Arcot district, to organise a Home Rule League in the village, when several speakers are said to have spoken on the necessity for Home Rule and the means of acquiring it. One of the speakers in the course of his observations is reported to have referred to the hardships caused to the ryots by the enhanced assessment in the recent re-settlement of the district and the lack of progress in industries, commerce and education in this country, and remarked that Home Rule was the only remedy in the circumstances. The president in eulogizing a speaker is stated to have attributed the wide experience gained by him in politics to the absence of G.O. No. 559, while he was a student.

A Home Rule meeting.

DRAVIDAN, Madras, Oct. 19th, 1917.

51. The *Dravidan*, of the 19th October, has a leader on this subject in which it meets the arguments of some that the grant of the rights of communal representation would only accentuate the existing distinctions of caste and lead

The necessity for communal representation.

to internal dissension and that open competition irrespective of considerations of caste is the best method of selection for choosing candidates for the Public Service by the remark that it is the preponderance of the Brahmans in every office and their active efforts to prevent the non-Brahmans from rising that necessitates the demand for communal representation, and observes:—Though it may be thought that numerous evil consequences may result from communal representation, it is very necessary for securing the progress of the non-Brahmans in their present condition. Until the Brahmans give up their jealousy of the non-Brahmans and learn to look to the interests of others in the same way in which they look to theirs and until the evil effects of the distinctions of caste disappear and the people become united in all respects, communal representation is very necessary.

Mrs. Besant and the interned Muslims.

52. The *Dravidan*, of the 20th October, is surprised at Messrs. Muhammad Ali and Shaukat Ali not having yet been released from internment, while Mrs. Besant has been, in spite of the fact that it is for the same reason that both the Muslim brothers and Mrs. Besant were interned, and remarks that perhaps the difference is due to the white skin of Mrs. Besant

DRAVIDAN, Madras, Oct. 20th, 1917.

Discussion in Parliament about the release of Mrs. Besant.

53. The *Swadesamitran*, of the 20th October, says:—The details received today about the discussion in Parliament regarding the release of Mrs. Besant show that the aim of those who, under the guise of upholding the authority of the bureaucracy, agitate against the release, is not only to get the release order cancelled but also to alter the ideal of the British rule in India, which was recently announced by the Secretary of State with the full approval of His Majesty's Government. However moderate the *Madras Mail* may be in the matter of political reforms, the Anglo-Indian papers and associations do not seem to concede that the ideal of the British Government can be the grant of Home Rule to Indians and that the required reforms should be introduced. The *Statesman* and the *Morning Post* would not tolerate even the gradual establishment of a system of Government in India which will be responsible to the people. But the criticism of the Anglo-Indian papers serves in a way to bring out the true ideal of the British.

SWADESAMITRAN, Madras, Oct. 20th, 1917.

When Mr. Montagu spoke about the release of Mrs. Besant, he would have done better if he had stated that it was a mistake on the part of the Madras Government to have thought of interning Mrs. Besant; for he did not hesitate to talk of the Home Rule agitation carried on by her. His speech clearly shows that both he and the Government of India are of opinion that the aspiration of the Indians for Home Rule and the prayer of the Congress and the Muslim League in this matter should not be opposed but disposed of sympathetically and that the status of India in the Empire should be definitely settled. So there is no necessity for interning some persons either on account of their opinion or as a precaution against their giving out their opinion, unless such opinion is prejudicial to the stability of the British Empire or the efficient conduct of the war. If this view is correct, are we wrong in expecting the Government to act without delay upon the unanimous appeal of the country for the release of Messrs. Muhammad Ali, Shaukat Ali and others in internment?

The *Lokopakari*, of the 22nd October, and the *Prapanchamitran*, of the 23rd idem, also refer to the statement of Mr. Montagu in Parliament in support of the policy of the British Government to grant Home Rule to India and observing that, if the Anglo-Indians who agitate against it will read the remarks of Mr. Ramsay Macdonald in the *Contemporary Review* justifying a reconstitution of the structure of the Indian Government, they cannot fail to see the unreasonable nature of their agitation, adds that, though the Government have now avowed their policy, it is their duty to befit the Indians for the responsibility they are to take up by training them in administration and improving education, industries and trade in India.

LOKOPAKARI, Madras, Oct. 22nd, 1917.
PRAPANCHAMITRAN, Madras, Oct. 23rd, 1917.

The necessity for financial autonomy.

54. The *Swadesamitran*, of the 23rd October, quotes Babu Vikramajit Singh, the President of the Provincial Industrial Conference, held at Sitapur some days back to have stated that, whatever reforms might be introduced by the

SWADESAMITRAN, Madras, Oct. 23rd, 1917.

Government as a first step towards the ultimate grant of Home Rule, which they have now avowed as their ideal, they would not be productive of proper results, if reforms were not introduced immediately which would give the people the power of controlling the finances and of levying taxes and observes:—In addition to these powers, trade protection is also very necessary for us. When even the Englishmen, who used to boast of having made immense profits by means of their policy of free trade, now clamour for protection for their trade, need we lay stress upon the necessity for such protection in India, which is relying upon the foreigners in the matter of trade? Babu Vikramajit says that next in importance to protection, direct pecuniary assistance for the several industries and liberal support in other matters are also required. Some may argue from an examination of the figures connected with exports and imports in India that there is a tolerable industrial advancement in India. But what is the extent of the gain derived by the Indians from this? We will reiterate here the observation of Babu Vikramajit that in Bombay every other industry than the weaving one is mostly in the hands of Europeans and that all the profits derived from such industries are taken away to England, the only benefit accruing to the Indians being petty wages earned by them.

MAHAVIKATADUTAN, Madras, Oct. 20th, 1917.

Stray grievances.

55. The *Mahavikatadutan*, of the 20th October, complains of the unreasonable fixing of the famine batta at a lower scale for persons drawing below Rs. 10 than for those drawing Rs. 30, of the hardship caused to the parties by suits below the value of Rs. 20 being tried by District Munsifs, which will be spared by such suits being tried by village munsifs, and of the inconvenience resulting from rent suits of *shrotriyams* and *inams* being tried by Collectors, who have not a good experience of civil law, which will be removed by such suits being tried by a special officer, who has passed the B.L. Examination or by District Munsifs.

SWADESAMITRAN, Madras, Oct. 23rd, 1917.

The condition of our trade.

56. In publishing the proceedings of the third anniversary of the Sankaralingam Reading Room in Muttupet, the *Swadesamitran*, of the 23rd October, gives a gist of a lecture delivered by Mr. K. Natesa Ayyar, the Editor of the *Vartakamitran*, on the occasion in which he is reported to have dwelt at length, quoting facts and figures in support of his arguments, upon the present impoverished condition of India due, according to him, to the deterioration of her trade and industries and complained that the Government were more favourable to the European merchants than to the Indians. He is stated to have referred in particular to the fact that while India was exporting sugar to other countries in ancient days, she has now to depend upon other countries for the very same commodity.

DRAVIDAN, Madras, Oct. 18th, 1917.

The people of South India.

57. The *Dravidan*, of the 18th October, divides the people of South India into three classes, viz., (1) the Brahmans, who form a very small minority among them, (2) the non-Brahmans, who are the real people of South India and the majority of whom have yet to learn politics and many other matters and (3) the Brahmans-non-Brahmans, who are tools in the hands of the Brahmans and who can in no way be said to be the representatives of the non-Brahmans and observes:—Our people will become fit for Home Rule only after the caste distinctions disappear among them by means of progress of education and social reform. No importance need be attached to the activities of the third class noted above. It is clear that they have been pushed to the front nominally by the Brahmans in order to gain their own end. It is the Brahmans that now go round in every street taking signatures for the petition to be presented to Mr. Montagu. We learn that signatures are taken from illiterate people by offering some bait or other. What is the use of such signatures? Mr. Montagu himself knows what value to attach to them.

HINDU NESAN, Madras, Oct. 22nd, 1917.

European merchants in India.

58. In the course of an article under the heading "Progress of trade", a correspondent to the *Hindu Nesan*, of the 22nd October, while extolling the services rendered to India by the Europeans, who have invested their money in this distant country and helped to improve it and admitting that, but for their co-operation, India cannot prosper in the near future, remarks that, instead of investing vast sums of money in distant countries, at great inconvenience, they would do well to remain in their own country quite comfortbaly and happily.

59. A correspondent of the *Dravidan*, of the 22nd October, is surprised at the Government having sanctioned Rs. 3,000 for the construction of a big hall opposite to the Vellala hostel which is now being built next to the High School at Gopichettipalayam and, remarking that it can be useful only to the Brahmans for conducting Home Rule meetings, etc., observes that in this time of war, there are several urgent items on which money wasted on such useless works can well be spent.

DRAVIDAN, Madras, Oct. 22nd, 1917.

A new hall at Gopichettipalayam.

60. The *Dravida Patrika*, of the 24th October, writes :—The westerns use their intelligence, skill and scientific knowledge in seeking the destruction of their brethren in the world by inventing new guns, shells, submarines and other implements of war. They invent æroplanes and use them for flying over towns and killing innocent women and children by throwing bombs therefrom. In our country, our ancestors travelled in the air in beautiful cars and spent time pleasantly.

DRAVIDA PATRIKA, Madras, Oct. 24th, 1917.

The westerns and the easterns.

61. Another correspondent writing to the *Dravida Patrika*, of the 24th October, refers to a small State called San Marino in the centre of Italy, which has been for any length of time maintaining its independence in Europe and observes :—This State reminds us of the condition of our villages in ancient days, which were then each a kingdom by itself ruled by a petty chief. They were then in a very flourishing condition. But now all our villages have been ruined. The karnam and the monegar exercise despotic sway there and there are none to attend to these villages. They will be restored to their original condition only when we acquire Home Rule and every village is placed under the direct supervision of a single individual. We hope such a state of affairs will come to pass very soon.

DRAVIDA PATRIKA, Madras, Oct. 24th, 1917.

Our villages.

62. The *Swadesamitran*, of the 22nd October, reproduces in Tamil a letter said to have been written by Mrs. Besant to *New India* on this subject and published by that paper of the 20th idem.

SWADESAMITRAN, Madras, Oct. 22nd, 1917.

The trend of the Anglo-Indian.

63. In reproducing in Tamil the substance of the comments of the *Amrita Bazaar Patrika* on the internment of Babu Asesh Kumar Banerjee by the Bèhar Government, which appear in the *Hindu* of the 18th October, a correspondent of the *Hindu Nesan*, of the 22nd idem, compares this action of the Behar Government with that taken by the Government of Madras against Mr. Karandikar of *New India* office requiring him to quit Madras within 24 hours, while he had, according to the correspondent, no connection whatever with the writings of that paper.

HINDU NESAN, Madras, Oct. 22nd, 1917.

The internment of Babu Asesh Kumar Banerjee.

64. The *Swadesamitran*, of the 23rd October, publishes in Tamil an article on this subject contributed by Lord Sydenham to the *Sunday Times*, a western paper. This article is reproduced in the *Hindu* of the same date.

SWADESAMITRAN, Madras, Oct. 23rd, 1917.

Situation in India.

65. The *Andhrapatrika*, of the 16th October, publishes a telegraphic summary of the speech of the President of the United Provinces Provincial Conference, which contains—Proceeding he said that free trade policy was proving positively suicidal in the case of India. Referring to Imperial preference he observed if it was to mean that India in addition to catering for the needs of Lancashire and Dundee should also cater for colonies and self-governing dominions, it was needless to say how the scheme would be received in this country. India could not afford to meet on equal terms any country in a more evolved stage of industrial development much less offer concessions to any such country without corresponding concessions being offered to her in that country.

ANDHRAPATRIKA, Madras, Oct. 16th, 1917.

The United Provinces Provincial Conference.

The *Andhrapatrika*, of the 17th October, gives a telegraphic summary of the proceedings of the United Provinces Provincial Conference, which contains—

ANDHRAPATRIKA, Madras, Oct. 17th, 1917.

The United Provinces Provincial Conference.

Mr. Bomanji, in the course of his speech, referred to the phrase used by the Anglo-Indians that

THEY WOULD RECONQUER INDIA.

He said India was never conquered. He compared the policy of the Englishmen in their early days in India to the cat who acted as umpire in the dispute between two rats about cheese.

ANDHRAPATRIKA, Madras, Oct. 16th, 1917.

Mr. Nyapati Subba Rao on reforms.

66. The *Andhrapatrika*, of the 16th October, publishes a telegraphic summary of the Lahore speech of Mr. Nyapati Subba Rao on reforms which contains:—The congress, he said, was also appealing and demanding for the same (responsible Government) for the past so many years, and it was the duty of every Indian to support the Congress League scheme of reforms and to show to Mr. Montagu that they really and earnestly demanded self-government within the Empire and what they demanded was that the Legislature should have a dominant voice. Executive Government should be subordinate to the Legislative. The present system of Government had failed and the manhood of the country was being dwarfed under that system. He referred at length to Mr. Montagu's speech of July 12th at the House of Commons, and said that the bureaucracy should realise that they were not masters but servants of the people.

ANDHRAPATRIKA, Madras, Oct. 17th, 1917.

Reconstruction of Provinces.

67. The *Andhrapatrika*, of the 17th October, says:—It augurs good that all from the *Justice* which is hostile to the congress scheme down to Mr. Tilak are admitting that the division of the country on a language basis is the foundation of provincial autonomy and self-government. In the *east* and *west*, Mr. K. D. Bose recommends the division of the country on a language basis. . . The congress and the Moslem League have decided to prepare a joint representation to be submitted to Mr. Montagu regarding political reforms. If, in that representation, they include also the division of the country on a language basis, that will add strength to the *Andhra* movement.

ANDHRAPATRIKA, Madras, Oct. 17th, 1917.

Pardon.

68. The *Andhrapatrika*, of the 17th October, says:—The *Andhra* Conference has passed a resolution recommending the grant of pardon to persons punished for political offences. . . . The Congress Committee also has adopted a similar resolution. We pray that the Government will accept the resolution and recommend their pardon to His Majesty.

ANDHRAPATRIKA, Madras, Oct. 19th, 1917.

The problem of an Indian nation.

69. In the course of an article under this heading, the *Andhrapatrika*, of the 19th October, attempts to prove that racial and religious differences in India cannot stand in the way of the people forming an Indian nation and has the following remark:—As the Muhammadans settled themselves in India and spent Indian money in India itself, Indian money did not go to foreign countries and India did not suffer from poverty.

ANDHRAPATRIKA, Madras, Oct. 19th, 1917.

The Panchamas.

70. A Panchama correspondent to the *Andhrapatrika*, of the 19th October, in the course of an article about the social and other disabilities of the Panchamas, remarks that in spite of the several advantages gained by becoming Christians, the Panchamas are still attached to the Hindu religion and says:—As high appointments, high education, industries and commerce have been shut out against the Indians, the congress has been holding its sessions for the past thirty years. We could not do anything more than to wait for the visit of Mr. Montagu. The foreign countries have no respect for us. The hardships suffered by the Indians in the colonies are written in letters of blood.

ANDHRAPATRIKA, Madras, Oct. 19th, 1917.

Mr. Muhammad Ali and his brother.

71. A correspondent to the *Andhrapatrika*, of the 19th October, says:—At a meeting held at Narasapur, one of the speakers suggested that for the establishment of peace in the country before the arrival of Mr. Montagu, Mr. Muhammad Ali and Shaukat Ali should be released, and that until then both the Hindus and the Muhammadans should carry on constitutional agitation.

DESAMATA, Rajahmundry, Oct. 17th, 1917.

Mr. Muhammad Ali and his brother.

The *Desamata*, of the 17th October, publishes the correspondence between the Hon'ble Mr. S. Riza Ali and the Government of the Central Provinces regarding the refusal to allow the former to see Mr. Muhammad Ali and

his brother, and says that the Hon'ble Mr. Riza Ali is suggesting to papers that Sir Benjamin Robertson, the ruler of the Central Provinces, should be made to know that he is the servant and not the master of the people.

The *Madras Mail.*

72. The *Andhrapatrika*, of the 19th October, says in its leader:—It is plain that the object of the *Mail* in awakening the Europeans is to oppose the grant of political reforms. It is anxious to make friends with those Indians who are hostile to national aspirations. It dwells upon reforms that are agreeable to it and to the Indians which it favours. . . It says that the British will not agree to the establishment of any system of Government that is opposed to what they think just. . . It is difficult to understand why the *Mail*, which accuses the Indians of a lack of plainness, should itself be so very inexplicit. . . The words of the *Mail*, as far as we understand them, appear to mean that to follow the wishes of the people is out of question. The ideal of the Indians has been declared to be the establishment of self-government under the British suzerainty. The Indians only wish for such government as will promote their national life. But from the writings of the *Mail*, it will be seen that the desire of the English for arbitrary authority will decide the future of India. It is then useless for Mr. Montagu to ascertain the views of the Indians. . . The Indians are requesting the British rulers to grant them the same liberty as that which they are fighting to secure for Belgium. Is there anything that is either absurd or inexplicit in this? It is the hostile attitude of the *Mail* to the aspirations of the Indians that suggests to it absurd interpretations. . . Indians cannot agree with the *Mail* in the reasons it adduces to show that Lord Morley's reforms have proved a failure. In those reforms no opportunity was given to the Indians to manifest their talents. They were not vested with any responsibility of administration. The enlargement of the Legislative Councils only converted them into debating societies. . . It is in keeping with the reasoning of the *Mail* to say under such circumstances that the Indians have not manifested capacity and talent. The *Mail* says that in the opinion of the British, the Indians are unfit to have self-government. What absurdity does the *Mail* see in the ideals of the Indians? . . . As the people have not been given a share in the administration, there are no political parties among them. All of them wish to have the right to govern. . . The Indians have a definite ideal and it is the hostile attitude of the *Mail* towards this that makes it pass irrelevant remarks.

ANDHRAPATRIKA, Madras, Oct. 19th, 1917.

The *Mail.*

The *Andhrapatrika*, of the 20th October, says:—It is natural that the angle of vision of those that consider imperial questions from England should differ from that of the sun-dried Anglo-Indians. . . At a time when the rulers should get every help from all parts of the Empire and put down Prussian militarism, it is not expedient to foster unrest in any part of the Empire. It is self-contradictory and discreditable to deny liberty to India while waging a big war in Europe for the establishment of liberty. It is difficult that an opportunity like this will afford itself again to pacify India and strengthen the bonds of love between India and England. If the Indians are given military training, they will be able to encounter twenty Germanies. All obstacles to their admission into the army should be removed. Indians should be given liberty so that they may manifest loyalty to the Empire. The abolition of the system of internment will pave the way for all this. . . If the *Mail* considers the Indian problem with a broad mind, it will know that its agitation is disastrous. It is overwhelmed with the fear that the influence of the Anglo-Indians will be affected. . . It has not been able to understand that it is statesmanship to consider that the happiness of the people is of greater importance than the splendour of Government. The *Mail* asks if Mr. Montagu communicated with the Madras Government about the release of Mrs. Besant. This is a sapless question. He consulted His Excellency the Viceroy who is responsible for the peace of the country. The Government of India in their turn consulted the Government of Madras. Where is the necessity for the Secretary of State to consult the Government of Madras? . . . The answer to the question of the *Mail*, what brought about such change in the mind of Lord Chelmsford, is not far to seek. When Lord Chelmsford took up the reins

ANDHRAPATRIKA, Madras, Oct. 20th, 1917.

of the Government, he reposed confidence in the opinion of the bureaucracy. But he gradually saw the truth and has understood that the chief means of uplifting the country is to tread the way of peace. Indians are satisfied that the authorities in England are now seeing the present condition of things in its true light. If the true state of things be represented to Mr. Montagu, our desires will surely be fulfilled. We request the Indians to work for this with perseverence.

ANDHRAPRAKASIKA, Madras, Oct. 22nd, 1917.

Dasara and *Moharum* festivals.

73. Referring to the celebration of Dasara and Moharum festivals in Guntūr, the *Andhraprakasika*, of the 22nd October, writes:—. . . The Deputy Magistrate of Guntūr issued orders to the Muhammadans to celebrate their festival as they pleased. But he subjected the Hindus to many restrictions. They feel strongly that his order was not at all impartial.

ANDHRAPRAKASIKA, Madras, Oct. 20th, 1917.

Dasara and *Moharum* festivals.

Referring to the affray at Cannanore between the Thiyas and the Mapillas in connection with the *Dasara* and *Moharum* festivals, the *Andhraprakasika*, of the 20th October, observes as follows:—We do not know how many such affrays may take place before the close of these festivals. Therefore we cannot but say emphatically that the least amount of negligence at this time on the part of Government will result in loss of life.

ANDHRAPRAKASIKA, Madras, Oct. 22nd, 1917.

Home Rule difficulties at Kolluru.

74. A correspondent to the *Andhraprakasika*, of the 22nd October, writes:—On the 14th idem two pleaders from Tenali went to Kollur (Guntūr district) and obtained signatures from the villagers in some books, saying that, if they should sign therein they would get self-government. The next day I was sent for by the karnam of the place, but I did not go. I heard later on that signatures were taken from ten of our community. I was threatened that I would be made to pay additional tax this year for failing to sign in the said books.

ANDHRAPRAKASIKA, Madras, Oct. 22nd, 1917.

South Indian Liberal Federation.

75. The *Andhraprakasika*, of the 22nd October, has the following under this heading:—At a meeting of the South Indian Liberal Federation held yesterday under the presidentship of Mr. Govindarajulu Nayudu, Barrister, it was resolved unanimously that the majority of the Indians was not prepared to have immediate *swaraj*.

ANDHRAPRAKASIKA, Madras, Oct. 20th, 1917.

Bifurcation of the Kistna district.

76. Referring to a memorial of the people of the Kistna district submitted to Government, and to the presidential speech of the Kumararaja of Challapalli made at a meeting held at Masulipatam in 1916, in respect of the transfer of the head-quarters of the district from Masulipatam to Bezwada, the *Andhraprakasika*, of the 20th October, observes as follows:—If the Government should consider the points mentioned therein, we can say that they would not deprive Masulipatam of its importance. Instead of spending large sums of money upon the bifurcation of the district during the time of war, the Government would do well to add some taluks of the district to the Guntūr district and one or two taluks to the Gōdāvari district, and thus reduce the heavy work of the Collector of the Kistna district. We believe that the Collectors of the Guntūr and Gōdāvari districts have not much work to do at present.

ANDHRAPATRIKA, Madras, Oct. 20th, 1917.

The *Andhras*.

77. The *Andhrapatrika*, of the 20th October, reproduces from the *Andhraprakasika* of the 19th idem an article under the heading "the *Andhra* battalion" abstracted supra under the marginally-noted heading.

ANDHRAPRAKASIKA, Madras, Oct. 19th, 1917.

The *Andhras*.

In disagreeing with the opinion of the recruiting officers that the *Andhras* have lost their valour, the *Andhraprakasika*, of the 19th October, says:—The *Andhras* are very valiant. They maintained the honour of the British flag in the Mysore and other wars. One of the reasons why they now do not join the army is that they prefer civil employment; because it is difficult to maintain their families, with a pay of Rs. 12 in the Military service. . . Well-to-do men will do well to get their sons admitted into the army and maintain the valour of the *Andhras*. As for the other boys, the Government, we suggest, should arrange to take them into the military service, affording them some facilities.

78. The *Andhrapatrika*, of the 22nd October, gives a Telugu version of the criticism of Mr. Montagu's speech by the *Civil and Military Gazette*, which contains:— . . . From the present state of affairs in India and from the agitation of Mrs. Besant and her Home Rule friends for the release of those in sympathy with the King's enemies, it is plain that while the peace, to establish which they were released, was not secured, the people believe that the Government have yielded to their agitation and that the Government of India have received a strong blow thereby.

The *Civil and Military Gazette*.

ANDHRAPATRIKA, Madras, Oct. 22nd, 1917.

79. The *Andhrapatrika*, of the 22nd October, writes:—At a meeting of the Home Rule League, Tekkali, it was resolved that the British Government be requested to release Muhammad Ali and Shaukat Ali immediately. The meeting terminated with an axhortation to the audience that persistent agitation for Home Rule must be made till the goal is reached.

A Home Rule meeting at Tekkali, Ganjam district.

ANDHRAPATRIKA, Madras, Oct. 22nd, 1917.

80. The *Kistnapatrika*, of the 20th October, says under this heading:—The conditions under which the Indian Christians are placed do not tend to promote devotion to the motherland and the idea of nationalism. As the people are converted by the western Missionaries, they acquire, along with the religion, a feeling of contempt for the coloured races which the westerners have. Indian Christians have not examined how far they can be Indians in social, educational, political and other matters. They have learnt from the western Missionaries that religions other than Christianity are false, that the customs, etc., of the coloured races are uncivilised, dishonest and reproachable, and that therefore they deserve to be abandoned. This is evident from the fact that a Missionary once objected to an Indian Christian growing a tuft of hair on his head. The Indian Christians thus give up not only their religion but also their national traits and imitate the westerners. . . Hindus should tolerate Christianity and enlist the sympathy of their Christian brethren in political matters. . . So long as Indian Christians yield to the influence of the westerners and forego self-respect and self-government, they will be not only retarding their own progress, but also marring the well-being of their country. So long as they consider England their home they cannot advance their own interests and it is no wonder therefere that they do not advocate Home Rule. . . Indian Christians have not exercised any independent thought over the doctrines of Christianity and they are intellectual slaves to western commentators. . . Christ is an Asiatic and it is only Asiatics and not Europeans that can throw light upon His tenets. . . Indian Christians cannot do so long as they pay reverence to the ecclesiastic authority of the westerners. How can the westerners who are actuated by national egotism, who are desirous of an earthly empire, realise the secret teachings of Christ? O, Indian Christians, pining under the ecclesiastic authority of the westerners, you do not see your superiority. . . Know that in order to make your church nationalistic, the political conditions of the country should change. So long as you are dependent politically, you cannot have freedom in the administration of the church. Being ignorant of the mutual relationship between the church and the State, you decided to be hostile to Home Rule. You will know by and by that this attitude is an obstacle more to your future progress than to that of the rest of the Indians. . . It is the Indian Christians that should be foremost in political activity. The fear that they will be ruined if India is granted self-government is groundless . . Moreover what the Congress wants is not complete self-government. There is no need for the English to leave India when the Congress scheme is carried out. . . Under the present rule, the people have no adequate powers. If the Congress scheme is carried out, the Government will become responsible and popular. It is strange that the Indian Christians fear such a change. They may like the Muhammadans demand separate representation for some time. It is ridiculous that they condemn the reforms which the people in general desire. Home Rule does not mean complete self-government. . . When the British Cabinet has

Indian Christians.

KISTNAPATRIKA, Masulipatam, Oct. 20th, 1917.

approved of reforms being introduced in India and is sending Mr. Montagu, it is strange that the Indian Christians are stating that this is not the proper time for reforms.

KISTNAPATRIKA, Masulipatam, Oct. 20th, 1917.

Swaraj.

81. A correspondent to the *Kistnapatrika*, of the 20th October, in an article under this heading urges the necessity of the leaders of the people making the *swaraj* movement a success by enlisting the sympathy of villagers also. He says that some of our social evils also, with which the Government refuse to have anything to do, because of their pledge of religious neutrality, will disappear in a moment under self-government.

KISTNAPATRIKA, Masulipatam, Oct. 20th, 1917.

Pearl and coral fishery.

82. The *Kistnapatrika*, of the 20th October, publishes in its columns what it calls the tour of a cloud which, while passing above Ceylon, says with reference to the pearl and coral fishery in which Europeans are engaged:—Ah! these Europeans have been misappropriating our treasures. Trading in corals and pearls, they have been misappropriating the money of foreign countries.

DESAMATA, Rajahmundry, Oct. 17th, 1917.

Home Rule in Sind and clerks in service.

83. A correspondent to the *Desamata*, of the 17th October, refers to the fact that certain clerks in Karachi have been dismissed for joining the Home Rule movement and hoisting the Home Rule flag and remarks:—Many young men in Sind have a religious devotion to the Home Rule movement. If the authorites in Sind should dismiss from office every young man who has joined the Home Rule movement, it is difficult to see how many young men there will be in small appointments.

DESAMATA, Rajahmundry, Oct. 17th, 1917.

Home Rule and the non-Brahman movement.

84. The *Desamata*, of the 17th October, says in its leader:—The few gentlemen in England who are hostile to the grant of self-government to the Indians are so because of their love for the bureaucracy in India. . . Some selfish men have created disputes between Brahmans and non-Brahmans and are obstructing our endeavours. . . The Government have not yet begun to show due regard to the opinion of the Legislative Councils. If changes are made on the lines indicated by the Congress and other national institutions, the Government cannot but show regard to the opinion of the majority in the councils, in regard to the imposition and repeal of taxes and in the matter of passing good laws and repealing hard ones. . . The writings of Mr. Nayar not only promote the hatred between Brahmans and non-Brahmans but they also obstruct the endeavours of the leaders working disinterestedly for the good of the country. On Rao Bahadur Thiagaraya Chetti sending a cablegram to Mr. Montagu, the non-Brahmans disowned his leadership. Many of the educated among the Brahmans have agreed to the separate representation of the different classes of non-Brahmans. The special Andhra Conference also gave its approval. Still Doctor Nayar has not reconciled himself with the new non-Brahmans and the national institutions, but is working against them. While the people are signing the memorial that is to be presented to Mr. Montagu in pursuance of the advice of Mr. Gandhi, Doctor Nayar has joined the Anglo-Indians who are working against the aspirations of the people, and is, it is said, arranging to get ready a new memorial opposed to the above-mentioned one. This is opposed to the interest of all except the Anglo-Indians and is unjust. Mr. Montagu is coming to India and an opportunity like this cannot afford itself again. For this reason, many of the Brahman leaders have given their approval to separate representation of the several classes in the country.

So we request that the leaders will explain the Congress scheme of reforms and get the memorial suggested by Mr. Gandhi signed by all those who wish to sign it.

DESAMATA, Rajahmundry, Oct. 17th, 1917.

The dispute between Brahmans and non-Brahmans.

85. A correspondent to the *Desamata*, of the 17th October, says under this heading:—When well defended rulers like Charles in England and Louis in Paris were murdered as soon as they became somewhat cruel, can there be a greater lie than that the coward of a Brahman has been annoying the non-Brahmans with impunity till to-day. . . The writings of the *Madras Mail*

appears to be the cause of the dispute between the Brahmans and the non-Brahmans. Keep out the *Mail* which sets you up against one another, and laughs in its sleeves, cunningly accomplishing its object. . . We should know that it is this internal quarrel that brought the Muhammadans into India first, and gave this Empire to the English afterwards, and that such internal dissension exists in no other country than in India.

86. The *Andhrapatrika*, of the 20th October, criticises under this heading the leader in the *Bombay Chronicle*, against the division of the country on a language basis. It says:—Though many changes have to be made in dividing the country on a language basis, yet the authorities should not hesitate to carry out changes that are necessary to make administration efficient. . . Till now, the people have not been vested with the responsibility of administration. Before the people are given that responsibility, it is necessary to create circumstances that will enable the people to carry out that responsibility successfully. The division of the country into Provinces on a language basis is the chief of those circumstances. . . The *Andhra* leaders should in this matter enlist the sympathy of the other provinces. If they do that, the Indians as a whole will make a representation to Mr. Montagu in this matter.

ANDHRAPATRIKA, Madras, Oct. 20th, 1917.

Division of the country into provinces on a language basis.

87. An *Andhra* correspondent of the *Adhrapatrika*, of the 20th October, refers to the forthcoming visit of Mr. Montagu and says: —As discontent, injustice and sin are prevailing in the country, Mr. Montagu will visit India like a god. He will punish the wicked and the sinful, will rescue us from the mouths of the Anglo-Indian burcaucrats, will disperse the unrest in the country, will restore peace and justice, will grant us the reforms we desire so that the poor among us may have full meals, will sow the seed of the tree of *swaraj* and ask us to tend it carefully, and will free a whole country from slavery and give it liberty. The reader will surmise in what state the *Madras Mail* will then be.

ANDHRAPATRIKA, Madras, Oct. 20th, 1917.

Mr. Montagu's visit.

88. The *Andhraprakasika*, of the 22nd October, gives an account of a farce exhibited at a meeting of the Madras *Andra Sabha* on the 20th October, in which officers taking bribes were given sound advice, and remarks that it is well-known that not only subordinate officers, but also those drawing Rs. 1,000 are receiving bribes, that bribe-taking has become a profession with officers and that many who are unemployed become prosperous through the corruption of officials.

ANDHRAPRAKASIKA, Madras, Oct. 22nd, 1917.

Corruption.

89. A correspondent to the *Andhraprakasika*, of the 23rd October, says under this heading that certain Brahman young men at Cocanada are taking the signatures of innocent and illiterate ryots to the *mahazur* suggested by Mr. Gandhi, representing to them that, on receipt of the *mahazur*, they will have *swaraj*, that thereafter they will not have to pay any taxes and that the present Government is depriving us of all our wealth and putting us to many troubles. . . The correspondent says that these Brahman young men are thus imposing upon the innocent and getting their signatures in order to send the *mahazur* to Mr. Montagu.

ANDHRAPRAKASIKA, Madras, Oct. 23rd, 1917.

The mahazur suggested by Mr. Gandhi.

90. In commenting on the Gōdāvari District Non-Brahman Conference, the *Andhraprakasika*, of the 23rd October, says that the non-Brahmans should not keep quiet till the Government gives them separate representation suited to their number, requirements, circumstances, honour, courage, loyalty and patriotism, that they must not place faith in the words and promises of Brahmans, who will not easily give up their authority, that they should request the Government to allow one of their leaders to tour with Mr. Montagu in India, representing to him the requirements of non-Brahmans, and that they should send their representatives also to England to work for separate representation being given to them.

ANDHRAPRAKASIKA, Madras, Oct. 23rd, 1917.

Non-Brahmans.

91. The *Adhrapatrika*, of the 22nd October, says that the Gudur Home Rule League have resolved to send some more men to help those who are engaged on behalf of this League in getting signatures to the *mahazur* suggested by Mr. Gandhi.

ANDHRAPATRIKA, Madras, Oct. 22nd, 1917.

Gudur Home Rule League.

ANDHRAPRAKASIKA, Madras, Oct. 19th, 1917.

The Indian Athletic Association.

92. The *Andhraprakasika*, of the 19th October, reports the President of a meeting of the Indian Athletic Association, Gajapatinagaram (Vizagapatam district), to have said in the course of his speech:—To add to the evils already existing among us, foreign rule has caused another great loss to India. It is in my opinion not wrong to say that that rule has estranged the Indians from their religious rites.

ANDHRAPATRIKA, Madras, Oct. 18th, 1917.

A separate Kanarese province.

93. Under this heading, the *Andhrapatrika*, of the 18th October, says:—It augurs good that the *Andhra* movement is attracting the attention of the people of the other Provinces. . . The Kanarese-speaking public intend to request Mr Montagu to constitute a separate Province for them. If the other races such as the Uriyas, Mahrattas, etc., also do the same thing, the question of the division of the country on a language basis will soon be solved. If the *Andhra* leaders induce others to do so at this juncture, the said question can be converted into a question concerning all India, and Mr. Montagu will take interest in solving it. . . The position of the Kanarese people is worse than that of the *Andhras*. Unlike the *Andhras* who are all in the Madras Presidency, the Kanarese people are scattered in Mysore and in the Bombay and Madras Presidencies. This is an obstruction to their advancement and to the progress of their language. A correspondent to the *Bombay Chronicle* wishes that the Kanarese public may all be brought under one province. When the impracticability of a united Indian nation is realised, we can see the desirability of individual races speaking different languages, advancing according to their own lights. The division of the country on language basis therefore becomes necessary. The present position of the Kanarese people is discouraging. Their literature is neglected, and their importance is not felt in matters relating to the progress of the country. They exist only in name, and their ancient history has disappeared. . . The above-said correspondent stated that the Kanarese country is more extensive than Belgium and is as populous as that country. The objection that it is not big enough to form a separate province cannot therefore stand. . . As far expenditure, the Government should not hesitate to spend the required money in matters affecting the interests of the people. The correspondent suggests that if a separate Kanarese province is impossible, the South Kanara district in the Madras Presidency and the portions occupied by the Kanarese-speaking public in Bellary and Anantapur should be added to the four Kanarese districts in the Bombay Presidency. . . He exhorts the Kanarese public to hold a separate conference and arrange to make a representation to Mr. Montagu in this matter. . . We wish the conference every success. A move in this direction in the different provinces will help the *Andhras* in gaining their object. The Andhra leaders should bestir themselves and among other things see that the representation to be made by the Congress includes the division of the country on a language basis.

ANDHRAPATRIKA, Madras, Oct. 18th, 1917.

The Europeans in India and political reforms.

94. The *Andhrapatrika*, of the 18th October, says:—. . . The European Association and the *Mail* fear that Mr. Montagu may grant political reforms to the Indians. They will be delighted if officers who are opposed to the aspirations of the Indians visit India. Indians will indeed agree with the *Times of India* in suggesting that the Europeans should let the authorities know what reforms they want. But such reforms should not be allowed to retard the progress of the country. . . The *Times* says that it cannot be said that the attention of the Europeans is wholly taken up by the war, which they plead as an excuse only when political reforms are brought forward for consideration. The *Times* says that Europeans will do well to utilise the time they waste in preparing a representation to Mr Montagu. Mrs. Besant wishes that the Indians should gain a knowledge of political problems. The *Times* says that such advice applies not only to Indians but to Europeans also. . .

ANDHRAPATRIKA, Madras, Oct. 18th, 1917.

The Tenali Home Rule League.

95. The *Andhrapatrika*, of the 18th October, publishes a letter from the pen of the Honorary Secretary of the Tenali Home Rule League which contains:—Our countrymen wish to have some privileges. If the privileges are granted, the bureaucracy has certainly to give up some of its powers. Mr. Montagu is coming to India to

ascertain if the Indians want any such privileges. The people have to present him with a memorial. The people in the villages have to be acquainted with its contents and their signatures have to be taken. Members of Home Rule Leagues and others should work in this behalf. There should be a Home Rule League in every village. I hope that such Leagues may be established in every village.

Division of the country.

96. In the course of an article on the division of the country on a language basis, a correspondent to the *Andhrapatrika*, of the 18th October, suggests that the country may be so divided and the divisions placed under Governors or Lieutenant-Governors according to circumstances, and that the Legislative and Executive Councils may be constituted on the lines laid down in the memorandum of the nineteen. This and the carrying on of the administration in the vernaculars will conduce to greater union among the people, and happier relations between the rulers and the ruled. The correspondent urges that the leaders will lay down a scheme relating to these matters and submit it to Mr. Montagu when he visits India.

ANDHRAPATRIKA, Madras, Oct. 18th, 1917.

The religion of Jesus and the war.

97. The *Ravi*, of the 18th October, says, under this heading that, if the doctrines of Jesus are strictly adhered to and international relations are adjusted accordingly there can be no war at all, and that the religion of Jesus should not be blamed on the ground that it was not able to avert the present war. The paper then justifies the present war against German militarism.

RAVI, Cocanada, Oct. 18th, 1917.

A suggestion for the constitution of a Provincial Council.

98. In reviewing a paper under this heading contributed by the Hon'ble Mr. B. Venkatapati Raju, the *Ravi*, of the 18th October, says that it also anxiously looks forward to the day when India shall have Home Rule, but that that day is rather distant because India is at present unfit for Home Rule. . . We are doubtful if the scheme suggested by the Hon'ble Mr. Venkatapati Raju will satisfy the non-Brahmans. We believe that the present system of Government will be enough till all racial differences which are an obstacle to universal brotherhood are done away with. May every effort be made to merge these differences till the goal is reached.

RAVI, Cocanada, Oct. 18th, 1917.

A Home Rule meeting.

99. In giving the proceedings of a Home Rule meeting at Kolluru (Guntur district), a correspondent to the *Andhraprakasika*, of the 18th October, says:—The Home Rulers have stated that the Government do not carry on the administration according to our wishes, that they have imposed heavier taxes here than in the other countries in the world, that nothing is left to the ryot after he pays the taxes to the Government, that trade has been completely ruined, that the Government do not spend the revenue derived from the people with the approval of the people, that the wishes of the people are not fulfilled on account of the number of the representatives of the people being greater than that of the representatives of the Government, that India should have Home Rule if the people should be happy and prosperous, that the British who are now the rulers should be made to know that they are servants of the people, that in demanding *swaraj*, the Brahmans wish the welfare of the non-Brahmans, that the Government cannot remove racial prejudice, that they for sometime fostered the quarrels between the Hindus and the Muhammadans, joined the latter and afforded them some facilities, that the Muhammadans have seen their mistake and are working with the Hindus for *swaraj*, that failing in this attempt, the Government . . . are setting up non-Brahmans against the Brahmans and are making swaraj distant to us, that the Brahmans have unfeigned sympathy for the non-Brahmans, that. . . to future Legislative Council meetings the non-Brahmans may or may not return Brahman members, that they (the speakers) have no objection to such a thing, and so on. . . Certain non-Brahman speakers have said that the present system of Government need not be changed, that the Anglo-Indians are naturally great statesmen, that they are perhaps spoiled by the Brahman officers giving them advice, that they may be asked to rectify any defects in them. . . that the Government should not be made to feel they are servants, that there will always be differences among the several classes of Indians. . . that the absence of proper representation of backward classes will only tend to their

ANDHRAPRAKASIKA, Madras, Oct. 18th, 1917.

complete degradation. . . that the Muhammadans who were once in a backward condition now share in the administration on account of the encouragement given to them by the Government. . . that the Brahmans having occupied all Government appointments do not allow the non-Brahmans to rise. . . that when with the help of the Government the non-Brahmans acquire administrative capacity, Home Rule may be demanded, that till then representation of non-Brahmans by the English is to be preferred. . . and that. . . if the people now ask for Home Rule, they will forego the good the Government intend doing them. They also said that the people in general do not now want Home Rule. . . It is said that the non-Brahmans that signed the Home Rule *mahazur* did so because they were clients of Brahman pleaders. Panchamas have not been invited to the meeting. They are three thousand in number. Those that signed the *mahazur* have afterwards regretted.

ANDHRAPATRIKA, Madras, Oct. 20th, 1917.

Home Rule.

A correspondent of the *Andhrapatrika*, of the 20th October, exhorts the public to work in the cause of Home Rule and observes that the ideal of *swaraj* has taken hold of the minds of the people of every village.

SWADESHABHIMANI, Mangalore, Oct. 19th, 1917.

His Excellency the Governor's visit to South Kanara.

100. The *Swadeshabhimani*, of the 19th October, writes:—His Excellency the Governor's visit to our district a second time is evidently due to some important items of business in connection with the Railway Conference, etc. It is gratifying to note that in accordance with the traditional practice among Indians of welcoming the ruler with some apt present, the popular leaders of South Kanara were able to present His Excellency with a sum of Rs. 7,266 towards the Hospital Ship Fund. Both the discussion in connection with the Mangalore-Arsikere line of Railway and the final result thereof were of great importance. Although we know what the outcome of it will be, we are unable to give publicity to it just at present. All that we can safely say at present is that the Government are regarding the question with the fullest sympathy. The item next in importance related to the Recruiting Conference. We have in a previous issue published the conditions of recruitment applicable to our district The discussion in the presence of His Excellency the other day did not lead to any definite results. Some of those present at the Conference urged that the wages of coolies should be raised by As. 4. We do not think that the raising of wages by As. 4 will be sufficiently attractive or encouraging. While the normal wages at present stand at As. 8 to 9 a day, it is doubtful how far an additional wage of As. 4 will render coolie work in distant lands in connection with military work attractive. Further, the number of people who are idle or out of employ being very small in South Kanara, it is not likely that the efforts to obtain a larger number of recruits will be successful unless the rate of wages shows a substantial increase. It is highly gratifying to see that the District Association took the opportunity of laying the grievances of the district before His Excellency. These related to education, forests, *Kumki* rights, sandalwood produce, etc. It is significant that nothing was said about our (Mangalore) Municipality. Either the municipality has no grievances, or it is too torpid to move. It was clever enough, however, to keep the one or two broad streets through which His Excellency passed in a very neat condition for the time being, so that His Excellency could get no idea of insanitary conditions in the other parts of the city. The account of the grievances published in another column will show what amount of help is needed by our district in connection with primary education. His Excellency, however, was pleased to observe that the needs of primary education were more pressing than provision for a first-grade college. We know that it is so; nor could the advocates of a scheme for a first-grade college be unmindful of these needs. Our needs are equally pressing in both directions. We only hope that this answer is not intended merely to evade every demand in its turn by pointing to something else.

SAMPAD ABHYUDAYA, Mysore, Oct. 23rd, 1917.

The Madras Presidency Association.

101. The *Sampad Abhyudaya*, of the 23rd October, observes:—"It is a matter for great congratulation that the non-Brahmans of the Madras Presidency have begun to see that Mr. Theagaraya Chetti and Dr. T. M. Nayar do not deserve to be the leaders of any patriotic movement in India. They started an

association lately under the name the Madras Presidency Association. The most influential merchants, mirasidars, landholders, etc., are members of this association. They have defined the objects and reasons of the association. They proceed on the principle that the distinctions of caste, colour and creed should not enter into our political aims and aspirations. In respect to religious observances, there are differences. In India though there are four castes, there are 4,000 sub-divisions of castes. A time will come when the followers of all these castes and sub-castes will come to think that there are only three castes, good, bad and hybrid. They will come to think that all who are pure in thought, word and deed belong to the first class, that those who are not so belong to the last caste and that the second caste consists of those who are a mixture of both. Before such a day dawns, there should be some principles of action to guide the well-wishers of India. Those principles are the political principles divorced from principles of caste, colour and creed. Our political ideals do not admit of much difference of opinion. Let the whole of India agree upon some fundamental rules of administrative action and stick to them without mending the stupid, silly, barbarous, savage and antidiluvian rules."

The Governor of Madras and the Yogakshema Sabha.

102. The *Yogakshemam*, of the 19th October, expresses satisfaction at the sympathetic way in which His Excellency the Governor received the representations of the *Yogakshema Sabha* during His Excellency's visit to Calicut.

YOGAKSHEMAM, Trichur, Oct. 19th, 1917.

Moulavi Hasrat Mohani. The refusal of the Government of the United Provinces.

103. The *Qaumi Report*, of the 15th October, writes:—We extremely regret and it is indeed a matter of regret to all Muhammadans as well to learn that the Government of the United Provinces have refused to release Moulana Saiyid Fazlul Hasan, Hasrat, Mohani, B.A. From the Council Report it appears that the Hon'ble Saiyid Raza Ali Sahib invited the attention of the Government to this matter, and the Government of Sir James Meston replied that the reasons for the internment of Moulana Hasrat, Mohani, were different from those mentioned by His Excellency the Viceroy. Hasrat, Mohani, is undergoing imprisonment on account of the infringement of the law, and it is not the intention of the Lieutenant-Governor to release him.

QAUMI REPORT, Madras, Oct. 15th, 1917.

Sir James Meston has imitated the Hon'ble Sir William Vincent in this respect, and adopted the tone in the case of Mr. Muhammad Ali and Shoukat Ali. Probably Sir James Meston cannot well realise to what extent the reply of his Government will hurt the feelings of Muhammadans and grieve and break their hearts.

It has been pointed out that Moulana Hasrat, Mohani, has committed an offence against the law. Unless it is shown that under what section of the Defence of India Act he is convicted, Sir James Meston can never be justified in asserting that he is guilty. Granting that he is undergoing imprisonment for the above reason, his offence cannot become more serious or unpardonable on that account, for the original offence, regarding which orders were passed and of which he pleaded not guilty, was not proved against him in court nor was he given an opportunity to cross-examine. In order to find him guilty of the original offence, the charge of the infringement of the law is laid against him. We invite His honour's attention to the fact with a view to his reconsidering the offence to which the offender pleaded not guilty.

We do not know if the disobedience of orders can be a more serious offence than the infringement of the Defence of India Act, even if such a charge is proved against him. Mrs. Besant and her associates acted against the Defence of India Act and Moulana Hasrat, Mohani, disobeyed orders which are two different cases. The latter's offence falls within the limits of ordinary law. It is amazing, however, to find that the Government of the United Provinces do not wish to act in an enlightened, just and sympathetic manner and want to read the promise of a general amnesty made by His Excellency the Viceroy in their own way. Mrs. Besant and her associates were accused of spreading disaffection and disorder in the country. Mr. Chamberlain, the ex-Secretary of State for India, had declared in Parliament that their action in India was so very mischievous as to

prove very dangerous to the country. But Sir James Meston has seen that His Excellency the Viceroy strongly recommended their release. Is it not cruel that the reasons, which the Viceroy had assigned, should have proved beneficial with regard to their mischievous and dangerous acts, but could not be made applicable to, and secure forgiveness for, the Moulana's offence defined as disobedience.

We cannot understand how long the punishment for disobedience of orders can continue and why a definite period has not been fixed. We consider Sir James Meston's reply is more bitter and heart-rending than that of Sir William Vincent. The latter desires to take undertakings from Muhammad Ali and Shoukat Ali, but His Honour, without making enquiries of poor Hasrat and without considering over the matter, declared that he could not be released. Probably the other Governments too will give similar replies as regards Moulana Muhammad Hasan, Mohaddis, Daobandi and Moulana Abul Katam, Azad. If this be the case local attempts will not avail. We should now invite the attention of His Excellency the Viceroy, and request him to do justice to Muhammadans and show at least the same concession as he has already shown to Mrs. Besant and her lieutenants.

Qaumi Report, Madras, Oct. 15th, 1917.

Mr. Muhammad Ali and Turkey.

104. The *Qaumi Report*, of the 15th October, has an extract from the *Cawnpore Gazette* of the 8th October, dealing with the subject of "Muhammad Ali and Turkey" with the remark that it will shortly express its opinion on the subject.

Qaumi Report, Madras, Oct. 20th, 1917.

What do you say to this? "Sympathy with the enemy".

105. The *Qaumi Report*, of the 20th October, writes:—With reference to Muhammad Ali and Shaukat Ali's offence, it has been supposed and expressed in official language that they openly declared sympathy with the King's enemies. No one knows the literal or the figurative meaning of these words or to what extent they have expressed unlawful sympathy.

The editor, referring to the articles "B.S.A.'s peace proposals and the handing over of Mesopotamia to the Turks" published in the well-known *Daily Telegraph*, London, in its issue of the 28th August 1917, makes the following observations:—We have nothing to do with the reason why the British Socialist Party gave expression to such an opinion or arrived at such a decision, viz., that Mesopotamia should be handed over to the Turks and the colonies to Germany.

The question is whether this is not expressing sympathy with the Turks and the Germans and whether the British Socialist Party has not thus declared sympathy with the King's enemies. If the answer to this question is in the negative, we do not know how the offence of the internees is more serious and what opinion worse than this they could have expressed. If the answer is in the affirmative the question will arise, as to why the British Socialist Party was not interned in England on a charge of having declared sympathy with the Turks and the Germans, and whether the Defence of the Realm of England Act is not in force? We know that such an Act does exist in England, but the difference is that here more reliance is placed on the reports of the C.I.D. Police, while in England investigations are open and have none of this secret character.

Can it be said that the British Socialist Party did not show sympathy with the Turks and the Germans, but simply gave expression to their idea? We are unable to understand the reasoning which distinguishes between sympathy and opinion. The hint of the *Daily Telegraph* correspondent discloses the fact that this party has made such a statement which might have been made by the Turks or the Germans themselves, yet those persons are free and have not been punished by the authorities. It is difficult to realise how Muhammad Ali and Shoukat Ali would have been dealt with, if such an opinion had been spoken or written by them.

We regret to find that the Government of India have transformed the simple and innocuous word "sympathy" in something dreadful and horrible. There is marked difference between sympathy and assistance, and we admit that rendering aid or giving comfort to the King's enemies is undoubtedly a crime and to be sympathetic to the point of rendering assistance is a sin. But simple sympathy, which is the outcome of religious, patriotic and fraternal favour, cannot legally be defined as an offence. Have the British no sympathy with the Germans as fellow-creatures? Recently Mr. Lloyd George declared and previous to this Mr. Asquith

assured us that they have no quarrel with the German people but that they are inimically disposed towards their militarism. Cannot the Muhammadans in a similar way express that they do not entertain any sympathy with the Turkish Empire but feel for them as co-religionists?

106. The *Qaumi Report*, of the 20th October, referring to Mr. Montagu's reply in Parliament regarding the Muhammadan internees, observes:—From the discussion it appears that the Secretary of State for India has no knowledge of the aspirations of seven crores of Muhammadans, and he cannot express anything more than what the official reports contain. It is incumbent now on Muhammadans to convene meetings everywhere and to draw Mr. Montagu's special attention to the fact with a view to his forthwith calling for all the papers connected with the Muhammadan internees as he has already done in the case of Mrs. Besant.

Qaumi Report, Madras, Oct. 20th, 1917.

A discussion in Parliament regarding the Muhammadan internees.

107. The *Qaumi Report*, of the 21st October, in a leader on the marginally-noted subject, writes:—Mr. Montagu announced in Parliament that Mrs. Besant was released for two reasons, first, some influential persons assured the Viceroy that after her release she would not adopt violent methods; second, India at present needs a calm and tranquil atmosphere to enable Mr. Montagu to discuss reforms satisfactorily.

Qaumi Report, Madras, Oct. 21st, 1917.

The Secretary of State for India and the Mussalmans.

The editor asks, "Is not a calm atmosphere required for the Mussalmans? Does it mean that the Mussalmans have not been the cause of any agitation or the authors of criticisms against the authorities in order to obtain the release of Mussalman detenus? If this is the secret of our despair and defeat, viz, that we have not agitated after the manner of the supporters of Mrs. Besant there is no reason why we should not agitate. Although the method may be a disagreeable one still when this is the only source of influencing Mr. Montagu willy nilly we must act on the philosophy of the poet:—

"Urfi! if weeping but secure us union
"We can weep in hope for a century".

The editor proceeds to observe that Mr. Montagu's reply has changed the complexion of the affair.

We should now sternly demand of him why such improper treatment has been meted out to Mussalman detenus.

The editor contrasts the treatment extended to Mrs. Besant and that shown to the Mussalman internees and says, "Lord Pentland came down from the Nilgiris to Madras and asked Mrs. Besant to desist from having recourse to violent methods, but nothing of the kind has been done in the case of the Mussalman detenus in whose affair the report of an ordinary Police officer has been relied upon."

The editor asks whether there is one law for Mrs. Besant and another for Muhammad Ali, or whether it is a question of colour or agitation?

108. The *Qaumi Report*, of the 22nd October, has a leader on the marginally-noted subject which is briefly to this effect:—In reply to the Hon'ble Saiyed Ali Raza, the Government of the United Provinces said: "Moulana Mahmud-ul-Hasan Sahib is now a prisoner of war at Malta as it has been proved against him that he had assisted the enemies of His Majesty in their military plans. Mussalmans will probably find much difficulty in understanding what military skill Moulavi Mahmud Hasan, a teacher of ancient logic and also the lawful and the unlawful, could possess, or what examination he could have passed at Farangi Mahal or Dooband. Possibly the German Missionaries, who came to India to dispel the darkness of ignorance from this country, were in reality German warriors. There is no doubt that most of the European Missionaries are capable of taking an active part in devising military plans. But this is the first time in India when a school Mulla has been arrested on such a charge. What connection has a pedagogue with military plans? But unfortunately war with the Turks has placed a convenient snare in the hands of the Criminal Investigation Department. By this means they entrap any one they like. What does the Government

Qaumi Report, Madras, Oct. 22nd, 1917.

"Moulana Mahmud Hasan Muhaddis."

know of the doings of the Criminal Investigation Department? The Mussalmans should, however, zealously, deliberately and calmly take the matter up, and investigate this atmosphere of suspicion that has enveloped us. A couple of questions at meetings are not sufficient. The attention of His Excellency the Viceroy should be invited to the case of all the Mussalman detenus in order to remove all such suspicions and doubts.

Qaumi Report, Madras, Oct. 22nd, 1917.

A review of the Fukhri's appeal.

109. The *Qaumi Report*, of the 22nd October, in reviewing "Fukhri's Appeal", an anti-Home Rule pamphlet, makes the following observation. It is a mistake to say that only the Hindus are the originators of Congress. A European, the late Mr. Hume, was its founder (see the history of the Congress, page 206) and some Mussalmans as well had something to do with its foundation.

Moulavi Fukhri has erred in saying that Mussalmans have been against the Congress and even ninety-nine per cent of them are so. The Congress was initiated by some Mussalmans and their number has been increasing gradually.

If Moulavi Fukhri means that common Mussalmans have been its antagonists, in fairness it must be said that such Mussalmans have been against Sir Saiyed's Educational Conference and even opposed to English education. It is true Sir Saiyed was opposed to the Congress, but his opposition was not due to the fact that Hindus were its originators or that their ideas were absurd. Sir Saiyed was under the impression that Mussalmans were backward in English education, and consequently if the Government wished to give high appointments to Mussalmans, there was not a single Muhammadan fit to perform the duties of a High Court Judge or of a District officer. Before referring to the antagonism of Sir Saiyed to the Congress the condition of that period should be taken into consideration. (*To be continued to-morrow.*)

IV.—Native States.

Hindu Nesan, Madras, Oct. 20th, 1917.

The Diwanship of Mysore.

110. Referring to the rumours that were afloat of late that Sir M. Visvesvarayya would retire from the Diwanship of Mysore soon, the *Hindu Nesan*, of the 20th October, welcomes the news published by the *Mysore Patriot* that there is no foundation for such rumours and that Sir M. Visvesvarayya would continue as Diwan until the various useful schemes promulgated by him bear fruit, as his retirement at this juncture and replacement by a new Diwan may frustrate the full accomplishment of the wise policy begun by him.

Errata.

Report No. 41.

Page 2538, paragraph 92, line 19, *insert* "should" *after* "Justice".
" 2538 " 93 " 21, *omit* "the" *before* "history".
" 2539 " 93 " 45, *substitute* "to" *for* "by".
" 2540 " 93 " 9, *substitute* "submit to" *for* "admit".
" 2540 " 93 " 11, *insert* "recorded" *after* "being".
" 2540 " 93 " 21, *insert* "of" *after* "guilty".

Report No. 42.

Page 2552, line 13, *for* "willl" *read* "will".
" 2552, lines 17 and 18 *for* "into" *read* "in to".
" 2554, paragraph 28, line 12, *insert* "on" *after* "commenting".

Issued, 30th October 1917.]

CONFIDENTIAL. **No. 44 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 3rd November 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(b) *Courts.*

1. The following appears in the *Hindu* of the 30th October:—"The inability of the European members of the Indian Civil Service to understand the feelings of the people and perceive their point of view is notorious. It is illustrated in a pointed manner by the judgment of Mr. T. Austin, Sub-Divisional Magistrate in Ramnad. in a case under section 334, Indian Penal Code, in which he held that beating with a shoe is not an act of which a person of ordinary sense and temper should complain. This remarkable dictum bears eloquent testimony to the want of ordinary common sense and sense of propriety on the part of the Sub-Divisional Magistrate, and shows such a callousness to indignity where the affected person is of this country that it cannot but evoke a feeling of resentment. . Could Mr. Austin, we ask, be so ignorant of the fact that beating with the shoe is deemed in India—whatever it may be elsewhere—a most revolting indignity to which a person could be put? The enormity of the offence does not lie so much in the amount of the injury caused, but in the use of the shoe for the purpose of beating. Such an act is held to be degrading and humiliating to a degree and that Mr. Austin should be ignorant of this is indicative of a gross disregard of the spirit and feelings of the people of this country."

An assault case.

Hindu, Madras, Oct. 30th, 1917.

(e) *Local and Municipal.*

2. Writing under the heading "Right of Way", *Justice*, of the 1st November, states:—"Right of way for all classes of His Majesty's subjects along roads maintained out of public funds has always been a very much discussed subject, at least in the district of Malabar. The condemnation of certain classes of people as not only untouchable but unapproachable by the superior castes has been a prominent feature of pre-British days. Even after the advent of the British this pernicious system has continued to flourish. . . The Talli road in Calicut is a case in point. . . We should like to know under what authority the Collector of the district has caused a notice to be put up restricting the use of this public road to certain classes of people only. . . At a time when the superior Brahman is waxing eloquent over the unity and equality of castes in India and is urging this as an argument in favour of granting Home Rule to India, the Talli road comes as an unpleasant reminder that the days of *Varnashramadharma* are not over yet. . . The Talli road is a permanent memorial to the existence of caste tyranny and class exclusiveness. The leopard cannot change its spots, the Ethiopian cannot change his skin and the Brahman cannot shed his caste exclusiveness; but the British Government in this country are here to hold the scales even, and what we should like to know is whether the action of the Collector of Malabar has the sanction of the Madras Government. We want to know whether Lord Pentland personally had anything to do with the recent notice in connection with the use of the Talli road as a public highway. If the Madras Government had no hand in the matter it is about time that they investigated the matter and overruled the action of the Collector. If on the contrary the action of the Collector was done with the consent of the Madras Government or at their instigation, no condemnation will be too severe for the action of the Madras Government."

The Talli Road, Calicut.

Justice, Madras, Nov. 1st, 1917.

(k) *General.*

3. The *Wednesday Review*, for the week ending 24th October, writes:—"One reason which Mr. Montagu gave for Mrs. Besant's internment was that she conducted a particular agitation and advocated in a particular way her policy during a time when there

Mrs. Besant's release.

Wednesday Review, Trichinopoly, Oct. 24th, 1917.

was no alternative policy in the field. That is about the most surprising statement which we have ever heard made in Parliament by a responsible British statesman. . . Does Mr. Montagu mean that it is open to anybody to foment and carry on a mischievous agitation for the reason that the Government did not shout from the house-tops what their policy was in governing India. It is a dangerous doctrine and the enunciation of it by no less an authority than the Secretary of State from his place in Parliament will be a direct invitation to all the wild elements in India to consider themselves rivals to British Power whenever they imagine that the Government have not forestalled them with a declaration of policy".

Cochin Argus, British Cochin, Oct. 27th, 1917.

Writing on this subject, the *Cochin Argus*, for the week ending 27th October, says:—"From the telegraphic summary of the recent discussion in the House of Commons regarding the release of Mrs. Besant and her associates, and from the editorial comments of the leading Home papers, we are afraid there is good reason to believe that 'the fat is in the fire,' and that far-reaching are to be the consequences of the hasty and ill-considered action of the authorities (it is difficult to say who these are) in cancelling the internment order of the Madras Government . . Mr. Montagu's defence in the House was of the most miserable description, and he added to the desperation of his own case by endeavouring to escape criticism with a most palpable quibble. If there is one thing the House of Commons will not do it is that it will not allow itself to be fooled, and Mr. Montagu will live to see (and we have no desire to set ourselves up as prophets) that his so-called explanation will return with boomerang effect and render it impossible for him to occupy for long the high position that he does. . . Even granting that there was no policy, 'alternative' or otherwise, in all this, was it justification for Mrs. Besant's infamous campaign (Mr. Montagu's sweet and gentle policy) of vilification and detraction of everything English in India, not a day passing without the Government, Supreme and Local, being held up to ridicule. If further the absence of an alternative policy justified Mrs. Besant's internment, and the introduction of an alternative policy, her release, surely Mr. Montagu is to blame in the matter. It is difficult though to deal with such political drivel seriously, and one can only hope that Mr. Montagu was led into making such a sorry exhibition of himself by not having read some at least of Mrs. Besant's effusions. A peaceable, peaceful man himself, with a large heart ready to tear itself with sympathy for all and sundry, he probably looked upon Mrs. Besant as a sucking dove of peace herself. The irony of the whole matter however is that the much prayed for political calm will not be found to exist when the visit to India takes place, for the Muhammadan internees have not been released as yet, and Mrs. Besant, though 'co-operating' so graciously with the Viceroy, is herself agitating in the matter."

Justice, Madras, Oct. 30th, 1917.

Justice, of the 30th October, observes:—"We always thought that the official mind was inscrutable. After reading Lord Curzon's speech or such portions of it as Reuter has been pleased to telegraph out to India, the inscrutability of the official mind appears to us to be still greater. . . The Viceroy is the embodiment of everything that is inscrutable in officialdom. Lord Chelmsford in his reply to the Press Deputation indulged in some plain speaking about the political activities of Mrs. Besant. After that speech innocent non-officials thought that the same Viceroy could not have been instrumental in releasing Mrs. Besant unconditionally, and when the Secretary of State announced that he 'suggested' to the Viceroy the desirability of releasing Mrs. Besant non-officials again thought that the suggestion was a political rather than a hypnotic one. And now the non-officials are told that the Viceroy acted on his own responsibility. This reminds us of the story of a school boy who was asked to explain what responsibility meant. The school boy said, 'I have only two buttons to my trousers and if one of them were to drop off the whole responsibility would rest on the other'. We thought at first that the responsibility rested on the Secretary of State who suggested and the Viceroy who received the suggestion. It now appears that one of the two buttons has dropped off, and the whole responsibility rests on the other button. But what the non-officials want to know is by what process of celebration these changes in the official mind are brought about. We are told now that

the Madras Government have loyally accepted the decision of the Government of India with regard to the release of Mrs. Besant. Perhaps they have. But we are informed that when they acted on the decision of the Government of India they did it very much like a small boy swallowing castor oil. Of course the small boy loyally accepts the decision of his mother that he should take castor oil. But all the same it leaves a nasty taste in the mouth."

United India and Native States, Madras, Oct. 25th, 1917.

The Government and the Panchama meeting at Madras.

4. *United India and Native States*, for the week ending 25th October, states:—"It is not easy to condemn in measured language the utterly irresponsible conduct of those non-Panchama politicians who made themselves so odiously prominent at the Panchama meeting at the Spur Tank in Madras . . These non-Brahmana advocates of hooliganism made use of the Panchama meeting for stimulating the worst side of the mob nature and harangued them to deeds of violence. That men connected with politics and journalism should so far demean themselves in open day light, as though they had lost their reason beyond control and were addressing a drunken mob shows the low level to which they are prepared to bring down Indian politics. We must call a halt to degradation of this kind, and we have no hesitation in calling upon the Government of Madras to arrest in time this process of counselling breaches of public peace and order. The impression has gained ground that the Madras Government has not been as impartial as it ought to have been in taking serious notice of a campaign of vile abuse of a section of His Majesty's subjects in season and out of season for no other fault than that their opinions do not carry weight with their detractors. . . If the Government should continue to take no notice of this campaign of personal abuse by three or four self-styled non-Brahmana leaders, the feeling of all sections of the population, irrespective of caste and religion, will become one of painful disgust with a situation that would seem to call for a change in the personnel of the Madras Government. We warn His Excellency in Council of the unwisdom of ignoring forces of disorder at their incipient stage; we make the appeal to His Excellency personally as we believe his councillors and some of his subordinates have failed to rise to a proper sense of appreciation of the gravity of caste antagonisms in India."

Justice, Madras, Oct. 30th, 1917.

The Gōdāvari District Non-Brahman Conference.

5. *Justice*, of the 30th October, writes:—"The success of the First Gōdāvari District non Brahman Conference has transcended all expectations. Never before was such a vast and representative gathering of enlightened non-Brahmans so deeply interested in their future political progress held anywhere in this Presidency. . . No spectacle could have been dearer and more welcome to the hearts of those who for the past several months have been labouring hard in the face of vile calumny and dark intrigue for the uplift of the non-Brahmans of this Presidency by endeavouring to organise them and unite them all on a common basis and by a common tie of mutual interest and common loyalty to the same Government. . . The time for halting between two opinions is gone, and the time for action is come. Yes, the non-Brahman communities of this Presidency have been roused to a sense of their own position, and in organising themselves to promote their social and political interests, they are also strengthening the authority of the Government which has been their saviour and to which they look up for active help and enlightened guidance in the future. . . It is no wonder that in proportion to the success of this Conference is the chagrin and bitterness of the Home Ruler. His stock-in-trade has been vituperation and calumny, and he has made use of both on the present occasion, apparently for his own consolation. *New India*, for instance, falls foul of the President of the Gōdāvari Conference, the Kumara Raja of Challapalle. The Kumara Raja can well afford to treat with contempt the mumblings of a disappointod old agitator, who deluded herself with the hope that she could feed the non-Brahmans too on emotional rhetoric. But the non-Brahman belongs to a sturdy stock. He has a stake in the land and knows what he is about. *New India* uses such choice expressions as 'silly', 'mischievous,' 'senseless' and vocabulary of that description to characterise the address delivered by the Kumara Raja of Challapalli. Perhaps our contemporary has yet to learn

that no case can be won by methods of this kind. What is it that is silly and mischievous? 'This aristocrat', says the critic who mistakes abuse for argument, 'has repeated the senseless accusation that Home Rulers are now demanding complete Home Rule'. But they are asking for the reforms embodied in the Congress League scheme. What is the Congress League scheme? Does it not propose to take the power away from the British Government and place it in the hands of a few elected members of the Legislative Councils? . . . No doubt the Home Ruler would let alone the army, the navy, etc. But that is not particularly complimentary to the Home Ruler. He wants to exercise all the power and patronage in the land, only the British people must protect him from external aggression and from also the internal fomentor of trouble. That shows the stuff of which the Home Ruler is made. But where is the senseless accusation in all this? The senselessness is all in the ignoramus who imagines that sensible people can be deluded by froth and fury. . . What is the use of arguing with an old Irish woman and her obsequious Indian followers who have yet to show that they understand the problem of Government on its practical side."

New India, Madras, Oct. 31st, 1917.

Mrs. Besant's methods.

6. In replying to the criticisms of Lord Islington and the Anglo-Indian Press on Mrs. Besant's methods of agitation, *New India*, of the 31st October, remarks:—"We do not wish to discuss a topic on which the Government wisely wants to see the curtain drop, and we are eager to co-operate towards that end, but in fairness to Mrs. Besant it must be pointed out that her 'violent' or 'wrong methods' have never been proven, and the very fact that she is released unconditionally clearly shows the truth underlying that story. Mrs. Besant's methods are the same today as they have been in the past; if she is not attacking the Government directly, it is because the Government have come to her point of view and are anxious to discuss calmly the problem of Home Rule for India. The Government of India, thanks to the aid given by Mr. Montagu, has seen the path along which they should proceed and have abandoned their former policy of 'no politics' and 'crushing Home Rule,' and hence all nationalists, including Mrs. Besant, are eager to co-operate with the Government."

IV.—Native States.

Karnataka, Bangalore City, Oct. 31st, 1917.

The British Resident in Mysore.

7. The *Karnataka*, of the 31st October, writes:—"It is a matter to be noted that the Hon'ble Mr. H. V. Cobb, our British Resident, was not present at the opening of the representative assembly proceedings on Friday last. That is the one opportunity in the year for the representative of the Paramount Power to come face to face with the real representatives of the State; and the previous Residents in Mysore were careful never to lose that opportunity. If the Resident be—like Sir Hugh Daly—a man known for his nobility of disposition and sympathetic attitude, the popular representatives would specially value his presence; and the sight of his genial personality would remind them of the friendship and helpfulness that they can always look for at the hands of the power that is behind him. If, for any reason whatever, the Hon'ble Mr. Cobb was obliged to absent himself from the assembly on its opening day, we feel that a letter of sympathy and greetings from him would have been valued very highly. And we still hope he may be able to attend the assembly some other day before the session closes. The question is simply one of grace and courtesy; but we think that even these unsubstantial and more or less conventional amenities go a long way towards strengthening the Indo-British compact."

VERNACULAR PAPERS.

I.—Foreign Politics.

8. The *Liva-ul-Islam* and the *Maha Vikata Dutan*, of the 25th and 27th October, respectively, reproduce the comments of the *Swadesamitran* of the 22nd idem on this subject abstracted in paragraph 10 of Report No. 43 of 1917.

The war in the region of the Gulf of Riga.

Liva-ul-Islam and Maha Vikata Dutan, Madras, Oct. 25th & 27th, 1917.

In attributing the fall of Riga mainly to the want of union among the Russians, the *Dravidabhimani*, of the 26th October, expresses almost the same sentiments as those expressed on this subject by the *Swadesamitran* of the 22nd idem, and abstracted in paragraph 10 of Report No. 43 of 1917.

The war in the region of the Gulf of Riga.

Dravidabhimani, Salem, Oct. 26th, 1917.

9. Referring to a telegram received on the 27th October 1917 that the Russian fleet is in complete readiness guarding the entrance of the Gulf of Finland with a view to safeguard Petrograd, which is on the coast of the gulf, the *Swadesamitran*, of the same date, reports the escape of the portion of the Russian fleet which got cornered in the Gulf of Riga and appreciates the fact with which the Russian Commander managed to get out of the gulf thereby frustrating the object of the enemy fleet which was several times stronger than the fleet under him.

The readiness of the Russian fleet.

Swadesamitran, Madras, Oct. 27th, 1917.

10. Adverting to the information said to have been received that a Bill to grant elective franchise to the Indians in Columbia, which is now under consideration in the Canadian Parliament, is likely to be passed into an Act, the *Swadesabhandhu*, for September, writes:—This is a right which should have already been conferred on the Indians. We trust that the Canadian Government, who have come forward to confer this right now, will also remove the other difficulties the Indians there are labouring under. They should repeal the executive order, which prohibits Indians from taking their families there. If similar measures are adopted in South Africa, Australia and other places also, the statement that the war has widened the angle of vision of the British Empire may be said to be true.

The Indians in Canada.

Swadesabhandhu, Madras, September, 1917.

11. Referring to a large tract of country available for colonization in the northern part of Australia which is now said to be very thinly peopled, the *Lokopakari*, of the 29th October, says:—If the Indians are permitted to settle themselves in this part of Australia, they can prosper well, but the Europeans will not agree to it. Are those fit to be called human beings who cannot brook to see others cultivate lands that lie waste and live thereby?

Northern Australia.

Lokopakari, Madras, Oct. 29th, 1917.

The *Prapanchamitran*, of the 30th October, reproduces the above.

Prapanchamitran, Madras, Oct. 30th, 1917.

12. The *Andhraprakasika*, of the 26th October, has the following:—From German prisoners it is learnt that in July last 2,000 æroplanes were constructed. In some of them, bombs of 300 kilo-grammes may be carried.

German's æroplanes.

Andhraprakasika, Madras, Oct. 26th, 1917.

13. The *Andhrapatrika*, of the 23rd October, says under this heading:—The new German offensive has succeeded till now. The Russian Navy has left the Gulf of Riga. . . Telegrams inform us that the islands of Oesel, Dago and Moon fell into the hands of the Germans. Though this news is depressing, today's telegrams have dispersed the fear that the Russian Navy in the Gulf of Riga may fall into the hands of the Germans. The safety at Petrograd and the independence of Russia depend on the skill which Russia is now to manifest. If Russia wills, she can put an end to the German offensive. Mr. Kerenski said that the Russians will agree to reasonable terms and will never yield to animal strength. . . Sir Douglas

The war.

Andhrapatrika, Madras, Oct. 23rd, 1917.

Haig has undoubtedly been winning victories in the western theatre. . . But the fact that in England, German Zappelins have not been destroyed, has caused discontent in the minds of the people. This is attributed to adverse weather.

DESABHIMANI, Quilon, Oct. 20th, 1917.

The Indians in South Africa.

14. The *Desabhimani*, of the 20th October, takes exception to the recent circular of the Board of Emigration in South Africa regarding the proposal to levy a tax of 9*d*. per head of Indian labourers employed by non-Indians, and observes that it is the duty of all Indians to take steps for nipping in the bud such efforts on the part of the authorities in South Africa which are injurious to the interests of the Indians in the Colony.

II.—HOME ADMINISTRATION.

(*b*) *Courts.*

SWADESAMITRAN, Madras, Oct. 27th, 1917.

A District Munsif's Court for Devakottai.

15. A correspondent writes to the *Swadesamitran*, of the 27th October, as follows:—The residents of Devakottai and other Chetties in the neighbouring places have to go to Paramagudi which is at a distance of about 40 miles or to Sivaganga at a distance of about 30 miles from Devakottai, if they have to institute civil suits. An individual who has to appear as a witness in a small cause suit in any of these places has to spend from Rs. 7 to Rs. 10. Apart from these difficulties, there are only four courts even in these places, one at Paramagudi, one at Manamadura and two at Sivaganga. It is hoped that the Government will realise the hardship of the people, and arrange to locate in Devakottai the Additional Munsif's Court which is now at Sivaganga.

INDIAN LAW GAZETTE, Madras, September 1917.

Village courts.

16. Adverting to the report on the working of the village courts in this Presidency during the year 1916 and especially to the fact that the number of cases filed in the ordinary civil courts and in the courts of village munsifs during the year is much smaller than that for the year 1915, the *Indian Law Gazette*, of the September, writes:—Many cases which ought to have been filed in village courts have been filed in and disposed of by District Munsif's Courts. If this practice is to be stopped, the establishment of village panchayats is necessary. The rules of nomination should also be modified so as to provide for the selection of competent persons for the post of village munsif. The Collector of Vizagapatam suggests that arrangements should be made for the village munsifs attending for some time the Courts of District Munsifs and learning their work; and the District Judge too is of opinion that provision should be made for the village munsifs being present at the Courts of District Munsifs on the days on which small cause suits are tried and disposed of so that these village munsifs may learn the procedure followed in the conduct and disposal of such cases. If this suggestion is accepted and given effect to, the work of the village munsif is bound to improve, and competent persons in villages would desire to become members of the village panchayat, which will then grow in prestige.

(*d*) *Education.*

VIVEKA-CHINTAMANI, Madras, October 1917.

Education in England and India.

17. The *Vivekachintamani*, for October, summarises the proposals of Mr. Fisher in the New Education Bill now before Parliament under ten headings and observes as follows in English:—This is as true of India as of England. Will the Government provide the same facilities for "the education of the poor" people in this country and come forward to make the necessary sacrifice?

The same journal repeats this observation in its Tamil columns and adds—If the Government of India do not provide the same facilities for the education of the children of the poor people here as are sought to be provided in England, they will be guilty of partiality, which cannot do credit to a good Government. At present the Indians have no voice at all in this matter. Even in Mysore arrangements have been made to give education to all boys and even girls.

The improvement of rural education in India.

18. The *Vivekachintamani*, for October, also reproduces in English and Tamil an article on this subject contributed by Mr. C. V. Swaminatha Ayyar to the *Hindu* of the 1st September 1917.

VIVEKA-CHINTAMANI, Madras, October 1917.

Students and politics.

19. Adverting to the repeal, by the Government of Bombay, of their order prohibiting Law College students from attending Home Rule meetings, the *Vaisyamitran*, of the 15th October, echoes almost the same sentiments as those of the *Lokopakari* of the same date, abstracted in paragraph 11 of Report No. 42 of 1917.

VAISYAMITRAN, Devakottai, Oct. 15th, 1917.

This paper also publishes in Tamil an abstract of the proceedings of a public meeting held at Salem under the presidency of the Hon'ble Mr. B. V. Narasimha Ayyar, when a resolution was passed characterising as unnecessary G.O No. 559, which prohibits students from taking part in politics, and demanding its repeal on the ground that it is detrimental to the interests of students.

The Palghat College.

20. Summarising the information received on the strike situation in this College as it appears in the *Hindu*, of the 9th October, the same paper trusts that the Educational authorities will remedy this state of affairs at an early date.

HINDU, Madras, Oct. 9th, 1917.

Education in India.

21. Giving in Tamil an extract from the speech recently delivered at York by Doctor Fisher of the Educational Department in England, in which he is reported to have referred with regret to the unhealthy condition and the ignorance of a large number of children in Great Britain and observed, as a remedy for this, that education should be made compulsory in the case of children up to their fourteenth year, and that after this age these should be compelled to prosecute their studies for a specified period every year up to their eighteenth year, the *Swadesamitran*, of the 26th October, remarks as follows:—When even in Great Britain, where primary education is free and compulsory, a large number of children become useless, what are we to say of the condition of India where primary education is neither free nor compulsory and the facilities afforded for education are but meagre?

SWADESAMITRAN, Madras, Oct. 26th, 1917.

The Indian ladies' deputation.

22. Adverting to a petition said to have been submitted to the Secretary of State for India by certain women interested in the progress of female education in India requesting him to receive a deputation of ladies during his visit to this country, the *Hindu Nesan*, of the 26th October, trusts that the Secretary of State would not let lose the opportunity, but grant the prayer of the Indian ladies, who desire to speak to him on the subject of improving the education of women here.

HINDU NESAN, Madras, Oct. 26th, 1917.

Students and civics.

23. The *Swadesamitran*, of the 26th October, publishes the proceedings of the anniversary of the "Vacation Club", Conjeeveram, celebrated on the 24th idem, when Mr. A. Rangaswami Ayyangar, the editor of this paper, is reported to have addressed the audience on this subject, in the course of which the following observations occur:—The Educational authorities are bound to impress on the minds of the students the various political rights and duties they have to exercise and discharge when they come of age, in respect of their country and their rulers. The Educational authorities in England have realised this duty rightly and are considering measures for the discharge of the same. Changes like this are taking place every day throughout the world, and in the newspapers particulars of these are published daily. Will it be wrong on the part of students, who learn these facts from the papers, to pay attention to such political matters? Is the order just, which has been issued to prohibit students from taking part in politics, with the view that we alone should be where we are, when the whole world is progressing? The authorities should take upon themselves the responsibility of giving students a political training, and teach them in their schools their duties and rights and how these are to be discharged or examined and the ancient histories of foreign countries which have come to an eminent position after a very hard struggle for freedom. It is because the present Educational authorities have not paid proper attention to these things, that doubts and difficulties often arise. Can books written by such persons as Sir Lee Warner serve this purpose?

SWADESAMITRAN, Madras, Oct. 26th, 1917.

DRAVIDAN, Madras, Oct. 26th, 1917.

Education of certain communities in Malabar.

24. Anent the request of the Nambudiri, Tiya and Mappilla communities of Malabar in the addresses presented by them to His Excellency the Governor of Madras during his recent visit to that district, to provide the necessary facilities for their education, the *Dravidan*, of the 26th October, trusts that the Government will evince sympathy with the Tiyas by encouraging them with grant of concessions in the matter of school fees and observes:—It will be good on the part of the Government to afford the necessary facilities for the spread of education among these communities and especially among the Tiyas and the Mappillas. But they should be made to receive their education only in schools which are useful for, and common to all classes of people; and it will not be proper for the Government to establish a school separately for each community.

VARTAKAMITRAN, Tanjore, Sep. 27th, 1917.

Commercial education.

25. In the course of a long article dwelling on the importance of commercial education and its neglect in India, the *Vartakamitran*, of the 27th September, observes:—No reform seems to have been introduced in India since 1850 in the matter of trade. Commercial schools were established in India for the first time in the year 1885. What have the Government done in this matter ever since? From the statistics which may be gathered to denote the condition of commercial education in this country, we find that on an average one in every 615 in Germany, one in every 1,200 in Japan and one in every 313,000 in India attend commercial schools. In the quinquennial report published in 1912 by the Government of India, it is stated that in the existing commercial schools education in commerce is not imparted in the way in which it ought to be. No other testimony is, therefore, needed to the statement that in India the Government are not taking any steps on the right lines in the matter of commercial education. Nothing can be more strange than the fact that the condition has been the same for the last fifty years in India, while every other country in the world is striving to progress at this crisis by means of its industries and trade. To say that the Government are not aware of the necessity for the spread of commercial education among the people is not right. The English first came to India for purposes of trade and it was the intention of the East India Company to impede the progress of industries in India and develop their own trade Though since 1857, India has been under the direct control of the British Government, it cannot be gainsaid that, on account of the loud cry raised by the English merchants from time to time, the Government could not adopt proper measures in this direction. The so-called commercial education that is imparted at present in India qualifies persons only for the posts of clerks and accountants and does not meet the requirements of merchants. Hence it is that business men are not willing to go in for this education. In the first place, there are not schools in India which can give instruction in subjects which are actually required by the commercial classes; nor are there competent teachers to give such instruction. Secondly, no schools exist in India where foreign languages other than English are compulsorily taught. The opinion of the English Government is that a knowledge of English will do. The entertainment of such an opinion in respect of India alone is not proper, while a study of the foreign languages is made compulsory even in the schools of England which give general education. Thirdly, there is the want of commercial enterprise in India. It is the duty of the Government to educate the people. To say that the people are not desirous of acquiring education is not right. The Government are bound to promote education among the people even as the head of a family is bound to improve the education of the members thereof. Therefore, the Government should establish commercial schools in different places and take the necessary steps for encouraging commercial enterprise among the people.

VAISYAMITRAN, Devakottai, Oct. 22nd, 1917.

Trained teachers.

26. Referring to rule 140 of the Madras Educational Rules and to a notification, which is said to have appeared in a recent issue of the Gazette, under which trained teachers, who originally failed in the Matriculation Examination but subsequently come out successful in the School Final Examination under the concession granted to them to appear for this examination in private, are required to undergo further

training in the higher grade, if they should teach classes of a higher grade, the *Vaisyamitran*, of the 22nd October, trusts that, even though it should be found necessary to give effect to the rule contained in this notification, the Government would exempt from its operation at least such of the trained teachers as came out successful in the recent School Final Examination.

27. The *Vaisyamitran*, of the 22nd October, reproduces from the *Swadesamitran*, of the 15th idem, the substance of an address by Mr V. P. Madhava Rao delivered before the Town Students' Literary Union, Madura, and referred to in paragraph 13 of Report No. 42 of 1917.

An address to students by Mr. V. P. Madhava Rao.

VAISYAMITRAN, Devakottai, Oct. 22nd, 1917.

(*e*) *Local and Municipal.*

28. A correspondent writing to the *Dravidan*, of the 29th October, complains of the great hardship experienced by the inhabitants of the hamlet known as Karudattamman Koil near Chetput, Madras, especially in the winter season and on festive occasions, on account of inadequate water-supply in consequence of there being only two public taps in the locality, with a population of over 300, and trusts that the authorities concerned would bestow their attention on the matter and remove the grievance.

Water scarcity in Chetpat, Madras.

DRAVIDAN, Madras, Oct. 29th, 1917.

29. A correspondent to the *Andhrapatrika*, of the 27th October, writes under this heading :—Muttu Mudali Street, Kalingaraya street and other streets are hopelessly in a bad state. The water in the drains will be flowing on the roads. The drains are all closed up. The Corporation has not taken sufficient interest to afford relief to the people here. The Municipal Commissioner for Royapetta division has brought this to the notice of the Corporation without effect.

Streets in Royapetta.

ANDHRAPATRIKA, Madras, Oct. 27th, 1917.

30. Referring to the report of the Gōdāvari District Board, the *Andhrapatrika*, of the 30th October, remarks :—. . . The taluk board have not devoted money freely to sanitation. Their explanation also for this is not satisfactory. . . The roads in charge of the District Board are not in a satisfactory condition. It is very regrettable. It is plain that the district board made no attempts towards the improvement of education or sanitation. No attempts seem to have been made to put down fevers. We regret to write that the administration of the district board is not satisfactory in any way. A European Collector of the district was the president of the district board. We hope for improvement at least under a non-official president.

Gōdāvari District Board.

ANDHRAPATRIKA, Madras, Oct. 30th, 1917.

(*g*) *Forests.*

31. The ryots of Tandarampattu write to the *Swadesamitran* of the 27th October as follows:—The fee levied for the issue of permits to cattle grazing in the Tiruvannāmalai Forest Range of the Tiruvannāmalai taluk, North Arcot district, has been enhanced and the charge for a cart-load of leaves removed from the forest has also been raised from As. 5, which was the rate two or three years back, to Rs. 1½, while, in the other ranges of this taluk, the rate continues to be the same as that of last year. The refusal of the ryots to undertake the responsibility of protecting the forest is given as one of the reasons for this enhancement in the District Forest Gazette. We do not know how far this is true. Nobody ever asked us either in person or in writing to manage the Tandarampattu forest by means of a panchayat. We do not understand the reason why all villages should be made to suffer thus for the act of a few villages which have declined to do as required by the Government. Our petitions on this subject to the District Forest officer and the Revenue Board have been of no avail. We do not see how we have wronged the benign Government. Some ryots, out of ignorance, attribute these acts of the authorities to their desire to secure adequate funds for the war. The grievances of the ryots in this matter are really indescribable.

A forest grievance.

SWADESAMITRAN Madras, Oct. 27th, 1917.

(*k*) *General.*

CATHOLIC FAMILY INSTRUCTOR, Trichinopoly, Sep. & Oct 1917.

32. The *Catholic Family Instructor*, for September and October, is surprised at a few educated Indians dinning the Government with a demand for Home Rule at a time when the whole world is feeling the cruel effects of the war, and remarking that the majority of the people in this country do not know what is meant by Home Rule and referring to the various distinctions of caste and creed existing in this country, the way in which the lower classes are treated by the higher and the difference of opinion between the Hindus and the Muhammadans and again between the Brahmans and the non-Brahmans, concludes that Home Rule can never be possible in India unless the three following conditions which exist in the Colonies also prevail in India, viz.—

Home Rule for India.

(1) More than three-fourths of the people of the country should belong to the same caste or class.

(2) It should have its own army and navy.

(3) There should be sufficient facilities for its improvement in trade and industries.

MESSENGER OF THE SACRED HEART, Trichinoply, October 1917.

The *Messenger of the Sacred Heart*, for October, says:—There are many among the Hindus who clamour for Home Rule, with the object of creating any number of divisions in this country. For these, who rely upon the doctrine of *karma*, every method is sound, be it good or bad. They have no fear of God or conscience. There are many among them who venture to think that any offence may be committed secretly with impunity for the purpose of attaining Home Rule, and this has been amply proved by incidents in Bengal in the north and Tinnevelly in the south. But the Christians have a fear of God and a conscience. If they try to acquire Home Rule according to the rules of the country and their religion, no one can accuse them. But we cannot approve of the advice of the Hon'ble Mr. Das, C.I.E., a Christian, to his brethren to raise as loud a cry for Home Rule as the Hindus.

ANDHRAPATRIKA, Madras, Oct. 22nd, 1917.

Andhrapatrika, of the 22nd October, publishes a Telugu version of the letter written by an English correspondent to the *Sunday Times* of the 2nd September, on this subject recommending that the Indians should be treated with such liberality as has been shown to the Colonies and that the former should be trusted and be given political powers.

India and Home Rule.

SATYAVADI, Mysore, Oct. 30th, 1917.

In an article under the heading "Are you a Home Ruler? the *Satyavadi*, of the 30th October, writes:—The following is a glaring instance of injustice. You will hardly believe it to be true. A student of the Madanapalle National College went to the Madras Eye Infirmary for treatment. The medical officer in charge asked him whether he was a Home Ruler. Confirming his inference from the paper relating to him he said he was. Then the doctor said: "There is no room for Home Rulers here." It is not easy to understand that medical institutions too are at present saturated with strong political bias and intrigue, but the Madras anti-Home Rule party in Madras seems to have grown so strong as not to tolerate even educational institutions established by the people themselves for their own benefit. It behoves the people to consider the matter. If incidents of this kind should multiply, we had better give up all talk about cruelty. If Lord Pentland should think over the incident calmly, he would be sure to exclaim "save me from my friends!"

Home Rule.

SWADESAMITRAN, Madras, Oct. 25th, 1917.

33. The *Swadesamitran*, of the 25th October, writes:—As was observed by Mrs. Besant at the Gokhale Hall last Tuesday we have now been landed in a big struggle. Our people have understood our ideal and have come forward to support it, and the Government, too, have admitted that our ideal agrees with theirs and are sending Mr. Montagu here to consult us and ascertain our proposals to achieve this ideal. We have been successful thus far. But, if our high ideal is to be attained, we have to do important work only hereafter. Our enemies have just now realised the situation and are standing out ready for a combat. Without being ruffled by their cry, we should ascertain the extent of their strength. If the British public

The present situation.

are against us, we can presume that our enemy is very strong. But a telegram received from Scotland today shows that the British public are with us. Some manufacturers in England, living upon their trade with India, may try to prevent our attaining our ideal, for fear that, in a free India, they may lose the special facilities they now enjoy and the European merchants in India may also be against us on the same ground. Though even these merchants concede outwardly that India should have Home Rule and should progress gradually, they say that this is not the proper time to discuss about the reforms to be introduced. But it is a postponement of the consideration of reforms that led to the Sien Fien riots in Ireland, and the question of granting Home Rule to her is now under contemplation. When every other country in the world is pondering over this very question at this very moment, why cannot India alone do it? Mr. Thonger, who presided at the recent meeting of the European Association here, said that it was the duty of the Europeans to guard the interests of the submerged classes. How have they till now discharged this duty? Mr. Thonger's speech clearly shows that the ire of the Europeans has been provoked by the Secretary of State listening to the words of the Indian leaders. They used till now to prevent this by means of the Anglo-Indians in the India Council. But the present Prime Minister and Secretary of State are not guided by this Council, and this is regretted by the Europeans. One argument adduced by them for opposing the fulfilment of our aspirations is that their interests have to be safeguarded. But how will their interests be jeoparadised? They will have all the privileges enjoyed by the other subjects and they may have to lose only a few special facilities enjoyed by them. When they began to do business in India investing their money here, did they enter into any agreement with the Government that the Indians should never be given any powers of administration? When they concede that the ideal of the British Government should be to grant Home Rule to India, we cannot understand their objection to a policy which will help the accomplishment of that ideal. At the meeting of the European Association referred to above, one gentleman said that we wanted to have power in our hands. He is quite correct. We want only power. We have had a sufficient taste of reforms which give us no power and what we now demand is only power. The proceedings of the Anglo-Indian meeting recently held at Allahabad show that they are a little moderate in their proposals. They do not raise a wholesale cry against the reforms, but only protest against the Executive Councils, being subjected to the control of Legislative Councils. Therefore they certainly approve of the popular representatives being in the majority in the Legislative Councils. This is one step in advance gained by us. We can settle the constitution of the Executive Councils with the Secretary of State. There is one point now to be noted by us. Anglo-Indians like the editor of the *Madras Mail* are claiming that they are essential for safeguarding the interests of the poorer classes. We should demonstrate the falsity of this claim to the Secretary of State. The petition suggested by Mr. Gandhi should be a monster one, in order to prove to Mr. Montagu that even the poor people in the village and others support us. Then he will himself understand that it is not the English merchants that protect the poor.

The situation in India.

The *Mahavikata Dutan*, of the 27th October, also reproduces from the *Swadesamitran* of the 23rd October, the Tamil version of an article on this subject contributed by Lord Sydenham to the *Sunday Times* and referred to in paragraph 64 of Report No. 43 of 1917.

MAHAVIKATA DUTAN, Madras, Oct. 27th, 1917.

The state of India.

The *Andhrapatrika*, of the 25th October, says:—Devotion to duty has declined in the Indians, who have become dependent. They have neither self-confidence nor the spirit of enterprise. They have settled down into the belief that success and failure depend upon chance. In the present age, devotion to duty and enterprise are necessary for the advancement of the Indians. The condition of the country is unbearable. Industries and commerce have declined. The Departments of the Government are controlled by arbitrary authority. The British have now assumed a new attitude towards India. The Secretary of State for India is to come to India to see her political situation. New ideals have sprouted up in the minds of the Indians.

ANDHRAPATRIKA, Madras, Oct. 25th, 1917.

DRAVIDAN, Madras, Oct. 29th, 1917.

The situation in India.

The *Dravidan*, of the 29th October, reproduces in Tamil an abstract of the opinions expressed by Lord Sydenham on this subject and referred to in paragraph 64 of Report No. 43 of 1917.

SWADESAMITRAN, Madras, Oct. 25th, 1917.

Congress-Muslim League scheme of reforms.

34. The *Swadesamitran*, of the 25th October, reproduces in Tamil the speeches delivered on this subject by Mrs. Besant at the Gokhale Hall, Madras, on the 23rd and 24th idem as they appear in *New India* of the 25th idem.

SWADESAMITRAN, Madras, Oct. 26th, 1917.

The Congress-Muslim League scheme of reforms.

The *Swadesamitran*, of the 26th October, publishes in Tamil the proceedings of a public meeting held, under the auspices of the local Home Rule League at Tanjore on the 22nd idem, when Mr. A. Rangaswami Ayyangar, the editor of this paper, is said to have addressed the audience on this subject. Rao Bahadur K. S. Srinivasa Pillai and chairman of the meeting, Mr. V. P. Madhava Rao, are also stated to have spoken on the occasion. A report of these proceedings appears in English in the *Hindu* of the 27th idem.

SWADESAMITRAN, Madras, Oct. 25th, 1917.

Mrs. Besant's release.

35. The *Swadesamitran*, of the 25th October, publishes in Tamil the comments of the *Morning Post* on the responsibility of Mr. Montagu in the matter of the release of Mrs. Besant as cabled from London to the *Pioneer* of Allahabad and published in the *Hindu* of the 25th October 1917.

DRAVIDAN, Madras, Oct. 27th, 1917.

Mrs. Besant's release.

The *Dravidan*, of the 27th October, reproduces in Tamil the proceedings of a meeting of the Madras branch of the European Defence Association held at Madras on the 23rd idem under the presidency of Mr. J. H. Thonger, as published in the *Justice* of the 25th idem.

SWADESAMITRAN, & DRAVIDAN, Madras, Oct. 30th, 1917.

The *Swadesamitran* and the *Dravidan*, of the 30th October, reproduce in Tamil the comments of the *Civil* and *Military Gazette* on the debate in the House of Lords about the release of Mrs. Besant, as they appear in the *Hindu* of the same date.

SWADESAMITRAN, Madras, Oct. 25th, 1917.

The Anglo-Indian agitation.

36. The *Swadesamitran*, of the 25th October, reproduces in Tamil the views expressed on this subject by the Hon'ble Mr. Jinnah while interviewed by a representative of the Associated Press, which appear in English in the *Hindu* of the same date.

HINDU NESAN, Madras, Oct. 26th, 1917.

The Anglo-Indian agitation.

The *Hindu Nesan*, of the 26th October, refers to the proceedings of the last meeting of the European Association here, in which a resolution is said to have been passed condemning the speech of Mr. Montagu in Parliament on the 16th idem, and writes:—The Secretary of State for India is now being hit from different directions. The Anglo-Indian papers assail him on one side and the European Associations on another. Men like Lord Sydenham have a sling at him even from England. Mr. Montagu has to withstand all this. When this is the lot of the Secretary of State for India, there is nothing strange in the Indian leaders and the public, who desire for Home Rule and reforms for India, being condemned. The attempt of the local European Association to thrust the full responsibility for the release of Mrs. Besant and others on Mr. Montagu in the face of his plain statement that the whole burden for it is on the Government of India, cannot be approved by any one. It is easy to pass a resolution, but, before doing so, one should see whether there are sufficient reasons for passing it. Judged from this point the resolution passed by the European Association is a baseless one. The Government of India confided in the future conduct of Mrs. Besant when they released her and nothing has happened since to mar that confidence, as Mrs. Besant has kept her word of co-operating to secure peace and quietude in India. There is no trace of an anarchical feeling in the country. So there is no use of the European Association falling foul of the Secretary of State. The policy announced by Mr. Montagu, as far as India is concerned, is not one which he is trying to force upon the Government of India as his own, but one adopted by the British Government, i.e., the British Cabinet. It is futile to blame the Secretary of State for India for the policy of the British Cabinet. If the European Associations

and others dare, let them find fault with the British Government. If, without having the courage to do this, they threaten to oust Mr. Montagu from his office, it can only be deemed to be the act of cowards who always achieve their object by side blows. Besides, the agitation now carried on by the European Associations will only create a spirit of disunion between them and the Indians at a juncture when a feeling of amity should be developed between the two communities, and prevent the Government from introducing the reforms under contemplation.

The Anglo-Indian agitation.

Swadesamitran, Madras, Oct. 27th, 1917.

Referring to a meeting which is proposed to be convened in London under the presidency of Lord Sydenham to support the agitation now carried on by Anglo-Indians in India to defer the introduction of reforms in this country, the *Swadesamitran*, of the 27th October, observes:—It appears that the Europeans here will have to send a telegram to their friends in England to attend the meeting. If a meeting of influential persons is to be convened in London, why should a telegram be sent from here requesting the people there to be present at the meeting? If we ponder over this, we will see clearly the strength of the preposterous agitation carried on by the Anglo-Indians. Besides the Europeans here are raising a loud cry about matters likely to benefit the Indians, while the interests of these Europeans are not to be affected thereby prejudicially in any way. How, in these circumstances, is it proper for the Europeans in England to support such an unreasonable agitation?

The European protest meeting at Karachi.

Swadesamitran, Madras, Oct. 26th, 1917.

37. The *Swadesamitran*, of the 26th October, reproduces in Tamil the proceedings of this meeting held at Karachi on the 24th idem characterising the present moment as being inopportune for the introduction of reforms in India. These proceedings appear in English in the *Hindu* of the same date.

"The danger ahead".

Swadesamitran, Madras, Oct. 26th, 1917.

38. The *Swadesamitran*, of the 26th October, reproduces in Tamil a letter written to the press under this heading by Mr. P. Varadarajulu Nayudu and published in the *Hindu* of the 25th idem.

Communal representation.

Swadesamitran, Madras, Oct. 26th, 1917.

39. The *Swadesamitran*, of the 26th October, reproduces in Tamil a letter written to the press on this subject by Mr. T. V. Gopalaswami Mudaliyar and appearing in the *Hindu* of the 26th October 1917.

Communal representation.

Swadesamitran, Madras, Oct. 29th, 1917.

The *Swadesamitran*, of the 29th October, reproduces in Tamil the proceedings of a public meeting of non-Brahmans held at the Gokhale Hall, Madras, on the 27th idem under the auspices of the Madras Presidency Association to consider the question of communal representation in connection with the Congress scheme of reforms and other allied subjects. The proceedings appear in English in the *Hindu* of the same date.

Lord Sydenham and Home Rule for India.

Hindu Nesan, Madras, Oct. 25th, 1917.

40. Adverting to the article of Lord Sydenham in the *Sunday Times* where he condemns the agitation of the Indians for Home Rule as a meaningless one and denies the claim of the Congress and the Muslim League to represent the views of the Indian public, the *Hindu Nesan*, of the 25th October, characterises the aforesaid article as a bundle of lies and observes:—If one who had been a Governor in India for five years, should speak like this, what is there surprising in people, who have not seen India or have very little experience of this country, speaking and writing as they like about it. The Indians will not have a high regard for British statesmen who make indiscriminate statements about them like this. Lord Curzon, who was not a Governor but a Viceroy here, is still alive. He should be taken to have a better knowledge of India and Indians than Lord Sydenham, and he is indeed a better statesman than the latter. When he is silent at this juncture without giving expression to his views either in the press or on the platform about India, her people and their ideal, why should Lord Sydenham, whose period of office as Governor here for five years should now be taken to have been spent in vain, come out with his views on the Indian questions? Perhaps he has taken a brief for all the Anglo-Indians. In the present

constitution and attitude of the British Government, the impediments thrown by men of the stamp of Sydenham will be of no avail, however loud they may cry that the Indians are not fit to have reforms connected with self-government. The Government will pay no heed to it. It is now settled that the Secretary of State for India is to visit this country. He is sure to confer some permanent benefit on India in consultation with the Indian leaders and the public.

DRAVIDAN, Madras, Oct. 25th, 1917.

The *Dravidan*, of the 25th October, is of opinion that Lord Sydenham has spoken nothing but the truth and refuting the arguments of the *Indian Patriot* against his views in that these arguments mean nothing more than the perpetuation of the principle that only a few of the educated Indians should for ever be deemed to be fit for working for the amelioration of the masses, which again results in the fact that the Brahmans are to be entrusted with all the responsibilities of the people of this country, and adds:—Who will justify the conduct of the Brahmans in seeking to get a control over the Government in the name of the very soldiers who are sacrificing their life in the field of war? Every one will appreciate the service rendered by Lord Sydenham in having made a plain statement on this subject.

SWADESAMITRAN, Madras, Oct. 26th, 1917.

Medical facilities in the Madras Presidency.

41. The *Swadesamitran*, of the 26th October, writes:—Speaking generally, it is a known fact that there are not sufficient facilities in this country in the matter of education and medical help and that the Government are not spending much money on improving such facilities. To take an example, the number of hospitals throughout this Presidency which was 684 at the end of 1913, was no more than 709 at the end of 1916. Though this shows that 25 hospitals were opened within a course of three years, they are not sufficient. The Surgeon-General has himself stated that the percentage of hospitals in this country works only at one hospital for a population of 60,000. Though the number of hospitals here is not adequate to the wants of the people, even the number of independent English practitioners is not proportionate to the needs of the people; for, while there were 43,325 doctors in Great Britain with a population of 45 millions in 1915, there are only 1,354 doctors in this Presidency with a population of 43 millions. This clearly proves the necessity for an improvement in the medical facilities here. If this is to be done, the number of doctors must also be increased, which in turn necessitates an increase in the number of medical schools and colleges on a large scale. Though the number of those who resort to hospitals has been steadily increasing, that of persons who seek a remedy for contagious diseases is very small. These diseases cannot be ignored and special and sound arrangements and facilities are necessary to combat them. Those now in force should, of course, be said to be unsatisfactory and the fact of hospitals for contagious diseases being always in out-of-the-way places, which in a way prevents the people from resorting to them, can be quoted as an instance in point. Though the number of patients treated in hospitals for malarial fever is still very high, there seems to be a reduction in this number in places where anti-malarial measures have been adopted. But the doubt entertained by some, whether this may not be due to the increase in the number of private practitioners, is not without foundation. The number of those who resorted to hospitals in 1916 for leprosy was 8,339 and their number is gradually increasing; while that of the hospitals intended for them is very few. Many lepers are beggars in the streets and many again sell sweetmeats. Besides this, Colonel Donovan, who examined the health of boys in the elementary schools in the city, has declared that 6 per cent of the boys are susceptible of catching this disease. This brings out a necessity for prompt action being taken in getting the boys in all schools being examined.

LOKOPAKARI, Madras, Oct. 29th, 1917.

Medical facilities in the Madras Presidency.

The *Lokopakari*, of the 29th October, comments on the same strain as the *Swadesamitran*, of the 26th idem, regarding the inadequacy of hospitals and doctors in this Presidency to meet the medical wants of the people and adds:—The fact that the number of deaths from smallpox has been greater in places where vaccination was resorted to than in those in which it was not adopted, gives room for the presumption that vaccination is not an effective remedy against pox. The increasing mortality among the people is due only to the inadequacies of the medical facilities in the Presidency and this can be specially said in the

case of women and children. As the Indians have a greater faith in the Ayurvedic and Unani systems of medicine than the English system and as they are now in a helpless condition owing to the inadequacy of the existing hospitals and doctors to meet their wants, the Government and municipalities should come forward to develop these systems. The insanitary conditions and the poverty of the people also in a way contribute to the high rate of mortality among them. The Government should take steps to remedy these grievances also.

The *Prapanchamitran*, of the 30th October, reproduces the above.

PRAPANCHAMITRAN, Madras, Oct. 30th, 1917.

Medical help.

Referring to the triennial medical report of the Madras Presidency, the *Andhrapatrika*, of the 27th October, remarks :— Medical help does not seem to be satisfactory anywhere. The difficulties of the people, especially in villages and hamlets, cannot be described. This defect may be seen largely in malarial tracts and the villages of the Ceded Districts. The report says that Taluk Boards and Municipalities have no powers to open hospitals, and remarks that the Government too do not press the aforesaid bodies in this matter. The Surgeon-General preaches pious philosophy saying that the rich will deserve merit here and hereafter if they spend their money towards opening hospitals for the sake of the suffering poor. . . We cannot, alas, understand why the Surgeon-General cannot ask the Government to open dispensaries widely in villages. It is proper for the Government to take up this question first and give sufficient medical help to the people. In places which are far away from towns and villages, itinerant dispensaries must be largely established. . . A large number of people are suffering for want of medical help. There is a long distance between these people and dispensaries. It is doubtful what may happen to the patients before medicine is fetched from these far-off dispensaries. Instead of the Surgeon-General preaching sermons that would bring heavenly and earthly bliss, he would do immense good to the public if he should extend equal patronage to Ayurvedic hospitals and foreign ones. By this, the responsibility of the Government also will decrease to a great extent. Separate hospitals for lepers and those suffering from contagious diseases must be opened by the Government. . . The Government will have to discover methods for counteracting the spread of malaria.

ANDHRAPATRIKA, Madras, Oct. 27th, 1917.

A public meeting in Muttupet.

42. In publishing the latter part of the proceedings of the anniversary of the Sankaralingam Reading Room in Muttupet, referred to in paragraph 56 of Report No. 43 of 1917, the *Swadesamitran*, of the 25th October, gives a summary of a lecture delivered on commercial education by Mr. K. Kuppuswami Pillai of Tanjore and publishes an abstract of the concluding speech of the president, Mr. A. Rangaswami Ayyangar, the editor of this paper, in the course of which the following observations occur :— Whether it is for the introduction of commercial education, for acquiring national education, wisdom and eminence, or for the creation of a brotherly feeling amongst ourselves, it is but essential that our country should, in our interests, be governed by us. This is indeed reasonable and true. This feeling, which has till now been entertained by a few, has now spread throughout the country by means of the press, and every one has realised the necessity of it.

SWADESAMITRAN, Madras, Oct. 25th, 1917.

A public meeting of the Panchamas in Madras.

43. The *Dravidan*, of the 26th October, publishes in Tamil the proceedings of a public meeting of the Panchamas held at Madras, under the auspices of the "Madras Adi Dravida Jana Sabha" on the 24th idem, which appear in the *Justice* of the 26th idem.

DRAVIDAN, Madras, Oct. 26th, 1917.

Mr. Montagu's reply in Parliament about the release of Mrs. Besant.

44. The *Mahavikata Dutan*, of the 27th October, reproduces the Tamil version of the comments on this subject of the *Civil and Military Gazette* of Lahore and the *Daily Post* of Bangalore published by the *Swadesamitran* in its issues of the 22nd and the 23rd idem, respectively, and referred to in paragraph 39 of Report No. 43 of 1917.

MAHAVIKATA DUTAN, Madras, Oct. 27th, 1917.

Mahavikata Dutan, Madras, Oct. 27th, 1917.

Mr. Montagu and the release of Mrs. Besant.

The *Mahavikata Dutan*, of the 27th October, refers to the debate in the House of Lords on the responsibility for the release of Mrs. Besant and others and comparing the statement of Mr. Montagu to the story in the Bible that when the question was asked as to who was responsible for plucking the forbidden fruit, Adam pointed to Eve, who in turn pointed to the snake, observes:—The Secretary of State has got stuck in mire without knowing its depth. All the same Mrs. Besant is making a victorious tour throughout India. We do not know what all will happen before the Secretary of State goes here.

Swadesamitran, Madras, Oct. 29th, 1917.

The *Swadesamitran*, of the 29th October, also refers to this debate and says:—We know it is usual for those who conduct the provincial administration here, receiving immense salaries from the Indians to care more, after their return to England, for the interests of the Englishmen, who make flying visits to this country for purposes of living and profit, than for those of the people of this country. But in this debate in the House of Lords, all others, except Lord Carmichael who won the confidence of the people as the Governor of Bengal and Lord Curzon, who though he did not win such confidences, now co-operates with Mr. Montagu in the introduction of reforms in India, expressed themselves against our aspirations and condemned Mrs. Besant. This is no doubt in keeping with the longstanding principle of this house of always obstructing the progress of the ordinary people. Similarly, the Anglo-Indians have also exhibited their usual aversion to the advancement of the Indians. But this debate has also brought out that all these would not affect in the least the liberal attitude of the British public towards us now. The withdrawal by Lord Sydenham of his motion at the conclusion of the debate is itself a proof of this. Lord Islington's speech and the message of the Viceroy read out by him make it clear that no harm has resulted from the release of Mrs. Besant and that the impression of the Europeans that Mr. Montagu has forced his opinion on the Government of India and the local Government in this matter is a wrong one. We anxiously wait to see whether, hereafter at least, the Englishmen who have been carrying on a mischievous agitation and the few Indians who have attached a greater value to the confidence of these Englishmen than the love of their countrymen, will not give up their baneful work and strive for the introduction of Home Rule reforms in accordance with the wishes of the majority. If they do not do so, it will only redound to their discredit generation after generation but will not hamper the work of the people in any way.

Hindu Nesan, Madras, Oct. 30th, 1917.

The *Hindu Nesan*, of the 30th October, also dwells in detail upon this debate and characterising Lord Lansdowne and Lord Middleton, who supported Lord Sydenham, as men whose brains had long rusted away as far as a knowledge of Indian questions was concerned and referring to the withdrawal of his motion by Lord Sydenham as the close of a musical performance where the main songster fails for want of proper support from the auxiliary instrumentalists, concludes:—Now Lord Chelmsford has clearly stated that the agitation carried on about the release of Mrs. Besant is only a local campaign of minor importance. If the European Associations and the newspapers inciting them will give up, at least hereafter, agitating vainly about past events and attend to their own business, it will be possible for the Secretary of State for India, the Government of India, the Indian leaders and the Indian public to consider about the Indian reforms.

Mahavikata Dutan, Madras, Oct. 27th, 1917.

The trend of the Anglo-Indian.

45. The *Mahavikata Dutan*, of the 27th October, also reproduces from the *Swadesamitran* of the 22nd idem the Tamil version of a letter stated to have written by Mrs. Besant to *New India* on this subject and referred to in paragraph 62 of Report No. 43 of 1917.

Swadesamitran, Madras, Oct. 27th, 1917.

Mr. V. R. Karandikar.

46. Adverting to the order said to have been issued by the Government of Madras repealing their previous order directing Mr. V. R. Karandikar, formerly of the *New India* office, to quit this Presidency, the *Swadesamitran*, of the 27th October, writes—There are yet other orders which the Government of Madras have similarly to repeal. For instance, the order prohibiting Mr. Krishnaswami Sarma from lecturing or writing within the limits of Madras and the Chingleput district should

al so be repealed. Why should an order issued against a person residing in this Pr esidency continue to be in force, while that issued against a resident of another Pr esidency has been repealed?

"China."

47. The *Hindu Nesan*, of the 25th October, reproduces from the *Dravidapatrika* of the 17th idem an article on the present condition of China, abstracted in paragraph 26 of Report No. 43 of 1917.

HINDU NESAN, Madras, Oct. 25th, 1917.

The Punjab Provincial Conference.

48. The *Swadesamitran*, of the 27th October, reproduces in Tamil the proceedings of this conference which met at Lahore on the 26th idem, as they appear in the *Hindu* of the 27th idem.

SWADESAMITRAN, Madras, Oct. 27th, 1917.

The Punjab Provincial Conference.

The *Andhrapatrika*, of the 27th October, writes under this heading:—The Punjab has also woke up and held a separate conference for herself. It cannot be guessed how much Sir Michael O'Dwyer's mind would have been perturbed by the Punjab, which is indebted to his good will, joining the other disloyal provinces without respecting His Honour's friendly advice. Mr. Harikishen Lal, Chairman of the Reception Committee, asserted that the people of the Punjab were prepared to bear the responsibilities of self-government . . . Sir O'Dwyer said in the Imperial Legislative Council that self-government was not at all necessary for that province and exposed himself to ridicule, instead of cheerfully granting it self-government. Now at least His Honour has been given an opportunity to know the mind of the Punjab people The whole country is in one voice asking for self-government, and the Government, will do its duty to fulfil this wish.

ANDHRAPATRIKA, Madras, Oct. 27th, 1917.

The Punjab Conference.

While giving in Telugu the proceedings of the Fifth Punjab Provincial Conference, the *Andhrapatrika*, of the 27th October, reports the president to have said:— . . . The Indians fulfilled all the three conditions laid down by Mill for fitness for self-government. . . The real danger is an irresponsible bureaucracy cherishing un-British ideas. Its real fault is its confidence in its weakness. It is absolutely intolerant of criticism. . . According to Lord Morley, it is a machine and, as Mr. Montagu has said, it is not an efficient machine. . . All papers must be treated alike by the Government. It is not fair to put up with the acrimonious writings of the Anglo-Indian papers about Mr. Montagu. . . The Defence of India Act should not be used against the leaders of the country.

ANDHRAPATRIKA, Madras, Oct. 27th, 1917.

Mrs. Besant and the interned Muslims.

49. The *Liva-ul-Islam*, of the 25th October, reproduces a major portion of the article on this subject appearing in the *Dravidan* of the 20th idem, and referred to in paragraph 52 of Report No. 43 of 1917.

LIVA-UL-ISLAM, Madras, Oct. 25th, 1917.

The release of the Muslim interned.

50. The *Swadesamitran*, of the 27th October, publishes the proceedings of a public meeting held at Vazhkudai in the North Arcot district on the 23rd idem under the presidency of Mr. Chinnaswami Ayyar of that village to pray for the release of Messrs. Muhammad Ali and Shaukat Ali, when the president is said to have spoken on the unfairness of applying an Act, which is chiefly intended as a war measure, for keeping persons in confinement for a long period without trial, and to have made the following observations in the course of his speech:—We do realise that we, as the subjects of the King-Emperor, are as much responsible as His Majesty and his officers for putting down anarchists. Our real grievance is that the Government have not properly understood our feeling in this matter. To consider as anarchists the loyal politicians who demand political reforms in India might not only be deemed to impede the progress of the people but also perhaps lead to the entertainment by the Indians of the belief that the Government have no sympathy for their progress.

SWADESAMITRAN, Madras, Oct. 27th, 1917.

The release of the Muslim interned.

The *Swadesamitran*, of the 29th October, publishes the proceedings of a public meeting held at Kaniyur on the 20th idem, when a resolution is said to have been passed praying for the release of Messrs. Muhammad Ali and Shaukat Ali.

SWADESAMITRAN, Madras, Oct. 29th, 1917.

SWADESAMITRAN, Madras, Oct. 27th, 1917.

The condition of the tanners.

51. Adverting to the various complaints appearing in the Press about the hardship caused to tanners in this Presidency by certain orders recently passed by the Government, the *Swadesamitran*, of the 27th October, observes:—Those who have watched the statistics about the export and import trade of our country would have easily seen what an important part the skin trade plays in our economic condition. The value of skins tanned and untanned exported from Madras alone amounted on an average to nearly a lakh of rupees every week before the commencement of the war. Though the export of tanned skins was mostly done through Anglo-Indian firms, almost all the tanneries here, except one or two, are run by our Muhammadan brethren. Several thousands of poor labourers are making a living from this trade, and several crores of rupees are invested in it. Therefore, if any orders are passed which either knowingly or otherwise injure this big industry, it is necessary that every one should immediately discuss the advantages and disadvantages of it. Judging from the several orders passed by the Government on this subject, it is clear that the main idea of the Government has been to secure an adequate supply of dressed hides for their own purposes. The precedure now followed by the Government is to classify the hides received by them on their own standard and pay for them at their own rates, auctioning those that are not required for them at the London market at a profit. This procedure is prejudicial to the tanners here in that they have to sell dressed hides to Government at a fixed rate while the prices paid by them for raw hides are not at all steady and that, as the quality of hides will change with the season, it cannot pay them to sell hides at scheduled rates, especially when even in tanning cleaner and better work is expected of them, and they are not allowed to adopt the devices which they used to for raising the weight of the hides. Though some of the reforms introduced by Government are generally acceptable ones, the way in which they have been given effect to cannot easily be approved. If the Government wanted to improve the tanning industry, they could have done it by encouraging the owners of tanneries and seeing that they are not put to a loss. Now, the question is whether this was done. If the rates offered to them were favourable why should they complain? What is the use of the Government increasing the restrictions on this trade and wounding the feelings of the tanners without dealing with them sympathetically?

SWADESAMITRAN, Madras, Oct. 27th, 1917.

Gazette notifications.

52. The *Swadesamitran*, of the 27th October, complains of the notifications in the *Fort St. George Gazette* about appointments and transfers being often enigmatic in character and instances it by pointing out that it is only by a very careful examination of some recent notifications that one could understand that Mr. T. Vijayaraghava Achariya is the Secretary in the Revenue Settlement Department and Mr. T. Ragavayya, a Collector.

SWADESAMITRAN, Madras, Oct. 27th, 1917.

The wheel of liberty.

53. In a contribution under this heading a non-Brahman correspondent to the *Swadesamitran*, of the 27th October, dwells upon the way in which the velocity of the revolutions of the wheel of liberty has been affecting almost every country in the world after the beginning of the European war, and observes:—Will India, ruled by the English Government, which is the very embodiment of liberty, like the idea of continuing in a subordinate position in the future, though she is now fit to have Home Rule? Will England which is sacrificing its all for the purpose of safeguarding the liberty of the world and maintaining truth, hesitate to grant Home Rule to India, which is subordinate to it, and show its magnanimity? India desires, even as Ireland does, to attain Home Rule under the British Government. Will England, which is granting freedom to its Irish subjects, deny it to us? As the blood of Indian heroes is also being shed on the field of war, no one can raise the least doubt about our loyalty. The hands of India are lovingly entwined around England.

He then appeals to the Indians to make genuine efforts in the matter to the monster petition to be presented to Mr. Montagu without caring for the obstacles raised by a few against the Home Rule movement.

54. The *Dravidan*, of the 30th October, reproduces in Tamil the address delivered by the President of this conference held at Bikkavole on the 27th idem, as published in the *Justice* of the same date.

DRAVIDAN, Madras, Oct. 30th, 1917.

The Gōdāvari District Non-Brahman Conference.

Referring to the observations made by the Kumara Raja of Chellapalli in his presidential address at this conference, and characterising the same as having been made without much forethought, the *Hindu Nesan*, of the 29th October, observes that speeches such as the one delivered by this president at conferences like that held in Gōdāvari and the resolutions passed thereat cannot be conducive to the good of the country at the present juncture when the Secretary of State for India is going to visit India and receive recommendations for the reforms to be introduced here.

HINDU NESAN, Madras, Oct. 29th, 1917.

The Gōdāvari District Non-Brahman Conference.

The *Andhraprakasika*, of the 30th October, publishes the presidential speech, of the first Gōdāvari District non-Brahman conference which contains:—Our Viceroy classifies the political reforms under three heads. First, to confer special powers upon the local bodies in towns and villages and to improve them on the lines of self-government. It is good to do so. Though it was in their power to give necessary encouragement to the improvement of these bodies, the Government of India have not done this as yet. As the Government are interfering with each and every small affair of these bodies which Lord Ripon wanted to work on independent lines, these bodies lose all spirit of enterprise. For the same reason, self-respecting people abstain from taking part in these bodies. . . The Government may inspect their work, and interfere also only if there is any urgent occasion for it.

ANDHRAPRAKASIKA, Madras, Oct. 30th, 1917.

Gōdāvari non-Brahman conference.

55. Adverting to the costly measures adopted by the Government to successfully combat tuberculosis and to the proposal to construct a building in the Spur Tank for the Tuberculosis Institute to be opened in Madras, a correspondent writing to the *Ananda Bodhini*, for September, makes the following observations:—Although we sincerely wish that this proposal should be productive of beneficial results, yet there is not the slightest doubt that this would cause harm to the people instead of good. Tuberculosis has been pronounced to be a disease of a highly contagious nature by all doctors alike, and the opening of an institute for the treatment of this disease in Madras will only serve to encourage its growth here. It appears that tuberculine injections, which have been tried for a few years as a remedy for this, have now been given up, and seeing that other methods of treatment have also proved to be ineffective, doctors have come to the conclusion that pure and dry air will give relief to persons suffering from this malady. It is on this principle that treatment is given to patients in the hospital at Madanapalle. As, however, pure air cannot be had in Madras, such treatment is impossible here, and the institution which is now proposed to be opened in Madras will therefore be found to be useless.

ANANDA BODHINI, Madras, September 1917.

The Tuberculosis Institute, Madras.

56. Dwelling on the importance of union, and attributing the present eminent position of Japan to the union and co-operation among her people and the low condition of India to a lack of union and co-operation among the different sections of the people of this country, the *Vartakamitran*, of the 27th September, observes:—As though the existing divisions in India, which are based on caste, creed and language, will not suffice, we are creating amongst ourselves thousands of divisions such as those caused by the *Varnashrama Dharma* and non-Brahman movements, and getting ourselves entangled in the deceitful snares spread by our enemies. On account of such divisions, we are paying no heed to our economic condition and are not making united efforts to establish industrial institutions in the country; and our wealth goes in consequence to foreign countries, which are known for their co-operation, and our position is lowered thereby. These divisions account for the contempt shown to the Indians in countries like Natal, Canada and Australia, while the Japanese are uniformly treated with respect

VARTAKAMITRAN, Tanjore, Sep. 27th, 1917.

Condition of Indians.

there. We have read in the papers that the Indians are not allowed the freedom to walk on public roads or to have an equal seat with others in tramcars and that a European, who caused the death of an Indian, who happened to travel equally with others in a tramcar, by throwing him out of the car, was let off only with a fine. Not only in foreign countries, but even in our own country are there occasions for the Europeans to speak of us with contempt, for the law to be administered in one way to us and in another way to them and for the interests of our trade and industry being neglected.

VARTAKAMITRAN, Tanjore, Sep. 27th, 1917.

India's shipping trade

57. In the course of an article under this heading, the *Vartakamitran*, of the 27th September, observes:—The time was when Indian ships plied throughout the world and did business. Now our people do not know what is meant by a ship. If India's trade should improve, the Indians should have a large number of ships at their disposal. If England, which cannot produce all the foodstuffs required by it, is able to get on honourably, it is because of the large number of ships she possesses. Though the export and import trade of India is increasing day by day, the number of ships available for the purpose is not increasing. If the foreigners refuse to lend their ships for Indian trade, we need not say what India's lot will be. Even when it has come to this pass, no one has taken steps to develop ship-building industry in India. It is because the foreigners do the shipping for India, that she has to pay them 30 crores of rupees year after year. Consider what amount of wealth India could have accumulated, if these 30 crores had been retained here. Numerous are the hardships suffered by the Indian merchants on account of the want of ships. To add to this, the European merchants in India are throwing every obstacle in the way of Indian trade flourishing. So there can be no improvement in the Indian trade unless her shipping trade is developed. There is no use of relying on the Government for this. It can be done only by the united efforts of the merchants.

VAISYAMITRAN, Devakottai, Oct. 22nd, 1917.

Mismanagement in mutts.

58. Dwelling at length upon the various ways in which the properties endowed for the maintenance of temples and other institutions attached to the Tiruvavadudurai *Mutt* are said to be mismanaged by its present head, a correspondent, writing to the *Vaisyamitran*, of the 22nd October, remarks that the religious neutrality maintained by the Government gives room to such unjust acts on the part of heads of *Mutts*.

VAISYAMITRAN, Devakottai, October 1917.

Agricultural improvement.

59. In the course of an article dwelling on the importance of agriculture for the economic advancement of this country, the *Vaisyamitran* refers to the communication of the Government of India requesting the Provincial Governments to submit proposals and plans for the opening of agricultural farms and the establishment of agricultural schools and colleges in different provinces and observes:—Some doubt if these plans and proposals will be completed and carried out. Every one is aware of the financial strain caused to the Government since the commencement of the war. But the question is why necessary steps should not be taken now alone to establish these colleges within a year after the close of the war. For instance, the plans and estimates for the buildings required for these institutions may now be prepared and the requisite number of teachers sent up for agricultural training. Besides the Government may now decide the extent of pecuniary aid they can render to every province in consideration of the extra expenditure to be incurred in connection with agriculture. It is, therefore, hoped that the Provincial Governments will, without delay, render the necessary help in these preliminary arrangements. Though there is room for the Government to doubt whether such large expenditure would result in proportionate benefit to the country, yet when we consider the benefits derived by the Agricultural Department from experimental farms, it will be clear that the colleges to be opened would be productive of great good. Therefore the Government will do well to establish at present such institutions in certain specified districts—for instance, two in the northern, one in the western and one in the southern districts of this Presidency. Need we refer to the advantages accruing to the country, if only the Government would improve agricultural institutions without minding much the initial difficulties in the matter?

60. The *Dravidan*, of the 27th October, publishes, from the pen of its own correspondent, an abstract of the proceedings of a meeting held at Sattur on the 22nd idem, when Doctor Varadarajulu Nayudu, who spoke on Home Rule, is stated to have observed in the course of his lecture that His Excellency Lord Pentland had acted without realising the feelings of the people, that in ancient days thousands of westerns had been serving as bodyguards of Indian Princes and that the Government would pay only Rs. 11 to an Indian who has taken his M.A. degree and enlists in the army, while they give a higher salary to an ignorant European soldier who cannot even sign his name properly.

DRAVIDAN, Madras, Oct. 27th, 1917.

A meeting at Sattur.

61. The *Swadesamitran*, of the 29th October, publishes from the pen of a correspondent the proceedings of a public meeting held at Pursewalkum on the 28th idem under the presidency of Mr. T. V. Muttukrishna Ayyar, when several persons, who addressed the audience, are said to have emphasised on the necessity of Home Rule for the educational, industrial and economic advancement of this country, and for the removal of certain hardships such as those caused to agriculturists by the restrictions imposed by the Forest Department.

SWADESAMITRAN, Madras, Oct. 29th, 1917.

A Home Rule meeting at Pursewalkum.

62. In expressing its agreement with the telegram said to have been sent to the Prime Minister and the Secretary of State for India by the Hon'ble Mr. Jinnah as the President of the Home Rule League, Bombay, protesting against the observations of Lord Sydenham in the *Sunday Times* on the introduction of reforms in India, the *Swadesamitran*, of the 29th October, asks:—"Will Lord Sydenham realise at least now that his efforts in the House of Lords have fallen flat, and refrain from unjustly interfering with the aspirations of Indians hereafter?"

SWADESAMITRAN, Madras, Oct. 29th, 1917.

Lord Sydenham and the Indian aspirations.

63. The *Swadesamitran*, of the 26th October, writes:—There are but a very few representatives of the people in the Ceylon Legislative Council, and we have no reason, therefore, to expect them to command freedom of speech to a large extent. Yet experience shows that they enjoy greater freedom than their compeers here. In India the Police Department is considered to be next in importance to the Civil Service. It is doubtful, therefore, whether the Government here would grant leave to move a resolution in the Legislative Council finding fault with the head of that department. Yet it is strange that the Hon'ble Mr. Ramanathan has been permitted to move a resolution and speak on the same for over two hours declaring the Inspector-General of Police, Ceylon, unfit to hold that office.

SWADESAMITRAN, Madras, Oct. 26th, 1917.

Government and the representative members of the Legislative Council.

64. Referring to a statement said to have been made by Saint Nihal Singh, the London correspondent of the *Message of Bombay*, that newspapers in England merely published the telegrams relating to the release of Mrs. Besant and the Anglo-Indian protest thereon in some corner without any comments and that an editor of a leading newspaper in England actually consigned to the waste-paper basket a telegram received by him from the Anglo-Indians protesting against this release, the *Swadesamitran*, of the 26th October, observes that the Home Rule party will, in these circumstances, gain strength in England if they can properly bring home to the British public and the British Press what the Indian aspirations are.

SWADESAMITRAN, Madras, Oct. 26th, 1917.

The British Press and the Indian aspirations.

65. The *Swadesamitran*, of the 30th October, refers to how the report of the Public Services Commission has been a disappointment in the matter of redressing the legitimate complaint of the Indians, that the distinction between the Indian and Provincial Educational Services meant nothing more than reserving the former completely for the Europeans while there was practically no difference in duties between the two, and, appreciating the alternative suggestions made by the Government of India in this matter as being more liberal in spirit than the recommendations of the Commission and observing that the favourable attitude of the Government of India is due to its Education Member Sir Sankaran

SWADESAMITRAN, Madras, Oct. 30th, 1917.

The Educational Service in India.

Nayar, expresses the hope that the Local Government, who have been asked to offer their opinion regarding the suggestions of the Government of India, will try to help that Government in giving effect to their opinion.

SWADESAMITRAN, Madras, Oct. 30th, 1917.

The Civil Service and the *Madras Mail*.

66. The *Swadesamitran*, of the 30th October, expresses its surprise at the *Madras Mail* justifying the Civilians here being paid about three times the remuneration that is paid to the civilians in England and that in the face of the fact that these civilians are doing the very same duties, which the Indians in the Provincial Service are doing at far lower rates of salary, while this very paper condemned 33 years back the civilians from home being paid a far higher rate of salary than the people of India, and observes:—The grounds on which a higher rate of pay was fixed for civilians from home no longer exist. As stated by Mr. Justice Abdur Rahim in his dissenting minute, if 100 officers are required, more than 94 additional officers are maintained merely to enable these 100 to go on leave. So English youths should now consider India to be a heaven on earth and yet their salaries and allowances go on increasing. Why should the *Madras Mail*, which condemned a matter 33 years back, now support it? Perhaps the difference is due to the fact that Mr. Lawson was its editor then, and Mr. Welby is its editor now.

DRAVIDA PATRIKA, Madras, Oct. 31st, 1917.

Lord Sydenham.

67. The *Dravida Patrika*, of the 31st October, has a long leader condemning the views expressed by Lord Sydenham in his article to the *Fortnightly Review* and the *Sunday Times* on India and adds:—This gentleman was, to our misfortune, chosen as the Governor of Bombay in 1907 and, though he continued in this office for seven years and had a pleasant life of it during the period, receiving his salary from the Indian revenues, he did not confer any great benefits on the Indians and he does not like even now that the Indians should come forward. His present baseless attacks on Home Rule are intended only to retain the administration in the hands of the members of the Indian Civil Service. Therefore, let not the Indians believe the misrepresentations of our friends like Lord Sydenham, but walk in the path chalked out for them by their own leaders.

ANDHRAPATRIKA, Madras, Oct. 23rd, 1917.

Lord Sydenham.

The *Andhrapatrika*, of the 23rd October, says:—The grant of any the least concessions to the Indians is a bugbear to Lord Sydenham. He is of opinion that even Lord Islington's reforms are revolutionary. He is now the refuge of the *Mail*. He has all the characteristics of Anglo-Indians and may be said to be their ideal. He says . . . that the Congress and Moslem Leagues do not represent the masses. . . It is ridiculous that while saying that caste differences should disappear, he creates new castes. He says that if the Congress scheme is carried out the Brahmans and the lawyers will take all authority into their own hands. He does not say how that is possible. . . The truth is that if the Congress scheme is carried out, the Brahmans and the lawyers will lose their importance. It is difficult to understand by what principle of logic Lord Sydenham says that democracy which is paving the way for the equality of men in the west will produce opposite results in India only. While endeavours are made in the whole world to put down Prussian arbitrariness, Lord Sydenham and the Lord Bishop of Bombay are perhaps going to perpetuate arbitrariness in India alone. . . It shows the creative faculty of Lord Sydenham to divide the people into the valiant and the cowardly. . . He wishes chiefly the promotion of arbitrariness. There is nothing in the Congress scheme which fosters caste differences. The bureaucracy, of whom Lord Sydenham is the chief, has for so many years, turned a deaf year to the agitation of the people. It is on account of this indifference that the people hope to get necessary reforms carried out if they themselves wield the authority. Persons like Lord Sydenham place obstacles in the way of the people. . . By endeavouring to frustrate the object of Mr. Montagu in visiting India, and running counter to the times, the Anglo-Indians will be doing the greatest harm to the Empire. Those that throw obstacles in the way of statesmen like Lloyd George, etc., who wish to strengthen the Empire by making India a strong portion of the Empire, may be said to be the foes of the Empire. We pray that Mr. Montagu will not pay heed to them but will work for India's uplift.

68. The *Andhrapatrika*, of the 25th October, says:—The advancement of India is the only means of putting down German militarism totally The Empire of Turkey extends to the very gates of India. It does not conduce to the peaceful condition of Asia that Japan should have China under her protection. Far-sighted men say that there may be a commotion in Asia in a short time. The present war teaches us the lesson that we should not wait till a war breaks out, but should train up Indians and keep them ready for a war. For obtaining man-power, Indians should be given military training. The Arms Act should be repealed, and the latent valour and courage of the Indians should be stirred up. An Indian navy and an Indian airfleet should be formed. Industries should be promoted, and the misfortune of India depending upon foreign countries for the necessaries of life should be removed. In short, India has to be a chief portion of the Indian Empire without any defects and disabilities. Such an end cannot be brought about unless, along with the responsibilities, the rights also of the Indians are increased. They should be given economic and administrative freedom. Whether viewed from the point of view of justice or from that of self-interest, England cannot but give self-government to India at this juncture. Mr. Montagu thought over all this and made his announcement. . . The president of the meeting of the Madras European Association suggests that, at a time of war, there should be no agitation about reforms. But His Excellency the Viceroy sent his despatch about reforms to the Secretary of State at a time of war. An Imperial Conference was held to settle the Colonial question at a time of war. The Irish question is being settled at a time of war. The report of the Public Services Commission was published at a time of war. Mr. Fisher is spending money in England for the progress of education at a time of war. The Anglo-Indians are conducting a great agitation to frustrate the aspirations of the Indians, without taking into consideration that this is a time of war. Under such circumstances it is ridiculous to say that the Indians should not protest against any loss that may befall them even when the Government are contemplating to prepare a scheme of reforms without consulting the people. The *Times of India* has already shown the untruth of the statement that the European Association is wholly engrossed in work connected with the war. Till compulsory military training to Europeans was ordered, the number of men required by the Government did not come forth from them. Even after the compulsory system was introduced, many put forth a number of pleas to escape it. It is the Europeans that have raised a hue and cry when restrictions have been imposed on trade, Indians were able to collect an Indian Defence Force within the time fixed by the Government. Indians were the foremost to contribute to the War Fund and to take the war loan. The Indians have not been behind the Anglo-Indians in matters relating to the war. They have also earned the appreciation of the Government in those matters. . . The *Mail* and its followers are bent upon seeing that the Indians should not be given any liberties. In order to cover this object, they put forth the release of the interned as a pretext. Otherwise their resolution has no meaning. . . The labourers of Edinburgh have happily sent a wire to India asking the Indians not to fear and stating that all the labourers are on their side. The Indians may therefore be bold. The English statesmen who are far-sighted, and who wish the welfare of the Empire must give self-government to India, or England will be failing in its solemn undertaking.

Self-government and the Europeans.

ANDHRAPATRIKA, Madras, Oct. 25th, 1917.

69. The *Andhrapatrika*, of the 25th October, has the following in English :— In the course of his presidential address to the Guzerat Educational Conference at Broach, Mr. Gandhi strongly urged that vernaculars should be the medium of instructions in India. According to experienced teachers he said what takes sixteen years to learn through the medium of English can be perfectly acquired in ten years through vernaculars The excessive burden of having to learn through a foreign medium had sapped young men of strength and vitality, dwindling away, as years go by, the power of initiative, originality, enterprise, courage and discrimination. He instanced the case of South African natives who have similarly suffered having accepted Dutch as the medium of

Mr. Gandhi and the vernaculars.

ANDHRAPATRIKA, Madras, Oct. 25th, 1917.

education. In India he said foreign medium was creating an unnatural gulf between the educated classes and the masses at large. Speaking on the need of a national language he said it should satisfy the essentials such as being easy of acquisition by the officials as well as the masses and being a language spoken by the large number of Indians, and above all it must be the vehicle of religious, social and political intercourse. He said English did not fulfil all those conditions. Hindi language did. Therefore Muhammadan rulers did not replace it by Persian and Arabic.

It also gives a gist of the above in Telugu.

ANDHRAPATRIKA, Madras, Oct. 26th, 1917.

India's voice regarding peace.

70. The *Andhrapatrika*, of the 26th October, says:—India also has newly secured representation in the Imperial War Conference. Those that went to that conference were not representatives sent by the Indians. They were appointed by the Government; there is the need to consult India in regard to peace. Indians have shed their blood in conquering the German colonies. They manifested their dash and daring, in overthrowing the foes. In the Colonies Indians are not looked upon as men. Indians, therefore, require separate territories to live happily therein and enjoy the rights of citizenship. For that purpose, the German colonies will be convenient. If it is decided not to give back the German colonies to the Germans, they should be given to the Indians to live in. This will remove the disabilities of the Indians in the colonies and settle the Indian problem satisfactorily. There will then be room to reward the valour of the Indians in a suitable manner. Those countries will be made most prosperous by the industry of the Indians. The Prime Minister will next Monday express his thanks in the Parliament for the help rendered to the empire by the Indian soldiers. It will be well if he declares that the wishes of the Indians also will be taken into consideration in drafting the terms of peace. In proportion as the independence of the colonies increases, so must the independence of India grow. India will not agree to be governed by the colonies even for one moment. India has no objection to the establishment of an Imperial Parliament. But she wants that she should be given an equal place with the colonies in that Parliament. We suggest that the advice of India also will be taken along with that of the colonies when peace is concluded.

ANDHRAPATRIKA, Madras, Oct. 26th, 1917.

Political offenders.

71. The *Andhrapatrika*, of the 26th October, says:—The agitation that we had hitherto conducted related to the release of Mrs. Besant and her co-workers and Mr. Muhammad Ali and his brother. Our endeavours should not end here. Many educated young men are under internment and their parents are thus put to great trouble. Some others could not come to India and are suffering in foreign countries. At a time when it is believed that a new era will begin with the grant of political reforms, our brethren are not in a condition to enjoy the new happiness. Even the grant of self-government cannot remove this stain. So the whole country should work for the release of all persons on whom restrictions are placed. This should be deemed the first reform. . . An Act that was possible in Ireland will be possible in India also. . . We request His Imperial Majesty to note the feeling of the people in the matter and excuse all political offenders.

ANDHRAPATRIKA, Madras, Oct. 26th, 1917.

The ayurvedic system of medicine.

72. The *Andhrapatrika*, of the 26th October, says:—At a meeting held in the Ayurvedic College to celebrate the *pooja* of Dhanvantari, the Hon'ble Mr. Sarma said that the rulers were not well disposed towards the Ayurvedic system of medicine, that all systems were smashed in the official machinery, that in course of time, the Ayurvedic system also might receive patronage, and that neither the rulers nor the doctors practising the Western system of medicine encouraged the Ayurvedic system. He also said that it was improper to declare it wrong on the part of a doctor to consult Ayurvedic physicians and that if self-government were granted to the country, there could be no room for such things. Mr. Kasturiranga Ayyangar said that 90 per cent of the people got medical aid from the Ayurvedic physicians, that it was improper not to promote the Ayurvedic system, that it was unfair to consider it wrong to have anything to do with the Ayurvedic physicians and that such a state of things could not last if the people should possess authority.

The same paper makes the following remarks :—Ninty per cent of the people are receiving medical aid from the Ayurvedic system of medicine. It is to be regretted that the rulers have passed Registration Acts and look upon Ayurvedic medicine with contempt.

73. The *Andhrapatrika*, of the 29th October, says :—Ungrateful Anglo-Indian conservatives who are receiving pensions in England from the Indian treasury are throwing obstacles in the way of reforms being granted to the Indians. They yet have in their view only the India of the days of Aurangazeb They wish that the people should always worship the Anglo-Indian authorities. The position of the Anglo-Indian pensioners, who, while exercising arbitrary authority in India with sun-burnt faces, forgot the virtues of democracy, and thought that India was intended for the sport of foreigners, moves us to pity rather than to indignation. Living long in India, they forget liberal ideals and become oblivious to the principle of the equality of man. Unable to adjust themselves to the democratic atmosphere, they become a separate race on their return to England. When Indian questions are discussed in the Parliament, they give out their experiences. Indian questions do not interest the people in England in general. Except when Reuter makes much of insignificant seditious incidents and wires to England about them, the English people are not conscious of the existence of India. Under such circumstances the words of the Anglo-Indian *nawabs* are deemed as conveying gospel truth. When matters relating to the advancement of India are brought up for discussion, these Anglo-Indians stand in the way and see that the authority of the people belonging to their race is not affected. This evil is fortunately going down by small degrees. The representations of the Indians are listened to in England. After the commencement of the war, the angle of vision of statesmen has changed to some extent. . . that Mr. Montagu comes to India to know the opinions of the people about the demand of self-government indicates the beginning of a new era. . . When Lord Lansdown breathed his "natural love" for India in the Parliament, Lord Islington gave a suitable answer to his indiscreet speech. . . The wonder of wonders is that Lord Curzon justified the acts of Mr. Montagu and His Excellency the Viceroy. . . Lord Sydenham at last withdrew his motion. The *Madras Mail* may now keep quiet, but it will not. . . May God make the Conservatives know that not only will they fail in their attempt to obstruct the tide of time, but that they themselves will sustain loss.

Anglo-Indians.

ANDHRAPATRIKA, Madras, Oct. 29th, 1917.

The *Andhrapatrika*, of the 23rd October, publishes in Telugu a letter addressed by Mr. Pal to the *Amrita Bazaar Patrika* anent the speech of Mr. Das on the subject of Anglo-Indians. It contains the following:—The Anglo-Indians who have devoured the rights of the Indians are vomiting fire in indignation at the speech. It is an illusion on their part to suppose that their interests are in the hands of the present bureaucracy. They should understand that all their comforts are in the hands of the people. All wise men know that the present Indian bureaucracy cannot exist long. British statesmen have to introduce into India a new system of administration altogether and place India on a level with the Colonies, giving her independence. India should not be dependent at all. At the close of the present war Europe will be considerably weakened. . . Japan is likely to play the same part in Asia as Germany in Europe. If Asia is not saved in time, there will be the same confusion in Asia as in Europe. If the Anglo-Indians remember this and help India in getting Home Rule, it will be advantageous to themselves. They will do well to give up their present hostility and wickedness. . . Some of the ministers have realised that they cannot have peace until Indians are granted Home Rule at least to some extent. . . Those who cannot understand this and who attribute the declaration published newly by the present War ministers to the agitation of the Indians or to a liberal policy have no right to enter Indian politics. The British empire is in a crisis and only the loyalty of the Indians will save it. The Indian bureaucracy do not now appreciate the loyalty of the Indians. The Anglo-Indian traders are obstructing the Indians out of selfishness. The bureaucracy will not like to part with their irresponsible authority over the people. The Anglo-Indian merchants cannot part with the

The Anglo-Indians.

ANDHRAPATRIKA, Madras, Oct. 23rd, 1917.

political facilities they enjoy by reason of their social relations with the members of the Government. The Government and the Anglo-Indians help one another in our country with the result that the political life of the Indians and the financial resources of India are day by day declining. For all this Home Rule is the only remedy. If that is granted, there will be no room for such unholy co-operation. The present bureaucracy and the Anglo-Indian merchants who are depriving us of our rights and freedom look upon the Home Rule movement as a formidable enemy. Such Anglo-Indians are indignant at Mr. Das for calling them by their Anglo-Saxon names instead of by their Latin names. When one takes my property and himself enjoys what should go to me, such a man may be said to have robbed me of my wealth. When I am not allowed the advantage of my wealth, it amounts to stealing my property. The Anglo-Indians appropriate our rights and privileges and take our money to their country without leaving anything to us. Is this fair ?. . . Mr. Das used these words for the sake of comparison and so they cannot come under the Penal Code. Unless matters are explained so clearly, the Anglo-Indian conscience cannot wake up. The Anglo-Indians are under a false impression that they are helping the Indians and that without such help, the economic condition of India would not have improved, and Indians would have continued in poverty. Mr. Das had to speak thus for the well-being of the Anglo-Indians, who will as time goes on will rid themselves of their egotism.

SAMPAD ABHYUDAYA, Mysore, Oct. 2nd, 1917.

The Anglo-Indians.

The *Sampad Abhyudaya*, of the 2nd November, writes:—For more than a hundred years past the Anglo-Indians were the uncrowned kings of this country. All authority was centred in their hands. They were ruling autocratically in the guise of constitutional power. It is Mrs. Besant who laid the foundation of constitutional administration in this country. No body is bent upon wiping out Anglo-Indian authority altogether. Let them have all the power in their hands. Only let the power be exercised in a responsible manner. This is Mrs. Besant's main object and the Home Rulers' chief prayer. If the Anglo-Indians should act accordingly, no body can have any cause for dissatisfaction regarding them. If they should say however that they would continue to be autocratic and none shall oppose such autocracy, it is rather difficult to carry out this wish in this twentieth century. They may have thought that by restraining Mrs. Besant, their autocracy will remain unopposed. It is true that Mrs. Besant is leading. But there are hundreds of thousands of others in India who are even more ardent than Mrs. Besant about democratic rule. It follows therefore that no one should oppose this bid for democracy. If any should try, they are sure to be disappointed.

ANDHRAPATRIKA, Madras, Oct. 29th, 1917.

Dasara festivities.

74. The *Andhrapatrika*, of the 29th October, says:—At a meeting of the citizens of Guntūr, it was resolved as follows:—The Deputy Magistrate acted arbitrarily. He despised the long-standing practices of the Hindus. He offended their religious feelings unnecessarily. In removing the idols put up in a house for worship and driving away the devotees that gathered there to worship them, he and Mr. Davis committed sacrilege. There is nothing wrong in that the shops were closed in consequence. . . We pray that the Government will take notice of the conduct of these high officers.

ANDHRAPATRIKA, Madras, Oct. 29th, 1917.

A suggestion.

75. A correspondent to the *Andhrapatrika*, of the 29th October, says under this heading:—The Standing Committee of the Andhra Conference should request Mr. Montagu when he visits India to give freedom to persons like Lala Lajput Rai, who, having no place of shelter in this vast country, have sought refuge in foreign lands, and not place obstacles in the way of their coming into our midst. Being imposed upon by the words of the subordinate officers, the Secretary of State entertains suspicions about the Mussalman lions. Only the other day their mother showed how far the words of the authorities are true. If Mr. Montagu had known this, he would not have stated in the Parliament that Mr. Muhammad Ali and Shaukat Ali are in sympathy with His Majesty the King's enemies. May the committee think over the matter carefully and request Mr. Montagu to release them.

76. The *Andhrapatrika*, of the 27th October, writes under this heading as follows:—On account of the Moharrum riots here and there, it is talked about by our antagonists that the union between the Hindus and the Muhammadans is but a myth. . . By these, on the other hand, the necessity for Home Rule is established all the more. When the people begin to be under Home Rule, these riots will cease and the people will be able to understand the principles of Government. As the people cannot at present realise the responsibility of Home Rule, it happens that they behave without making up their differences. It will be found that, in any country, only after granting Home Rule, prejudices of caste and creed have disappeared.

Moharrum riots.

ANDHRAPATRIKA, Madras, Oct. 27th, 1917.

77. The *Andhrapatrika*, of the 27th October, reports Mrs. Annie Besant to have said in the course of a lecture:—If industries should thrive, protection is necessary in the early stages. You cannot have this unless you have Home Rule. You must primarily wish for national progress. Then you must think of serving the empire. Else, your country will be only a garden for raising raw material to be exported to other countries. It is not one's duty to lose one's self in the service of the empire.

Merchants.

ANDHRAPATRIKA, Madras, Oct. 27th, 1917.

78. The *Andhrapatrika*, of the 29th October, says:—A European in Calcutta shot two Muhammadan boys while attempting to kill a dog. Perhaps Indians appear to Europeans to be no better than beasts. If such offenders are punished adequately, they will conduct themselves carefully in the future.

Two Muhammadan boys shot by a European.

ANDHRAPATRIKA, Madras, Oct. 29th, 1917.

79. A correspondent to the *Andhraprakasika*, of the 29th October, writes under this heading as follows:—There is a rumour current that Mr. Narasimha Achari is very anxious to be in charge of the division and that the Khaji had promised him to help him in the attainment of his object. . . The pandals erected in the bazaar street were ordered to be pulled down. From this it was talked about that the original orders of the Deputy Magistrate were given effect to. We cannot understand the justice of this. . . In the piecegoods bazaar street a panja was installed and a pandal, constructed in front of it. The Mussalmans refused to remove the pandal in spite of orders from the authorities who did not interfere with them afterwards. Seeing this, the Vysyas constructed a pandal in the same street to conduct a *Harikathakalak shepam* (a religious discourse). The Mussalmans persisted in its removal and attempted to do it themselves. A wise man among them having interfered, they went to the *Khaji*. The *Khaji* thereupon went and saw the District Collector who appointed him as the Special First-class Magistrate and with whom he has influence. Shortly afterwards, the Khaji, the Collector, the Superintendent, the Deputy Collector and all came with their men to the Vysya's pandal in the bazaar and ordered the removal of the pandal. "If the Musalmans would remove their pandal, we would remove ours" said a sowcar. He was immediately arrested and the pandal was pulled down. From this, it is clear that the Hindus should hold their peace whatever the Musalmans may be doing. It is feared that in future the houses of the Hindus lying close to the panjas may be pulled down. . . The authorities are on the side of the Musalmans in every way. . . What is the cause of such commotion in Guntur in which there are educated men? Who are chiefly responsible for this, the Muhammadans, the Hindus, or the authorities? Our answer is all of them. The Khaji is on the side of the Muhammadans. Mr. Chimakunti Basaviah is on the side of the Hindus. Both are B.A's. What is the good? . . . The talk is that a demi-official order was received from the Government that the Muhammadans should not be interfered with. It may not be true. If it is, it is regrettable. Why is the Government so partial to the Muhammadans? What is the harm that the Hindus have done them? Everything seems to be suspicious. . . However, the actions of the authorities are not very satisfactory. We do not know the future. Perhaps a law will be passed that no Hindu shall go before the Muhammadan tazias in procession. As long as this Khaji lives these quarells will not cease in our town. It remains to be seen if, in this matter also, the Government will speak in favour of the Muhammadans.

Dasara and Muharram at Guntur.

ANDHRAPRAKASIKA, Madras, Oct. 29th, 1917.

ANDHRAPATRIKA, Madras, Oct. 30th, 1917.

80. The *Andhrapatrika*, of the 30th October, observes under this heading as follows:—. . . The *Mail* says, it knows which officer of the Government is responsible for lowering the prestige of the Government and increasing the strength of the Home Rulers. Even if no mention is made of the name of the officer, it may be guessed that the *Mail* has in its view Sir Sankaran Nair. From its present excited attitude, the *Madras Mail* does not shrink from condemning or attributing dishonesty to anybody. It has lost its reasoning faculty. . . It may be readily seen that the secret of the agitation is to create obstacles to the grant of reforms. . . . If the European Association should spoil this great work (the grant of reforms) which the rulers and the ruled intend to bring about, this sin will cling for generations to their name.

The *Mail's* abuse.

ANDHRAPATRIKA, Madras, Oct. 30th, 1917.

81. The *Andhrapatrika*, of the 30th October, gives a Telugu version of the lecture by Professor K. Ramanuja Achari, which is published in the *Hindu* of the 29th October.

What India wants after the war.

ANDHRAPATRIKA, Madras, Oct. 31st, 1917.

82. In its leader under this heading the *Andhrapatrika*, of the 31st October, cites the opinions of the *Herald* and the *New Statesman* condemning the attitude of the Anglo-Indian papers and advocating the grant of self-government to India.

The termination of the hostilities of the *Mail*.

ANDHRAPATRIKA, Madras, Oct. 31st, 1917.

83. The *Andhrapatrika*, of the 31st October, says:—The report of the Mesopotamian Commission has made it evident that the present bureaucracy is not omniscient. The *Mail* wrote so long ago as in 1884 that the Indian Civil Service was unsuited even to those days. Needless it is to say that that service altogether unsuited to the present requirements. Mr. Dadabhoi Nowroji said that as the officers of the Civil Service are paid most, India is put to unnecessary expenditure. While the Minister of the United States of America is paid Rs. 37,000, a Member of the Indian Government is paid Rs. 80,000. Why should India, which is poverty-stricken, spend so much more than the United States which is prosperous? The *Mail* wrote that it was improper to bring inexperienced young men on high salaries and place them above those who had begun with small pay and risen in Government service step by step. It asked why, while Military officers were serving in non-Regulation provinces with efficiency with small pay, it was not possible in the rest of the Provinces. There is no separate Civil Service caste in England with special rights. Such a caste was needed in the beginning of the British Government. But now the conditions have changed. The *Mail* concluded its article as follows:—"If the expenses of the maintenance of the Civil Service should be borne by the British public, that service would surely be discontinued by the time the Parliament met again." It is a surprise that the *Mail* which wrote like this thirty-three years ago has now changed its attitude so enormously.

The *Madras Mail*: its past view.

ANDHRAPATRIKA, Madras, Oct. 31st, 1917.

84. The *Andhrapatrika*, 31st October, says:—The Superintendent, Government Press, says that though the Government direct their officers to use paper very economically and carefully, the latter do not pay heed to the orders of the Government. This is a fact. We also often receive big covers in our office. While the letters are short, the covers containing them are long. We hope the officers will think over this matter and see that the Government is not put to unnecessary expenditure at a time of war.

Economy in the use of paper.

ANDHRAPATRIKA, Madras, Oct. 31st, 1917.

85. In recommending the name of Mr. G. Harisarvothama Rao to the office of President of the *Andhra* Students' Conference, a correspondent to the *Andhrapatrika*, of the 31st October, says:—There is the God Tilak for the Mahrattas, the high-souled Moti Lal Ghose for the Bengalees, Lala Lajpat Rai for the Punjabees, the sage Gandhi for the Guzeratis, and the patriot Muhammad Ali for the Muhammadans. Is it not because of the presence of this great man that the Andhras feel proud of their self-confidence, and honour? The students will do well to discharge their duty by electing him as the President.

The *Andhra* Students' Conference.

86. The *Andhrapatrika*, of the 23rd October, gives in Telugu the remarks of the *Pioneer* on Mr. Montagu's statement about Mrs. Besant's release. ANDHRAPATRIKA, Madras, Oct. 23rd, 1917.

Mr. Montagu's statement.

The same paper publishes in Telugu the remarks of the *Amrita Bazaar Patrika* on the same subject which contains. . . "When Mr. Montagu comes to India the Anglo-Indian agitators, we are afraid, may try to do him injury. . ."

87. The *Andhra Bazaar*, for October, says:—Foreigners are doing their best to subdue our country in trade. If we yield to them, we will be ruined. We are already suffering, having yielded to the Europeans to some extent. . . If the Government had not placed certain restrictions, our country would have derived large profits by trade. Our countrymen should now, when we are suffering, understand the evil of industrial slavery. We hope that they will induce the Government to spend large sums on industries, and impose prohibitive duties on imports and thus develop the industries in India. ANDHRA BAZAAR, Cocanada, October. 1917.

India's trade and industries.

The same paper says on another page that it is not possible that the Indian industries will develop without the aid of the Government.

It also in another note states that in England the labourers are demanding wages at higher rates and that about 200,000 labourers are ready to strike work.

88. In an article under this heading the *Satyavadi*, of the 30th October, writes: —We should be possessed of power for the future. We should make it clear to Mr. Montagu who is coming to us that the Indian nation will not put up with any pseudo "reconstruction." We shall not be satisfied with anything short of real political power. What kind of power is it? It is not for the *Madras Mail* or the *Pioneer*, or the *Englishman* or the *Statesman* to define it; nor is it for the "European Association" or the "bureaucracy" to do so. The power that we ask for should be the spontaneous demand of our own hearts and coming from our own lips. If the Indians demand any particular power, it will be given to them. We should state what we want. It is not for them to say what they would give. The days of boons and rewards are past. The days of demand have come. We shall say that we want this or we want that and we shall obtain the same. If you fail to give it, well, agitation! You will have to face that! SATYAVADI, Mysore, Oct. 30th, 1917.

Swaraj.

89. In a leader under the heading "the crisis in India", the *Malayala Manorama*, of the 28th October, refers to the agitation that is carried on by the Indians for obtaining Home Rule for India, and observes that, if Home Rule be granted, the condition of the Native Christians will be deplorable. The paper adds that the people of India have not, by education and capacity, reached that stage when they may be safely entrusted with the Government of their country. MALAYALA MANORAMA, Kottayam, Oct. 28th, 1917.

The crisis in India.

90. The *Qaumi Report*, of the 23rd and 24th October, has articles reviewing and criticising the appeal. QAUMI REPORT, Madras, Oct. 23rd & 24th, 1917.

Fukhri's appeal.

The *Qaumi Report*, of the 25th October, also has comments adversely on Fukhri's appeal. QAUMI REPORT, Madras, Oct. 25th, 1917.

"A review of Fukhri's appeal."

91. The *Qaumi Report*, of the 24th October, publishes a letter from Haji Abdul Latif reporting that in a public meeting of the Mussalmans of Arcot held on the 15th October the following resolutions were passed:— QAUMI REPORT, Madras, Oct. 24th, 1917.

Anti-Home Rule meeting at Arcot.

(1) That we have no need of Home Rule, the grant of which would result in the rule of bigotry and selfishness.

(2) That the British Government should have special regard to the advancement of Mussalmans.

(3) That Arcot may be made the headquarters of a district in commemoration of the forthcoming visit of the Secretary of State for India, as Delhi was made the capital of the country in commemoration of the visit of His Majesty the King-Emperor.

(4) That this meeting requests the Government of India to set all the Mussalman internees free just as Mrs. Besant has been released.

The correspondent says that the meeting terminated after praying for the prosperity of the King, for the speedy and victorious termination of the war, and for the abiding loyalty of the Muslim subjects.

Qaumi Report, Madras, Oct. 25th, 1917.

"Our imperative work."

92. The *Qaumi Report*, of the 25th October, writes:—At present there is clamour for reforms in the country and the people are inviting the Muhammadans' attention to the proposals of the Congress and Muslim Leagues and are endeavouring to persuade them to accept them.

Now is the time for us to announce that the Muhammadans should act with consideration and deliberation and not be hasty in the matter of reforms.

It is not enough simply to have faith in the proposals because they have been published by the League or because they have been approved by a few gentlemen. On the other hand, we must carefully examine every part of the proposals and satisfy ourselves that it does not possess anything harmful or destructive to our nationality and religion leaving us eventually as Indians pure and simple.

The editor, referring to the proposed reforms of the Congress and the League, says:—We will discuss these in later issues and prove that most of the proposals are such as may prove injurious to Muslim interests. Some honourable gentlemen, who are desirous of founding a Muhammadan party of Moderates, are vigorously working for the attainment of that object.

III.—Legislation.

Swadesamitran, Madras, Oct. 30th, 1917.

The Indian Succession Act.

93. Referring to the conflicting decisions given by the Madras High Court in 1902 and the Bombay High Court recently regarding the interpretation of the term "close relation" in a section of the Indian Succession Act, under which the former court held that the wife of a person did not come within the perview of this term for purposes of inheriting his property, while the latter court held a different view altogether, the *Swadesamitran*, of the 30th October, observes:—We cannot blame the Judges of the High Court for such conflicting decisions, as they have to give their decisions only in accordance with the provisions of the law. Need we say, therefore, that this anomaly cannot be got rid of, unless the law which gives rise to such contrary decisions is properly amended?

Hindu Nesan, Madras, Oct. 27th, 1917.

The Burma Ghee Adulteration Act.

94. Referring to the beneficial results likely to accrue from this Act, the *Hindu Nesan*, of the 27th October, insists upon the necessity for a similar law being enacted in every province to prevent the adulteration of ghee, as in these days adulterated ghee is very often passed for and sold as pure ghee.

Andhrapatrika, Madras, Oct. 26th, 1917.

Adulteration of ghee.

The *Andhrapatrika*, of the 26th October, refers to the Burma Ghee Adulteration Act, and urges the necessity of the other Provinces also passing such an Act. It observes that impure ghee impairs health and the mixture of fat offends religious sentiments.

IV.—Native States.

Hindu Nesan, Madras, Oct. 29th, 1917.

The Pudukkottai State.

95. The *Hindu Nesan*, of the 29th October, has a long leader on the administration of the Pudukkottai State as seen from the report connected with it for 1916-17 in the course of which it expresses its regret at the increase in the excise revenue during the year, as it indicates that the habit of drink has claimed a larger number of victims in the year and concludes by observing that, though it should be admitted that the State has been improving in proportion to its extent and system of administration, it has to be said that, if the Raja stays in his territories and conducts the administration with a capable Diwan, it will be possible to improve the State still further.

Hindu Nesan, Madras, Oct. 30th, 1917.

Diwanship of Mysore.

96. Adverting to the extension of the term of office of the present Diwan of Mysore for a period of two years, the *Hindu Nesan*, of the 30th October, writes:—This news will give

satisfaction to all people of Mysore interested in her progress and to all those who are interested in the progress of native states in general. None would have entertained the belief that His Highness the Maharaja of Mysore would attach much importance to the time-limit of five years and stand in the way of the seeds sown by the Diwan for the progress of the State growing and bearing fruit. His Highness is not one of those who are Maharajas only in name and waste their time without realising the administrative responsibility of the State. It is a clear proof of his administrative wisdom that he has not preferred at this juncture to appoint any one else, however, capable he may be, in the place of the present Diwan. We can know of the work done by Sir M. Visveswarayya only after the period of seven years of his Diwanship expires, and not now. It cannot be said that he is paying attention only to the progress of Mysore. In these days of agitation for reforming the constitution of the Government of India, he considers that Native States too should find a place in it and says that, as the Government of India have on many occasions to dispose of matters relating to Native States, so far as they affect matters concerning the whole of India, these States should also have their own representatives in the Imperial Legislative Council and that arrangements should, therefore, be made to provide for such representation in the new constitution of the Indian Government.

97. Under this heading, the *Andhrapatrika*, of the 27th October, writes:— . . It is necessary for the progress of the country that, in the Native States also, should spread the desire for Government by the people. In some matters, Native States like Mysore and Baroda are more rapidly advancing than British India. Institutions of self-government are being speedily introduced in these States. Desire for self-government is gradually increasing in the Native States . . We point out, with reference to Sir Visweswarayya's words, the necessity for the consideration, by the Government and the leaders, of the proper place the Native States should occupy in the reconstruction of the empire.

ANDHRAPATRIKA, Madras, Oct. 27th, 1917.

Native States.

98. In a leading article giving a summary of the Diwan's speech in the Mysore Representative Assembly, the *Vokkaligara Patrike*, of the 31st October, quotes the Diwan's reference to the place of the Native States in the future constitution of the Government of India and remarks that the Diwan's utterances will be highly welcomed as tending to raise the status of the Native States and hailed with great joy by the people of Mysore in all parts of the Province.

VOKKALIGARA PATRIKE, Bangalore City, Oct. 31st, 1917.

The Government of India and the Native States.

Writing on the *same* subject, the *Vrittanta Patrike*, of the 1st November, endorses the Diwan's view that in any scheme of reforms touching the constitution of the empire the interests of the Native States ought always to receive adequate consideration and that since the advocates of Home Rule say nothing about the Native States, the Diwan was right to have observed "that it was all the more necessary that a suitable machinery should be provided in the new constitution to elicit the views and safeguard the interests of the States and ensure to them their rightful place in the Councils of the Empire."

VRITTANTA PATRIKE, Mysore, Nov. 1st, 1917.

ERRATUM.

Report No. 43.

Page 2584, line 38, *for* "of the above Report", *read* "of Report No. 42 of 1917."

Issued, 6th November 1917.]

CONFIDENTIAL. **No. 45 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 10th November 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(e) *Local and Municipal.*

1. The following appears in the *West Coast Spectator* of the 3rd November :— The Talli road dispute, Calicut.

The West Coast Spectator, Calicut, Nov. 3rd, 1917.

"The fat is evidently in the fire in Talli, and the socially and diabetically exclusive residents of that salubrious quarter will forgive us the use of a metaphor, which we find appropriate to the subject. Mr. Thorne ordered two notices to be put up, forbidding polluting castes the use of certain roads and nadas in Talli, but the very next day one of the notices was found floating in the Talli tank and the other had ceased to be readable owing to a thick coating of tar. . . On hearing of the Estate Collector's ukase, Mr. C. Krishnan, one of the most prominent Tiya gentlemen of this town, in company with a prominent Brahman friend of his, went into the forbidden quarter yesterday and handed in a letter at the Estate Collector's office, detailing what he had done and explaining that he had done it in order to test the legality of the prohibition, seeing that the roads in question were public and were vested in the municipality. The outcome of Mr. Krishnan's action will be awaited with interest by the general public."

(k) *General.*

2. The *Wednesday Review*, for the week ending 31st October, writes: —"Lord Sydenham did well to move for papers in connexion with Mrs. Besant's internment and release and the debate on the motion has helped in clearing the air a little. . . Lord Lansdowne who has considerable experience of India and who took a leading part in shaping the Minto-Morley scheme of reform described Mrs. Besant's activities as sinister. His lordship urged upon Mr. Montagu the need of proceeding warily and avoiding all appearance of paltering with disaffection and he regretted the blunder committed in the treatment of Mrs. Besant which he said had greatly alarmed the loyal classes in India. We may point out to Lord Lansdowne that no alarm was caused either by her internment or her release, as the incident is really of no consequence, but what has alarmed the people of India is the hesitating policy of the Government in dealing with a movement which has caused enormous mischief especially to the student population, and in parleying with Mrs. Besant as if she was a great factor in Indian politics, whose good will was necessary for the stability of British rule. . . The people of India who realize the blessings of British rule know that the British policy here was one of peace and progress and nothing has occurred to disturb them in the belief. We do not suggest that a declaration of policy is a blunder, and the British Government should do their work in grim silence. All that we contend is that we in India were not exercised over the absence of a declaration, and Mr. Montagu's announcement has not altered the situation in any way. . . No responsible public leader in India ever construed Mrs. Besant's internment into an attempt to suppress free discussion. And it is still less true to say that if Mrs. Besant had not been released they would have kept up a distracting controversy. Lord Islington spoke of the agitation of the European community against Mrs. Besant's release, as the apprehensions of a section of the community. Here again he has been misinformed. The apprehensions, whether well-founded or not, are of the whole European population with a few individual exceptions, and his lordship must be aware that the large body of officials are not permitted to express their views on the situation one way or the other. The Anglo-Indian Press and the non-official Europeans have expressed themselves pretty plainly, and their opposition cannot possibly be ignored. . . The impression left on one's mind by the debate in the Lords is that Lord Islington has been at great pains without much success attending his efforts, to explain away certain portions in Mr. Montagu's statement which have justly provoked criticism both here and in England." Mrs. Besant's release.

Wednesday Review, Trichinopoly, Oct. 31st, 1917.

3. The *Non-Brahman*, for the week ending 4th November, states :—"What is today in the Moslem mind? To speak honestly, the Moslems in a body would join Home Rule today if Home Rule meant not the tame nineteen-member memorandum but the extreme end of The Moslem interned.

Non-Brahman, Madras, Nov. 4th, 1917.

Besantine violence at its worst, to spite the British . . . Those who say that the Muhammadans are on the side of the Government and are against extreme steps speak falsehood. The Moslems await for a masculine Beasant who will lead them against the Government of India through the paths that Mrs. Besant led the Home Rule agitation. The Moslem mind has grasped the situation well. Loyalty does not pay. Agitate, take advantage of every event, and then the Government will hear, not till then. . . . When Lord Chelmsford's hand is shaking Mrs. Besant's hand in amity and admiration, the Government dare not assert that the language used by the Alis is in any way violent. The Alis suffer because they are true Moslems. And every true Moslem feels the internment. They are martyrs, and if there is a spark of statesmanship anywhere in India we appeal to it to assert itself before it is too late and the Mussalman passes completely into the hands of Mr. Tilak or Mrs. Besant. We appeal to the Government of Madras to write to the Viceroy on the seriousness of the situation. When men like Khan Bahadur Ahmad Tambi Marakkayar, Khan Bahadur Badr-ud-din Sahib, who have stood by the Government, in the darkest days of Home Rule turn against the Government, the significance cannot be lost sight of. And we hope that Lord Pentland's Government will clearly pass the word on to Lord Chelmsford that the Madras Moslems are preparing for an agitation of which India will hear by and by . . . Has the Government no opinion at all in the matter? Is it really true that the million of Moslems can be ignored? Is Mrs. Besant found to be such a powerful force as to a peaceful atmosphere? Well, let the Government beware. . . . We now know who is the real force that shapes the Government's policy—not the Viceroy in Council, not the Secretary of State in Council but Mrs. Besant in Council. . . . We appeal to the Government to recall how the announcement of the Secretary of State of slow marches towards the goal of self-government was received with derision by *New India* and the circle of Home Rule press . . . With Mrs. Besant on the right hand and Mr. Montagu on the left hand, the bureaucrat thinks he is safe. The Moslem population has no leader. The politician is a cunning man who waits for whatever he can get, and then claim for more. The Moslem politician sides with Mrs. Besant for a calm atmosphere. But the real Moslem feels every moment miserable, and if the Government will not release the Alis, public spirit among the Moslems would come to mean stern, unbending opposition to the bureaucrat—as stern and unbending as Mrs. Besant's which is labelled constitutional in Parliament. Oh, for a leader who will convey the warning to the British Government!"

Justice, Madras, Nov. 5th, 1917.

The monster petition for Home Rule.

4. In a leader under the heading 'Petition, Press and Platform,' *Justice*, of the 5th November, says:—"Mr. Gandhi's experience in South Africa as a leader of the Indian agitation in that country is unique. . . . Mr. Gandhi's experience of leadership in that agitation would hardly help him under the altogether different conditions which prevail in this country. His suggestion to get up a monster petition to the Secretary of State with the signatures of many millions of Indians is as quixotic as his advice to students who wished to become inmates of his proposed home at Ahmedabad to walk all the way thither from their respective homes instead of travelling by trains. There is something picturesque and romantic in these ideas of Mr. Gandhi. They take us back to the ancient days when *Rishis* prayed in forests and hill tops and brought about rain or sunshine at their will and in response to their prayers. As the French officer said about the Charge of the Light Brigade 'it is magnificent but it is not war', we may say of Mr. Gandhi's ideals that they are magnificent but they are not politics.

"Mr. Gandhi could not have imagined the doubtful methods which the Home Rulers would adopt in order to carry out his innocent and impracticable scheme. Signatures are being obtained from all and sundry to a monster petition to the Secretary of State at the innocent suggestion of Mr. Gandhi. Samples of the kind of lies which are being utilized to secure signatures are contained in many letters we have received since this extraordinary scheme was set on foot. Here is a letter from an Indian sepoy who was home on leave and whose signature was obtained while he was visiting the temple in his native place, by a Brahman on the pretext that the signature was required for a *Sadhvishayam*. . . . Another correspondent writes to us that the main misrepresentation on which signatures are obtained is the one which assures intending signatories that all taxes would be abolished under a Home Rule Government. Yet another correspondent informs us that among

the misrepresentations made for securing signatures are the following :—(1) Under Home Rule there would be no taxes and if at all any, the taxes would be very light. The British rulers are burdening the people with oppressive taxes and while the Indian ryots and landlords are suffering, the collected money is being drained away into England to be wasted among foreigners. (2) The British people are actually keeping us in a state of slavery and using India for the purposes of aggrandizement. (3) The education of the country is being consciously starved by the Government while they find money to be spent on the exodus and in the India Office. (4) A lot of other arugments of similar nature, and in the end "Home Rule" will free us from the thousand miseries to which we are subject under the British administration." . . The signature-hunting that is carried on in India at the present time has its serious side. The securing of signatures is only a cover under which dangerous political propagandism is carried on. The agents who are collecting signatures in their enthusiasm for their work depict the conditions under Indian Home Rule in Utopian colours and paint British rule in far darker colours than is true. It is this method of circulating disparaging remarks about British rule that is the objectionable part of the present signature-hunting expeditions. This is even more serious than the spread of political propaganda by wandering *Sadhus* and *Byragis*. The present propagandists are more educated and more ingenious than the *Sadhus*. The Government of India may be under the happy delusion that a calm political atmosphere has been obtained and that all that they have to do is to prepare quietly the paraphernalia for Mr. Montagu's triumphal procession. We hope that the Government of India will be a little more wide awake to what is going on in the country and not rely too much on the apparent and superficial calmness of the political atmosphere."

The Home Rule League and the Secretary of State's visit.

5. *Justice*, of the 5th November, remarks :—"Last evening the Brahmans and the Non-Brahmans who hang on to them held what they called a public meeting of the citizens of Madras in the Gokhale Hall. Sir S. Subrahmanya Ayyar and his adherents have suddenly become alive to the necessity of maintaining the prestige of the Secretary of Sate for India. When Mr. Chamberlain held that high office, no anxiety was shown in respect of his prestige and authority, and probably Mr. Montagu himself would have been no better than Mr. Chamberlain had he not released Mrs. Besant. The Secretary of State who released Mrs. Besant has become a sort of supreme pontiff. Doubtless the same Mr. Montagu has taken no action in regard to the Indians who are interned. What of that? Indians may all be ignored. Not so the Irish lady who, we are told, is an Empire-builder. An Empire-builder? Yes, an Empire-builder she wants to be for her Brahman disciples whose empire over the rest of the Indian population has been a fast vanishing influence under the Government of the justice-loving British nation."

JUSTICE, Madras, Nov. 5th, 1917.

Mrs. Besant and the Moslem interned.

6. The *Hindu*, of the 7th November, writes :—"The statement relating to the release of Messrs. Muhammad Ali and Shaukat Ali made to the Indian public by Mrs. Annie Besant through a telegraphic message published in *New India*, and republished elsewhere, will be read with deep disappointment throughout the country. Neither the attitude of the Government of India nor Mrs. Besant's manner of dealing with it would be viewed with satisfaction by the Indian public. To most people in the country Mrs. Besant's intervention in this matter would not have appeared as judicious under the present juncture; and its result was a foregone conclusion. . . An influential deputation composed of some of the prominent Hindu and Muhammadan leaders throughout the country would have had greater chances of making its voice heard with effect, than a representation from Mrs. Besant. . . We have no doubt whatever that Mrs. Besant did her best to endeavour to persuade the Viceroy of the justice and necessity of releasing Mr. Muhammad Ali and his brother. We are not, however, satisfied that the grounds on which Mrs. Besant seeks to palliate the attitude of the Government are at all sound."

THE HINDU, Madras, Nov. 7th, 1917.

Writing on this subject, *Justice*, of the 8th November, says: "The distinguished 'ally' of the Government of India has done her duty by the innocent Muslims who joined the Home Rulers in their cry for the release of Mrs. Besant. Herself a quondam 'interned,' she was granted an interview by the Viceroy so that she might plead the cause of the Muhammadan brothers who are undergoing internment. Mrs. Besant, with or without the permission of the Viceroy, gives an

JUSTICE, Madras, Nov. 8th, 1917.

account of the interview in a telegraphic message published in Tuesday's *New India*. . . We have all heard of the fox which having got into a pit induced a goat to come down, and mounting on its back effected an escape leaving the goat in the pit. Muhammadan sympathy was enlisted for Mrs. Besant during her internment and now that Mrs. Besant is released, the Muhammadans are left in the position in which they were before her release with regard to the help which could be afforded to the *Comrade* editors. . . True to her undertaking that she would endeavour to secure a calm atmosphere for Mr. Montagu, she counsels patience to her Muhammadan supporters. The Government of India are right from their point of view. Mrs. Besant gives the Government of India a certificate of sincerity and honesty. . . The Government of India should be mightily pleased with this testimony from one who has not always thought well of them. But who is this confident of the Government of India who gives out Government secrets? 'We know who he is. He comes from Sheffield.' Is he not the *Madras Mail's* emasculator-in-chief of the Government of India? If, as Mrs. Besant says, the present critical stage of the war alone prevents the Government from releasing the interned brothers, why does she not advise the Muhammadans to acquiesce in their decision? She would on the other hand help them to fight it out in courts of law, with all the public excitement which such suits must necessarily cause. She would act as their honorary treasurer. She would place at the disposal of Muhammadan friends papers prepared for her own case. But why does Mrs. Besant play this double role of apologist of the Government of India and of an adviser of agitation (not violent of course) to the Muhammadans? She wants their support in her Home Rule propaganda. They should support her in the Congress chair. So she turns the hose on the whole system of Government and asks the Muhammadans to join her in attacking the whole citadel. . . This is how the distinguished 'ally' of the Government of India supports them in the eye of the Indian public, calling them a foreign Government and imputing to them want of courage and statesmanship.

"If the Muhammadans are wise in their generation they will have nothing to do with a person who uses them for her own purposes, drops them when necessary, only to pick them again when it suits her. But what is one to think of a Government who allow a person whose freedom they had not long ago restrained to stand forth as the vindicator of their ways before a highly sensitive people like the Muhammadans whom she befriended before she entered into a co-operative alliance with them?"

Justice, Madras, Nov. 8th, 1917.

The Zamindars and Home Rule.

7. Writing under the heading "Pull Devil; Pull Baker", *Justice*, of the 8th November, observes: "The *Hindu* announces the 'awakening of the zamindars. We never heard it called by that name before. A manifesto signed by several zamindars and published in the local papers expressing the opinion of the signatories against Home Rule was, according to the *Hindu* 'brought about by reactionary non-official and official influence' and the adoption by the 'Landholders' Association of a mutilated Congress and Muslim League scheme by a majority of one is called the awakening of the zamindars. The so-called awakening is nothing more or less than the capture of certain zamindars by Brahman Home Rulers. . . The Brahman has always been attached to the zamindar as a parasite. We have seldom come across a zamindar who is not accompanied by a Brahman parasite. And now the parasite turns adviser. Ever since the anti-Home Rule manifesto was issued by some of the zamindars, Brahman activity to capture the zamindars for the Home Rule agitation has been most pronounced. Apparently some of the zamindars have now been captured. We are credibly informed that included in the majority who voted for the adoption of the modified Congress scheme were some Brahman vakils who were acting as proxies for absentee zamindars. . . The zamindars are modest and therefore only want representation in the British House of Commons and House of Lords in order that they may take part in the management of the affairs of Great Britain. This is only tit for tat. Since Great Britain has interfered in the management of Indian affairs for such a very long time it is time that the Indians interfered in the management of the affairs of Great Britain. The suggestion is highly practical and is sure to be granted even before Mr. Montagu leaves India. . . Apparently the *piece de resistance* of the zamindars' scheme is to be found in resolution No. 12 which says that 'some of the important ancient zamindaris in India should be raised to the status of Ruling Chiefs or at least admitted to the honors and privileges

accorded to the latter.' When the Home Ruler asks the man in the street to attach a signature to the monster petition, he offers him the inducement of the coming Utopia where nobody pays any taxes. . . . But the inducement offered to the 'enlightened' zamindars to swallow the Congress League scheme is the prospect of pop guns and other paraphernalia of Ruling Chiefs. The Natives States in India as they exist at present are inhabited by people who have never been British subjects. Their existence is based on existing treaties. But to convert the inhabitants who for several generations have been British subjects into subjects of Native States, is a proposition which even Commander Wedgwood will find it rather hard to support. . . . The awakening of the zamindars has done nothing more than divide the zamindars also into two opposing camps of Home Rulers and anti-Home Rulers. There is no harm in that. We suppose that both these parties of zamindars will appear before the Viceroy and the Secretary of State and represent their views; and since the Secretary of State is expressly coming over to India to listen to the opposing views on Indian questions let him have a run for his money. Let him find out that the old days of unanimous Congress resolutions are over and that we in this country are capable of thinking for ourselves and having our party differences, and if there are any who cannot think for themselves the Brahman Home Rulers will do that job for them".

8. *Justice*, of the 9th November, remarks:—"We are sorry that we are not in a position to satisfy the curiosity of many correspondents who have written to ask about the details of the movements of the Secretary of State for India. . . . Many want to know whether Mrs. Besant will be one of the party. We do not know. Others suggest that if she is not to be one of the party whether it is not advisable to include her in the party in order that she might be available to put right if anything goes wrong in the carefully prepared 'calm political atmosphere'. We do not think it is absolutely necessary that both the architects of the calm political atmosphere should be included in the party. It would, we think, be sufficient if one of them is there, and as the Viceroy, we understand, is to be one of the party he would be able to undertake temporary repairs if anything goes wrong with the calm political atmosphere."

The Secretary of State for India.

Justice, Madras, Nov. 9th, 1917.

IV.—Native States.

9. The *Karnataka*, of the 3rd November, has the following:—"It is both astonishing and disgusting how the week-end politicians of our Representative Assembly air their views in an easy style regarding the great reforms that Mysore is supposed urgently to need. For fifty weeks in the year these gentlemen keep quiet as if they were conscious of nothing for Mysore to improve or innovate. All of a sudden, the curtain rises on the Assembly stage—twice in the year now—and we are treated to an almost endless palaver of perfervid public spirit. All sorts of representations—from sublime to stupid, from serious to silly—are pressed upon the ear of an indulgent Government; and the confabulation closes with none the wiser for it."

The Mysore Representative Assembly.

Karnataka, Bangalore City, Nov. 3rd, 1917.

In a further article on this subject, the *Karnataka*, of the 7th November, says:—"If there is one thing, more than another, which the latest session of our Representative Assembly has served to prove and confirm, it is this: that the assembly is at present suffering from an unendurable amount of morbid flatulence and that steps should at once be taken to replenish and strengthen the purificatory and vitalizing elements in its constitution. 'Numbers' who delight in speaking for speaking's sake should be compelled to make room for members with whom speech is the result of study. In other words, the time is come, as we have so often pointed out for the establishment of a distinct 'party' in the assembly—with an intelligent mind and an intelligible programme. . . . There has developed in the assembly of late a type of pseudo-leadership—a parvenu spirit which defies all laws of propriety and practicality. Impertinence is made a substitute for independence and wordy vehemence is made to do duty for soundness of argument. Plausible proposals—which no doubt may be to a certain extent based upon facts and may yield an amount of sound sense after careful analysis—are so urged with an extravagance of demagogic abandon that the cause only suffers by the advocacy. . . . The Diwan has spoken of the 'self denying labours' of members of the committees of the Representative Assembly. Every one knows that this mere conventional compliment—bland 'bunkum' to speak in Yankee style".

Karnataka, Bangalore City, Nov. 7th, 1917.

VERNACULAR PAPERS.

I.—Foreign Politics.

Vartakamitran, Tanjore, Oct. 4th, 1917.

Emigration to Fiji.

10. Adverting to the description by a gentleman in New Zealand of the Indians as an uncivilized people devoid of all good qualities, a correspondent to the *Vartakamitran*, of the 4th October, says:—This gentleman has evidently formed this impression of the Indians from those in the Fiji Islands. The reason for the deplorably immoral condition of the Indians in these islands is the disproportion in numbers between the male and the female settlers there. The Fiji Islands, the northern portion of Australia and some parts of South Africa are not in such a condition as to be colonised by any other races than the Indians. That is why the European planters get Indian coolies there, but they are intent only upon making a profit by means of the labour of the Indians and do not care about the advancement of the latter. Why should our countrymen help to enrich the pockets of these evil-minded Europeans? Of course, the emigration of indentured labourers to foreign countries has now been prohibited under the Defence of India Act. Why should the Defence of India Act be applied to this purpose? Why cannot the very system of indentured labour be abolished? Evidently the fear that it might reduce the income of the Europeans stands in the way. The loss of money to the Europeans is considered more important than the loss of honour to the Indians! It is understood that the Government of India have been asked whether Indian officials would be prepared to go to Fiji on a salary of between £100 to £200 a year for managing the Indian coolies there. No Indian should go to such a distant place for this low salary. The Indians should not proceed to this place until they are given all the privileges enjoyed by the Europeans.

Swadesamitran, Madras, Nov. 1st, 1917.

War in Italy.

11. Referring to the Austrian advance upon Italy, the *Swadesamitran*, of the 1st November, observes:—Last year the Austrians made an advance on Italy under the impression that the Russian Army had been weakened. But, as the Russians defeated the Austrians in a few days, the Austrian forces in Italy had to fall back and hasten to the Russian front. A similar attempt is being made this year. Even now the situation in Russia has made it possible for the many Austrian contingents in the Russian front to come to Italy. But this year the Russian Army is not in a position to give timely assistance as it did last year. Besides this, the Austrians advancing upon Italy are helped also by some German contingents. It need not be stated that the condition of the Russian front and the season are helpful to the Germans. In this very season last year the Austrian and German forces together brought about the surrender of Roumania and in the same season in the year before the last these two forces conquered Servia Some British papers are anxious about the present situation and call upon the British to give proper assistance to Italy lest it should share the fate of the aforesaid two countries. But there can be no comparison between Italy and those two small States. As the Servian Army was in a deplorably weak condition at the end of 1915, the assistance of the French and the British did not help it much and it had to surrender to the forces of General Von Mackenson. The Roumanian Army, though larger in numbers, was defeated in spite of the assistance of the Russians, on account of inexperience on the field of war and the incapability of its commanders. But the condition of the Italian Army is quite different. Though the Italians might not have expected that the Austrians in the Russian front would turn upon them, the latter are not very strong and especially they are not stronger than the Italian forces. In addition to numbers, there is the experience gained by the Italians for the last two and a half years. Besides this, the French and the British are in a position to help Italy by sea. Roumania was surrounded by the enemy and was not in a position to have any communication with other allies than the Russians. But Italy is not in this predicament; nor is she a country without good port or railways like Servia She has again an abundance of implements of war and British guns are already assisting them. We daresay that the Italian Army which is far stronger than the enemy can well protect its country, and the French and the British are prepared to render all possible assistance. It may be the

motive of the present Austrian advance upon Italy is to gain possession of its northern part with the products available therein and then to defeat the Italian army. The Germans may also expect that this advance may necessitate a portion of the French and British forces in the western front being sent to the assistance of the Italians which will naturally reduce the pressure on them (the Germans) in the western front. But even if the French and British carry on mighty operations in the western front, it will not affect the Italian front much, for the enemies in the western front are Germans, while most of the opposing forces on the Italian front are the Austrians. So the allies should give direct assistance to Italy.

The *Swadesamitran*, of the 3rd November, reverts to the same subject and says:—When the London papers expressed their anxiety at the present predicament in Italy and were afraid that she might share the fate of Servia and Roumania, many thought that they were exaggerating the juncture in Italy. Still, the telegrams received today about the retreat of the Italians make us doubt whether the fear entertained by these papers can be said to be entirely unfounded. We see from the telegrams that the Italians have been forced to give up all the places they captured in Austria within the last two years and that the enemy has advanced for 20 miles inside Italy. Though the enemies claim to have captured enormous number of troops and abundance of ammunition, we do not think that they could have seized much of ammunition, as the Italians are stated to have destroyed all their munition stores. We learn also that all internal dissensions in Italy have disappeared on account of this reverse and we will mention here the opinion expressed by a military expert that Italy cannot be destroyed.

12. The *Hindu Nesan*, of the 3rd November, writes:—Though the retreat of the Italians communicated by Reuter is rather discouraging and gives room to anxiety, the Germans cannot devastate Italy. — HINDU NESAN, Madras, Nov. 3rd, 1917.

The war.

Judging of the loss of ships sustained by the British during the last week, the fact that, though the number of submarines is said to be increasing, there is a fall in the tonnage of ships sunk, is a matter for gratification

The *Dravida Patrika*, of the 7th November, writes:—Ever since the war began, we have been regarding every new move of Germany to be her last attempt. Some days back, when the Germans attacked Riga, we expressed the same opinion. Before the thought of the invasion of Riga could be forgotten by us, we have the news that the Germans have invaded Italy. The Italians are stated to have withdrawn into their territory and we are informed that the opposing forces are much stronger in numbers than the Italians and that they are led by very efficient German commanders. Such being the case, the allies should not treat this matter lightly. No doubt the Italians are very experienced in war and with the timely help of the allies they will surely drive away the Germans who are now inside Italy. But, if this is to be, the allies should immediately help them in several ways. Of course the Englishmen are not timid people like the person, who seeing his friend about to be attacked by a tiger, got upon a tree to save himself. If, as is stated by many, this is the last attempt of Germany, we can take it that the help now rendered by the allies will end the war. — DRAVIDA PATRIKA, Madras, Nov. 7th, 1917.

The war.

The *Kistnapatrika*, of the 3rd November, says:—The German armies are crossing the mountain ranges which form the crown of Italy and are entering that country. The Italians have given up the positions they had occupied for two years and a half with great prowess, and are retiring. But they have destroyed behind them the ammunitions, the bridges, provisions, etc., so that the Germans may not get the benefit of them. When the holy land of Italy is trodden by the Germans, which Italian's heart will not burn with patriotism? As the enemy goes on advancing, the internal dissensions of the Italians are disappearing and their unity is being strengthened. Some timid people ask if Italy also will share the same fate as Roumania and Servia. Italy has sufficient strength. They will certainly have help from the Allies. The Americans announced that they would help. There is therefore no occasion for fear. — KISTNAPATRIKA, Masulipatam, Nov. 3rd, 1917.

The war.

13. In the course of a leader under this heading, the *Swadesamitran* of the 5th November, refers in detail to the present political condition of Ireland and the stage at which the question of granting home-rule to her is, and observes:—Whatever — SWADESAMITRAN, Madras, Nov. 5th, 1917.

The political condition in Ireland.

the decision of the convention brought into existence for determining this question finally may be, it will be advantageous only if the different parties in Ireland agree to this decision. If, on the other hand, any one party is opposed to it, the British Cabinet should evince an interest in the matter of reconciling this party. From a scrutiny of the history of Ireland, it is clear that it is only if the system of Government decided upon for this island gives satisfaction to all classes of people in it, that it will benefit not only Ireland but the whole Empire.

DRAVIDA PATRIKA, Madras, Nov. 7th, 1917.

Arabia.

14. In giving a short history of this country, the *Dravida Patrika*, of the 7th November, makes the observation that, if the Arabians had been a civilized nation, they could have gained a control over the Suez Canal, which is now in the hands of the English, and centred the trade of the world in their hands, and that they could have utilised the Persian Gulf for purposes of trade by laying a railway similar to the one now laid by the Germans in the eastern end of Arabia.

ANDHRAPATRIKA, Madras, Nov. 6th, 1917.

The importance of the Italian theatre.

15. Under this heading, the *Andhrapatrika*, of the 6th November, says:—There are facilities for shelter for the Germans on the upper part of the Tagliamento. With mountain ranges in the rear, the enemy may bring pressure to bear on the retiring Italians. To avert such an evil, the Italian army will have to go as far back as the Plave—60 miles beyond the Plave there is the valley of Ediji. If the Italians go there, they will have a good position to fight from. They can then have a single war front. It will then be difficult for the enemy to make a stand. Though it may be convenient for strategic purposes that the Italians should go so far as Ediji, that will not be proper from a political point of view. To surrender the whole of Venetia to the enemy will be discouraging to the people. So it may be supposed that there will be a great battle between the Tagliamento and the Plave. It appears that the Italians have retreated because they were outnumbered by the enemy's forces. The English and the French have not left the Italians alone. Mr. Lloyd George and others went to Italy. A portion of the English and the French forces has landed in Italy. . . Taking a far-reaching view, it may be stated that the Italian offensive is favourable and not unfavourable to the allies. The German invasion will help the spring offensive of the English and the French, and the final victory of the allies.

II.—HOME ADMINISTRATION.

(*c*) *Jails.*

DRAVIDAN, Madras, Oct. 31st, 1917.

Prison reform.

16. The *Dravidan*, of 31st October, expresses its opinion that the existing jails are not suited to the modern times and that the punishments inflicted, though appearing to be very severe, have not been instituted in such a manner as to reform the prisoners and referring to the resolution of Mr. Ramayaningar in the Imperial Legislative Council in 1914 suggesting the desirability of appointing a committee to consider about the question of jail-reform and the sympathetic observations of Sir Reginald Craddock at the time indicating the readiness of the Government also to move in this matter, says:—

No committee has yet been appointed, though it is three years since it was suggested. As this matter forms a main basis for our civilization and social reform we should, without the least delay, request the Government to do the needful. It is a blind belief on the part of many that very severe punishment will reform offenders speedily. On the other hand it only serves to harden the minds of offenders still further. So we trust that our benign Government will take the necessary steps to reform the prisoners on the best lines they deem fit.

(*d*) *Education.*

DRAVIDAN, Madras, Oct. 30th, 1917.

The Indian social injustice and the educational system.

17. In the course of a leader under this heading, the *Dravidan*, of the 30th October, while admitting that the advent of the British rule removed many of the obstacles that were thrown in the way of the education of the lower classes by the previous Brahman predominance, deplores that the educational prospects of the lower classes are in no way very bright even now partly on account of the plea

of want of funds on the part of the Government and partly on account of the traces of the baneful effect of the caste system continuing still, as can be seen from the difficulty experienced by the children of the depressed classes in getting admission to schools and, remarking that it is the want of education that is responsible for the destruction of the industries of the country and the suffering of the working classes, including agriculturists, observes that, as both the Government and the popular leaders are responsible for this state of affairs, it is the duty of the Government on the one hand to devise easier methods, than what are in vogue now, for spreading education among the poorer classes and that of the popular leaders on the other to take an interest in the matter and make the ordinary parents realise the value of education and encourage their children to have it.

Commercial education.

18. A correspondent, signing himself K. K. Sami, makes the following suggestions regarding the improvement of commercial education in this country in an article contributed by him to the *Vartakamitran* of the 4th October:—At the outset schools, which, with the name of commercial schools, impart only such instruction as befits students for clerk's posts should be separated from those that give purely commercial education. The teaching of foreign languages should be made compulsory in these schools. Really intelligent students should be given scholarships. Students should be attracted to such schools by offering them several facilities such as low fees, scholarships, etc. Every commercial school should have a museum containing commercial products attached to it. Instructions in these schools should be imparted only through the vernaculars. The worldly knowledge of the students studying therein should be improved by their being taught about the economic condition of India, the foreign countries in which there is a demand for Indian raw products and the facilities that exist for each benefiting the other. Lastly, the Government should render assistance in several ways. At present, statistics regarding Indian trade are not available for the people. Copies of these statistics should be supplied to each commercial school and lessons on such statistics given to the students. It is by means of such measures and by the Government co-operating with the people that our commercial education can improve and our merchants can with a wider knowledge improve their economic resources.

VARTAKAMITRAN, Tanjore, Oct. 7th, 1917.

Educational progress.

19. The *Dravidan*, of 1st November, while refuting the statement of those who complain that the British Government pay no attention whatever to education in this country, admits that there are some defects in the present system of education and makes the following suggestions to remove the same and to improve education generally:—

DRAVIDAN, Madras, Nov. 1st, 1917.

(i) The Government should open a larger number of schools and see that every village has at least one school in it.

(ii) Night schools should be started for the benefit of the children of the labourers, who have to work for their living in the day time, and free education imparted to them therein.

(iii) Scholarships should be given to all deserving students.

(iv) The Government should grant sites free to philanthrophists among the people, who come forward start schools, for the school buildings to be raised thereon and give also liberal annual grants as a matter of encouragement.

(v) All unnecessary expenditure should be curtailed by the Government and the savings resulting therefrom utilized for starting new schools. 'Want of funds' should no longer obstruct the cause of education.

(vi) The popular leaders also should take steps to create an enthusiasm in the people and to make them send their children to school, for one of the reasons why, in spite of the active efforts of the Government to spread education, the number of educated persons in the country is so small is that ordinary people do not realize the value of education and send their children to schools.

Students and their views.

20. The *Vaisyamitran*, of the 29th October, takes exception to the authorities of the Presidency College, Madras, in having revoked the scholarship of a student for his having freely expressed some opinions in an essay and observes that even, if there is anything wrong about the spirit of students, the college authorities can rectify it by good advice.

VAISYAMITRAN, Dēvakōttai, Oct. 29th, 1917.

DRAVIDA PATRIKA, Madras, Nov. 7th, 1917.

21. The *Dravida Patrika*, of the 7th November, writes:—For a long time the *Madras Mail* and other Anglo-Indian papers have been jealous of students gathering in large numbers to hear political speeches. In referring to the lectures of patriots like Mrs. Besant and Madan Mohan Malaviya, these papers, which are inimical to home-rule, used to say that such patriots addressed a mass of students, who were making so much noise as not to allow the lecturers proceed. As if this will not do, these papers have again been attributing the enormous failures in the University examinations to the students having attended political meetings. This is a lie of the basest character. We cannot understand how the attendance of students at public meetings which are usually held in the evenings, a time at which the students take rest, can lead to their failure in examinations. Somehow, whenever an order is issued by the Government on any subject, the *Madras Mail* used to have its say on the same subject on the previous day. This was the case even with G.O. No. 559. Lord Pentland did not give his best consideration to this subject. This child of Lord Pentland requires a good number to nurse and foster it; but no one will come forward to undertake this duty. The Principals, who attended the Principals' Conference held some months back, declared that it was impossible to nurse this child and that the fittest thing would be to throw it away, as the Spartans of old did, on a high mount to furnish a hearty meal for the crows and the vultures. Moreover, the sight of this child is too dim for it to secure its food of its own accord. It has to be done for it by others. So its victims, the students, being young take care to actively hide themselves from its view Though it is six months since this Government Order was passed, the students are still attending political meetings in thousands It is only among students that one can find enthusiasm and ardour The members of the young India party, which has sprung up in Bombay are all youths and not old men But, by saying these things, we should not be taken to approve of students attending political meetings in contravention of the Government Order. We only want to point out that it has not been possible to give effect to this Government Order. The Headmasters and Principals of institutions have perhaps oral instructions to find out students who attend political meetings. When there is a general complaint that the present lot of schoolmasters is to do more work and get less pay, they have to thank their own stars for their having been asked to do also police or Criminal Investigation Department work as a part of their duty without any increase of salary. We thought that it would be hard to come across a teacher who would haul up a friend's son as having attended a political meeting. But we regret to note that we were entirely in the wrong; for Mr. Shankunni, the Principal of the Victoria College, Palghat, has come in to claim this honour. Similarly, three colleges and all high schools in Nagpur have been closed. When the parents are giving English education to their boys at a great sacrifice, what can they do, if the schools themselves are closed? Has this Government Order come in to obstruct education altogether? Though, at present, students have, with an unparallelled patience, to gather in their brains much of useless matter and the majority of the lessons they read are of no use to them in after-life, they will no longer like the idea of their being kept in a subordinate position. Their sense of self-respect has been undergoing this change for the last fifty years and the fact that the students in the aforesaid colleges have not yet joined is a sufficient proof of this. When every one demands political privileges, should not the students have a right of managing their affairs as best as they can. Students in colleges are all of them over sixteen years of age, and, as such, have the capacity of discriminating between good and evil. To say that serious harm would result from a student listening to a speech of his father in a conference betokens gross want of intelligence. It is a mistaken impression that boys should have a better regard for paid teachers than for their parents. No scheme has yet been framed to give free and compulsory education to the children. The parents have, with great difficulty, to manage to pay the school fees for their children. Why then should the supervision of these children be subject to Government Orders? If, as is obtaining in the western countries, the Government meet the expenditure for educating these children, they will be justified in claiming to supervise the education. But, if the Government expect to have a control over education when it is the parents that pay for it, we do not think that the latter will agree to such a proposal.

G.O. No. 559 and the students.

ANDHRAPATRIKA, Madras, Nov. 2nd, 1917

22. The *Andhrapatrika*, of the 2nd November, says:—That one Mr. V. Venkata Rao has written to the *New India* saying that he received reliable information to the effect that an *Andhra* University will be soon established at Rajahmundry.

An *Andhra* University.

Spread of education in India.

23. The *Andhrapatrika*, of the 5th November, says :—Speaking on behalf of Mr. Montagu in the House of Commons, Mr. Fisher said that on account of the war, endeavours to spread education in India have been slackened. If this gentleman be the same Mr. Fisher that is spending large sums of money for spreading education in England, will he inform us why there are no such obstacles in England and clear our doubts ?

ANDHRAPATRIKA, Madras. Nov. 5th, 1917.

The Headmasters' Conference.

24. Referring to the proceedings of the recent Headmasters' Conference, the *Swadeshabhimani*, of the 2nd November, observes :—The Hon'ble Mr. Stone who presided over the Conference did not forget to throw cold water on the resolutions at the very outset by remarking that he was not bound to give effect to the resolutions passed at the Conference. It is therefore doubtful how far the resolution urging an increase in the pay of headmasters will be given effect to. We may trust, however, that Mr. Stone, for his own part, will do his best in this matter. Another important resolution passed at the Conference was that elementary science, history, etc., of the British Empire, and other subjects of group B in the high school classes should be taught in the vernacular. This must be deemed to augur well for the future of the Indian vernaculars. Since the subjects of this group do not form part of the University examinations, it is of little consequence, however, whether these subjects are taught in the vernaculars or in English.

SWADESHABHIMANI, Mangalore, Nov. 2nd, 1917.

(*e*) *Local and Municipal.*

Health in the Madras Presidency.

25. The *Desamata*, of the 31st October, reviews the health report of the Madras Presidency, remarks that the great mortality is due to want of medical aid, and requests the Government to evince greater interest in the health of the people.

DESAMATA, Rajahmundry, Oct. 31st, 1917.

Plague at Bantwal (South Kanara).

26. Referring to the outbreak of plague at Bantwal (South Kanara), and the urgent need of some improvements in the sanitation of the town by constructing some new roads and removing the congestion in some quarters by means of suburban extensions, the *Swadeshabhimani*, of the 2nd November, says that the measures indicated by the President of the Mangalore Taluk Board in this connexion would require about Rs. 10,000 and that it is to be hoped that the Government will promptly offer the necessary pecuniary aid and help to eradicate the plague from a town which is already a hot-bed of malaria.

SWADESHABHIMANI, Mangalore, Nov. 2nd, 1917.

(*h*) *Railways.*

The East Indian Railway.

27. The *Vartakamitran*, of the 4th October, refers to the resolution moved by the Hon'ble Sir Rahmat-ul-lah in the Imperial Legislative Council suggesting that the Government of India should take over the East Indian Railway after the expiry of the lease in 1919 and manage it, and makes the following general observations regarding the desirability of the railways in a country being managed by the Government :—Though the major portion of the income of the railways in India is contributed by the third-class passengers, no railway has done anything for the convenience of these passengers. It is all the same whether the railways exist or not, as long as they do not attend to the convenience of the public. Moreover, the merchants are put to serious hardship on account of the scarcity of waggons and there seems to be some truth in the complaint that the authorities of the South Indian Railway in Madras attend first to the needs of the European companies. When the workmen in the workshop in the Great Indian Peninsula Railway at Bombay went on strike, the Directors of the Railway in England attached greater importance to the words of their officials in Bombay than to the hardships of their workmen. How can an administration conducted from a place 6,000 miles off from here be beneficial ? Our readers may be aware of the complaint of the Indian Chamber of Commerce in Bombay that, during the recent strike of the postmen there, the Postal officials had arranged to deliver letters properly to European companies and not to Indian merchants. When such mistakes occur even in a department under the direct management of the Government, what doubt is there of there being defects in the management of the railways by the railway companies ? Moreover, all the railways

VARTAKAMITRAN, Tanjore, Oct. 4th, 1917.

have been laid with the money of the Indians and the only right of the companies is that of running trains over them. Now all the profits derived from this business go to the English companies. All that our representatives demand is that these should go to the Indians.

(j) *Salt and Abkāri.*

ANDHRAPATRIKA, Madras. Nov. 7th, 1917

The Administration Report of the Salt Department.

28. In the course of its review of the Administration Report of the Salt Department for 1916–17, the *Andhrapatrika*, of the 7th November, says:—There was an increaseover the previous year in the number of officers who resigned their appointments. It cannot but be said that this is chiefly due to the arbitrariness of the bureaucracy. If graduates are appointed in this department irrespective of their caste or creed, there cannot be this evil. . . Not even one case connected with this department has been dismissed. The Magistrates cannot ordinarily dismiss such cases. Every one knows it. As a large number of accused persons were punished this year, Rs. 240–8–0 have been given away as rewards. We are at a loss to know why, while good salaries are being paid to the officers of the Salt Department, rewards also should be paid to them. The Hon'ble Mr. K. R. V. Krishna Rao once intimated that he would put a question in the Legislative Council regarding this. But we do not know what he has done in this matter.

(k) *General.*

SWADESHABHIMANI, Mangalore, Nov. 2nd, 1917.

The Defence of India Act.

29. The *Swadeshabhimani*, of the 2nd November, writes:—After the cancellation of the famous internments of Madras, we had thought there would be no more internments in India under the Defence of India Act for some time at least. We are now undeceived however by the report of another fresh internment published in the *Modern Review*. There was recently a riot between the Hindus and the Moslems at the time of the *Bakr-id* festival in Behar. On this occasion one Babu Asesh Kumar Bannerjee, a correspondent of the *Amrita Bazaar Patrika* and the *Bengali*, went to Arrah and gave publicity to certain facts regarding the riots. The local authorities thereupon accused him of spreading objectionable news and interned the Babu under the Defence of India Act. From the manner in which this Act is being put into operation ever since it was promulgated, we must observe that the authorities seem to pursue the methods of some of those quacks who have just one medicine which they prescribe for every conceivable disease and prefer this new well of a Defence Act in place of the ocean of a Penal Code (to drown a victim). When they can have as much water as is needed from this well itself why would they trouble themselves with that ocean of a Penal Code! Well!!

HINDU NESAN, Madras, Oct. 29th, 1917.

Mrs. Besant's release and Mr. Montagu.

30. The *Hindu Nesan*, of the 29th October, reproduces the comments of the *Dravida Patrika*, of the 24th idem on this subject, abstracted in paragraph 39 of Report No. 43 of 1917.

SWADESAMITRAN, Madras, Oct. 31st, 1917.

The release of Mrs. Besant.

31. The *Swadesamitran*, of the 31st October, reproduces in Tamil the comments of the *Yorkshire Observer* on the recent debate in Parliament about the release of Mrs. Besant, as published in the *Hindu* of the same date.

The same paper also reproduces in Tamil the special cable said to have been received by the *Pioneer* about the speeches delivered by Lord Lansdowne and Lord Curzon on the same occasion, as it appears in the *Hindu* of the 31st October.

MAHAVIKATA DUTAN, Madras, Nov. 3rd, 1917.

Mrs. Besant's release.

The *Mahavikata Dutan*, of the 3rd November, reproduces from the *Swadesamitran*, of the 25th October 1917, the Tamil version of the comments of the *Morning Post* on the responsibility of Mr. Montagu in the matter of the release of Mrs. Besant cabled from London to the *Pioneer* of Allahabad and referred to in paragraph 35 of Report No. 44 of 1917.

DESABHIMANI, Guntūr, Sep. 23rd, 1917.

The release of Mrs. Besant.

The *Desabhimani*, of the 23rd September (received on the 2nd October), refers to the release of Mrs. Besant and her co-workers and remarks:—From the order published, it does not appear that the Government of Madras have done any kind act in this matter. We

understand that they have passed the order of release, being unable to reject the recommendation made by Lord Chelmsford in pursuance of the suggestion of the Secretary of State.

Swadesamitran, Madras, Oct. 31st, 1917.

Ryots' Conference, Tarimala.

32. The *Swadesamitran*, of the 31st October, reproduces in Tamil the proceedings of this conference which met at Tarimala, a village in the Anantapur taluk on the 28th idem. under the presidency of Diwan Bahadur P. Kesava Pillai, as they are published in the *Hindu* of the same date.

Dravidapatrika, Madras, Oct. 31st, 1917.

Gokhale's Education Bill and the officials.

33. In the course of a biographical sketch of Gopala Krishna Gokhale appearing in the *Dravidapatrika*, of the 31st October, the following remarks occur as to how the compulsory Education Bill introduced by him fell through in the Imperial Legislative Council:—When Mr. Gokhale moved his Education Bill in the Imperial Legislative Council in 1911, several officials raised many spurious objections on the side of the Government; but as he had drafted this Bill after careful consideration for many years, Mr. Gokhale had ready answers for all these objections. Till then, it was usual for the Indians in the Council to withdraw their suggestions, if such obstacles were raised on the official side. But, when Mr. Gokhale pointed out that every objection raised on the side of the Government against the Bill was groundless, the Government had no other alternative than to leave the matter to be voted upon. The Bill was, however, rejected, as the officials were in the majority.

Swadesamitran, Madras, Oct. 31st, 1917.

Mr. Montagu and the Anglo-Indians.

34. The *Swadesamitran*, of the 31st October, reproduces in Tamil an anonymous correspondence said to have appeared in the *Bombay Chronicle* regarding the treatment that would be accorded to Mr. Montagu and Lord Donoughmore by the Englishmen in India when they visit this country. This is published in English in the *Hindu* of the same date.

Hindu Nesan, Madras, Nov. 2nd, 1917.

Mr. Montagu and the Anglo-Indians.

The *Hindu Nesan*, of the 2nd November, also publishes in Tamil an anonymous correspondence on the reception of Mr. Montagu by the Anglo-Indians here, which is said to have been published in the *Bombay Chronicle* over the signature of one who signed himself as "Englishman." This is reproduced in English in the *Hindu* of the 31st October 1917.

Andhrapatrika, Madras, Nov. 5th, 1917.

Anglo-Indians.

The *Andhrapatrika*, of the 5th November, says:—The Anglo-Indians are afraid that after the grant of reforms to India their relations may not get high appointment easily. The resentment and sorrow, which they feel when they anticipate that the time of their sons ruling India like *Padushas* will come to an end, must only be imagined. They are at this juncture doing their utmost to obstruct the carrying out of the reforms. They are not aware that Mr. Montagu is acting in accordance with the spirit of the times. Thinking that he is acting against their interests, they are pouring the fire of their indignation over him. A correspondent to the *Evening Standard* says that India is disturbed with the idea that the Government are going to introduce dangerous reforms. He has not stated which people in India entertain such an idea. It may be said with some truth that some Anglo-Indians and a few Indians who followed them entertain that idea. But if the writer above-mentioned should say that fear regarding the reforms has overtaken the whole of India, his ignorance could not but invoke pity. The people do not know what reforms the Government are going to give them. The obstacles which the Anglo-Indians place in the way of Mr. Montagu, fearing that the days of their selfish ends are drawing to a close, have inspired the people with the fear that the forthcoming reforms may not be favourable to their advancement. This is borne out by the resolutions passed in the Gokhale Hall yesterday, protesting against the agitation of the Anglo-Indians. The contempt which this writer has for the educated classes is shared by the whole of the race to which he belongs. The reason for this is obvious. It is the educated classes that try to occupy equal positions with them. It is they that give publicity to the aims of the people. It is they that, in order to reduce their arbitrary authority, want self-government. The day on which they began to give education to the Indians was an evil day for their splendour. . . People like this writer have failed to take into their consideration the advantage of the empire, the objects of the war and the honour of England, but have been

working for their own ends. English statesmen will not pay heed to the indignant utterances of the old-fashioned and despondent Anglo-Indians.

HINDU NESAN, Madras, Nov. 6th, 1917.

The Anglo-Indians and Mr. Montagu.

The *Hindu Nesan*, of the 6th November, refers to the observation made by the Viceroy in his reply to the addresses presented by the Karachi Chamber of Commerce and the Muhammadan deputation that waited on him at Karachi, that both the Europeans and Muhammadans in this country should, in making their representations to Mr. Montagu about the reforms to be introduced in India, ascertain the opinions of other communities also on this matter and try to fit in their views with those of the others, and adds:—If, in the face of this appeal by the Viceroy, a few vain agitators among the Anglo-Indians preach that Mr Montagu should be boycotted by them socially, they are at perfect liberty to do so. It will not reflect any discredit on Mr. Montagu that a section of the Anglo-Indians is keeping away from him; nor is there any necessity for, or any purpose to be gained by, his mixing with the Anglo-Indians, who are spreading scandals about him.

VAISYAMITRAN, Devakottai, Oct. 29th, 1917.

Mr. Montagu and the Anglo-Indian agitation.

Referring to the agitation carried on by the Anglo-Indians against Mr. Montagu in the matter of his pronouncements in Parliament about the reforms to be introduced in India, the *Vaisyamitran*, of the 29th October, observes:—"We have to conclude that avarice and self-interest are after all at the bottom of this agitation. These Anglo-Indians are holding all the high appointments in the Government and, by taking the lead in the industrial and commercial concerns of this country, are making enormous profits by utilising Indian labour and raw products to their own advantage. That is why they resent the demand of the Indians for reforms. They are trying to mar the spirit of union among the people, as they are afraid that such a union will be prejudicial to them. Their idea is that, if the Indians get home-rule, their influence would be curtailed. But truth will win and, as a divine spirit of liberty is spreading among the Indians, these Anglo-Indians can no longer treat them with contempt. Brethern! do not be led away by the words of these Anglo-Indians. The home-rule propaganda carried on by our leaders is not intended to benefit the Brahmans alone but all classes. So, let us all co-operate in making this work a success. We have a word to say to the Anglo-Indians. We would ask them to note that their objects can be fulfilled only if they have a fraternal love for the Indians. From the ancient time (i.e., the time when the whole of Europe was submerged in the darkness of barbarism), the Indians have been famous for their wisdom, religious knowledge, wealth and civilization. So, the statement that the Indians are not fit for home-rule is, on the face of it, a pretence set up by the enemies of Indian progress".

DRAVIDA PATRIKA, Madras, Nov. 7th, 1917.

The *Dravida Patrika*, of the 7th November, also attributes the Anglo-Indian campaign against Mr. Montagu to the fear of the Anglo-Indians that the racial hatred and distinctions which prevail in the existing administration and their arrogance as belonging to the ruling race will have to go to the wall, if India is granted home-rule.

SWADESAMITRAN, Madras, Oct. 30th, 1917.

The Sahabad disturbances.

35. A correspondent to the *Swadesamitran*, of the 30th October, dwells upon the amity that existed between the Hindus and the Muhammadans from the time of Akbar and referring to the 650 arrests that are said to have been made in connexion with the recent disturbances at Sahabad, observes:—It is a matter known to all that, as the people have no power in India, the officials commit many mistakes, considering themselves to be the masters of the people and not their servants. When the subordinate officials, who have not a high standard of education, see that their superior officers entertain such a stupid notion in spite of their education they are prepared to cause every kind of inconvenience to the people, treating them like cattle, merely to satisfy their petty arrogance. So we request the authorities to direct the Police to arrest persons concerned in the Shahabad riots after a careful inquiry and to punish also such as are really guilty.

The DRAVIDAN, Madras, Oct. 30th, 1917.

Stray notes.

36. The *Dravidan*, of the 30th October, has the following stray notes on a variety of subjects:—Water is bad; milk is adulterated; ghee is adulterated. If there is thus adulteration of every food-stuff, how can the people residing in the city live without disease

or complaint? But if this adulteration is to be prevented, the people, Government and the merchants should all combine, as it affects the interest of all people.

* * * * *

The Surgeon-General regrets that proper facilities do not exist in the hospitals now for accommodating persons suffering from contagious diseases, and this is seen clearly in the case of the measures adopted in connexion with plague. When a patient, who is not in a position to move, is removed to a solitary plague camp and subjected to all kinds of restrictions, it affects him even more seriously than the disease.

So it is necessary that proper arrangements should be made for accommodating in hospitals also patients suffering from contagious diseases.

Stray notes

The Vartakamitran, of the 4th October, has the following stray notes on a variety of subjects :—

VARTAKAMITRAN, Tanjore, Oct. 4th, 1917.

The majority of the Universities in India only train students for clerks' posts. Though the Universities at Calcutta, Bombay and other places have made separate arrangements for scientific research, the Madras University has not taken any step in this direction. All the same, it grew wild with the Mysore University in the beginning.

* * * * * *

Though it is now 50 years since Universities where established at Calcutta and other places, why should scientific research and education be at a discount in India still? Though lakhs of rupees have been given to the Calcutta University for purposes of scientific research, it has not been able to produce more than a Bose and a Ray. What is the reason for this? Is it want of money or the incapability of the Professors of the University?

* * * * * *

It appears the Professor for Economics in the Calcutta University, when questioned by the Syndicate about his not having done the work entrusted to him properly, replied that he was subordinate to the Government and not to the University. What use can there be of professors who are provoked when questioned about a dereliction of duty. All this is due to the Government having a sort of control over the University.

37. Adverting to the proceedings of the meeting of the European Association held at Madras on the 23rd October 1917 for protesting against the statement made by Mr. Montagu in Parliament about the release of Mrs. Besant, a correspondent to the *Dravidapatrika*, of the 31st idem, says that one feature of the speeches made at the meeting was the vituperation showered on home rulers, who were characterised as a gang of seditionist, and observes :—We give the lie direct to the statement that we are seditionists. Can we become seditionists if we do not follow the example of the Anglo-Indians, who, having settled in this country and enjoying to the full all that it can afford, are always intent upon marring its progress? Is it sedition to seek the welfare of our country, to correct the capricious acts of the Government and work for bringing about a permanent union between the Englishmen and the Indians, or is it sedition to conspire against the Secretary of State, shower the worst invectives on the Viceroy or devise means of throwing the Government immediately into an abyss? Our people know well which of these constitutes sedition, and we need not point out that it is those, that adopt the latter methods are seditionists. But some may like to know why, contrary to facts, these Anglo-Indians call us seditionists. Evidently they are making much of the disloyalty of others in order to screen their own disloyal attempts. We are stated to be a small section intent on mischief. It is a known fact that we do not form a small section and the thoughtful have known for years that we are not given to mischief. We have never conspired to unseat ministers. We have never given support to the traitors to humanity like Mr. Curtis, who secretly worked to get 310 millions of people within their grip. In these circumstances the statement made by our European brethren that we have a tendency for mischief only indicates their stupidity or their great skill in uttering falsehood. Then again the Anglo-Indians claim to safeguard the interests of the ordinary people here and Mr. Welby is stated to raise a cry against reform only in the interest of our masses. One European predicted at the meeting

The European protest meeting, Madras.

DRAVIDAPATRIKA, Madras, Oct. 31st, 1917.

that, if home rule was granted, the Brahmans would crush the ryots like anything. Let us take all these things for granted; what then? Have the hardships suffered by the ryots disappeared now? Have those who have been taking the life out of the ryots become good men now? However bad their lot may be under home rule, they can hardly be worse than what they are now.

SWADESAMITRAN, Madras, Oct. 31st, 1917.

Industrial facilities in England and India.

38. Referring to the observations of Dr. Addison of England dilating upon the necessity of scientific knowledge being applied for the purpose of finding out the possible uses to which raw products could be put and of opening libraries containing information on industrial and commercial matters at all industrial and commercial centres, the *Swadesamitran*, of the 31st October, asks:—"If there is a necessity for scientific research and libraries of industrial works in England, what are we to say of India?"

HINDU NESAN, Madras, Oct. 31st, 1917.

Shoeing declared to be no offence.

39. The *Hindu Nesan*, of the 31st October, takes exception to the pronouncement of Mr. Austin, the Sub-Collector of Rāmnād, that shoeing is no offence, and observes:—Every one in India will admit that shoeing is an offence and it has from time immemorial been considered an act of grave insult. But Mr. Austin thinks otherwise and has acquitted a man who was punished by the lower court for having beaten another with a shoe. If Civilians of the type of Mr. Austin are in the charge of Revenue divisions, no unjust acts will surely be committed there! This officer is a standing illustration of the fact that Civilians cannot understand the opinions and the sense of self-respect of the Indians, however long they may move with them. How can the Indian public be expected to have a regard for officials of this type who merely exercise authority without any idea of the customs and habits of our people?

SWADESAMITRAN, Madras, Nov. 1st, 1917.

The national assemblies and the Secretary of State for India.

40. The *Swadesamitran*, of the 1st November, welcomes the suggestion made in the Press that the Secretary of State for India should be invited to attend the session of the Congress and the Muslim League at Calcutta, and observes:—There is a mighty advantage indeed in the Secretary of State being present at the annual session of the Congress and the Muslim League. The head of a province, who was present at the Congress at Lucknow, seems to have told Mr. Muzumdar that he was convinced by what he saw that the Indians were fit for home-rule. Will not the same impression be created in the mind of Mr. Montagu? True it is one or two Provincial heads have attended the national assemblies before this. But, as a visit by a Secretary of State for India will have a special importance, we hope that the leaders in the country will take prompt steps in the matter.

SWADESAMITRAN, Madras, Nov. 1st, 1917.

The monster petition to Mr. Montagu.

41. A correspondent writing from Arasur in the Ponneri taluk to the *Swadesamitran*, of the 1st November, communicates the proceedings of a public meeting held at Puduvayal village in the same taluk on the 27th October 1917, in which the claim of Mr. P. Tyagaraya Chettiyar to represent the non-Brahmans was questioned and Mr. T. M. Krishnaswami Ayyar in appealing to those present to muster strong in signing the monster petition to be presented to Mr. Montagu is alleged to have referred to the fact that not even a single Bill brought forward by representative members in the local Legislative Council with a view to benefit the people was passed in it and stated that this was due to the official majority in the Council.

SWADESAMITRAN, Madras, Nov. 3rd, 1917.

Monster petition to Mr. Montagu.

A correspondent from Devakottai contributes an article to the *Swadesamitran*, of the 3rd November, in which he gives the substance of the reforms demanded by the Congress and the Muslim League, and, appealing to the Nattukottai Chetti community to support these assemblies by affixing their signatures to the monster petition to be presented to Mr. Montagu, observes that the affairs of the Indians can be managed much better by themselves than by others.

SWADESAMITRAN, Madras, Nov. 1st, 1917.

A public meeting at Tuticorin.

42. The *Swadesamitran*, of the 1st November, publishes in Tamil the proceedings of a public meeting recently held at Tuticorin under the auspices of the local Home Rule League and the Peoples' Association, when Mr. Krishnama Achariyar

of Ottappalam is stated to have, in the course of his lecture on the "Present political situation in India and the Congress-Muslim League scheme of reforms", dwelt on the actions of the bureaucracy and the present pitiable condition of India and observed that India had a right to ask for home-rule. In his presidential speech, Mr. Michael is said to have endorsed the views of the lecturer and remarked that home-rule was required not in the interest of the Brahmans only but in the interest of all Indians and that the object of the present non-Brahman movement cannot succeed.

43. The *Swadesamitran*, of the 1st November, reproduces in Tamil a special cable said to have been received by the *Pioneer* regarding the comments of the *Morning Post* on Lord Curzon's objections to Mr. Montagu's being held responsible in his present official capacity for the speech he made prior to his appointment as the Secretary of State for India. This is published in English in the *Hindu* of the same date.

SWADESAMITRAN, Madras, Nov. 1st, 1917.

Morning Post on the views of Mr. Montagu.

44. The *Swadesamitran*, of the 1st November, publishes the proceedings of a public meeting held at Satyamangalam on the 26th October 1917 when one of the resolutions passed demanded the immediate release of Messrs. Muhammad Ali and Shaukat Ali on the ground that the suspicion entertained about them by the Government of India was unfounded.

SWADESAMITRAN, Madras, Nov. 1st, 1917.

Release of the Muslim interned.

The *Swadesamitran*, of the 3rd November, publishes, from the pen of a correspondent, the proceedings of a Muslim meeting held at Trichinopoly on the 30th October 1917 in which Mr. M. K. Muhammad Hanif the Secretary of the Young Muslim's Association, is reported to have observed, in moving a resolution demanding the release of Messrs. Muhammad Ali and Shaukat Ali, that the delay of the Government to release these leaders while they had released Mrs. Besant and others was creating a bad impression in the minds of seven crores of Muhammadans in India, who did not merit such a treatment at the hands of the Government, considering the sacrifices they have made in this war.

SWADESAMITRAN, Madras, Nov. 3rd, 1917.

Release of the Muslims interned.

The *Liva-ul Islam*, of the 1st November, publishes an abstract of the proceedings of a public meeting held at Vaniyambadi on the 22nd October 1917, under the auspices of the local Muslim association when a resolution was passed praying for the immediate release of Messrs Muhammad Ali and Shaukat Ali.

LIVA-UL ISLAM, Madras, Nov. 1st, 1917.

Release of the Muslims interned.

The same paper also publishes in Tamil the comments on this subject said to have appeared in the *New India* of the 26th October 1917.

The *Swadesamitran*, of the 6th November, reproduces in Tamil the telegram from Mrs. Annie Besant about the interview she had with the Viceroy for the release of Messrs. Muhammad Ali and Shaukat Ali from internment, as published in the *New India* of the same date.

SWADESAMITRAN, Madras, Nov. 6th, 1917.

Release of the Muslims interned.

The *Andhrapatrika*, of the 7th November, says:—Mrs. Besant sent a wire to the *New India* stating that she spoke to His Excellency the Viceroy about the interned Muhammadans, and that the authorities do not mean to release them because they are in sympathy with Turkey. We are at a loss to know what objection there can be to release them when responsible men stand security for them. It is necessary to satisfy the Muhammadans if a calm atmosphere is to be created. As in Ireland the political offenders should be pardoned. We request that the Government will see that all the Indians enjoy the benefit of the reforms they are going to give.

ANDHRAPATRIKA, Madras, Nov. 7th, 1917.

The interned Muhammadans.

45. The *Dravidan*, in its issues, dated the 2nd and 3rd November reproduces in Tamil the resolutions passed at this conference recently held at Bikkavole, as they appear in the *Justice* of the 1st idem.

DRAVIDIAN, Madras, Nov. 2nd and 3rd, 1917.

The Gōdāvari District Non-Brahman Conference.

The *Mahavikata Dutan*, of the 3rd November, reproduces from the *Dravidan*, of the 30th October, a portion of the Tamil version of the address delivered by the president of this conference held at Bikkavole on the 27th idem and referred to in paragraph 54 of Report No. 44 of 1917.

MAHAVIKATA DUTAN, Madras, Nov. 3rd, 1917.

The Gōdāvari District Non-Brahman Conference.

ANDHRAPATRIKA, Madras, Nov. 1st 1917.

The Gōdāvari Non-Brahman Conference.

In commenting on the proceedings of the Godavari Non-Brahman Conference, the *Andhrapatrika*, of the 1st November, says:—Government has to be carried on in accordance with the wishes of the people. The Congress scheme of reforms was prepared in pursuance of this principle . . . There does not appear to be much difference between the resolutions of the non-Brahman conference and the reforms laid down by the Congress. There is no reason why the conference has not approved of the Congress scheme fully. If, while agreeing to give full independence to the Provincial Governments, the rulers do not extend the powers of the people, the way will certainly be paved for the increase of arbitrariness. The fact that at the village of Tarimela more than a thousand royts have assembled under the presidentship of Diwan Bahadur Kesava Pillai and completely accepted Congress reforms shows the trend of public opinion in this country.

SWADESAMITRAN, Madras, Nov. 2nd, 1917.

The Anglo-Indian agitation.

46. Adverting to the curious interpretation given by the Anglo-Indian papers to the words of Lord Curzon in the House of Lords, that Mr. Montagu was going out to India on the strict understanding that he would deliver no speech, the *Swadesamitran*, of the 2nd November, writes:—What we gather from the words of Lord Curzon is only that, as Mr. Montagu is going here to ascertain personally the views of leading men and institutions in this country regarding the reforms to be introduced, he will only conduct an inquiry and express no definite opinion. But the Anglo-Indian papers view these words in a different light and cry out that Mr. Montagu's hands have been tied up. Some papers are pleased to assert that Mr. Montagu will be practically interned while he is in India and those that accompany him do so only to watch his conduct. Of course the Indians are not unaware of the motive of the papers writing in this strain. But what impression would be created in the minds of the ordinary people by the Anglo-Indian papers writing like this day after day? Will not the attitude of the Government of India, who put up with this campaign of insult against Mr. Montagu, make the ordinary people think that the Government are only playing a part to please the Indians? We need not dilate upon the dangerous results that may ensue from the creation of such an impression. Even our popular leaders knowing the truth cannot but entertain small doubts in this matter; for requests made by certain institutions to the Local Government for permission to receive and entertain Mr. Montagu are stated to have been refused. We cannot understand the reason for this. Perhaps the Government thought that, as Anglo-Indians openly asserted that they would boycot Mr Montagu socially, it would give room to a misconstruction, if Indians were permitted to entertain him. If it is so, the remedy now adopted by the Government will, we can certainly say, not only create unnecessary misunderstandings but will also frustrate the very object with which it is applied.

Our readers will note that a new Anglo-Indian Association has been started in England to help the agitation now carried on by the Anglo-Indians. All the influential Anglo-Indians, who, having served in India, receive pensions from the Indian revenues, are now bent upon safeguarding the glory and influence of the men of their class and have begun to try to prevent the Indians, who pay them their pensions, from having the blessing of home rule. We have no fear from straightforward Englishmen. But the Anglo-Indians will try to tamper with the opinion of Englishmen by claiming to have a special knowledge and experience of Indian affairs. Our people should prevent this. Proper steps should be taken to acquaint England with the real situation here. The Government should be requested to see that the prestige of Mr. Montagu is maintained.

SWADESAMITRAN, Madras, Nov. 2nd, 1917.

The *Swadesamitran*, of the 2nd November, reproduces in Tamil the proceedings of an Anglo-Indian meeting held at London, under the presidency of Lord Sydenham, when he is stated to have remarked that the release of Mrs. Besant was one of the greatest blunders ever committed by the Government of India. These proceedings appear in English in the *Hindu* of the same date.

HINDU NESAN, Madras, Nov. 2nd, 1917.

The *Hindu Nesan* of the same date comments in the same strain upon the Anglo-Indian interpretation of the utterance of Lord Curzon in the House of Lords regarding Mr. Montagu and adds:—The enemies of the progress of India are evidently jealous of Mr. Montagu being favourable to this country and are reviling him in the worst language possible. They speak as if the British Cabinet hav eno confidence

in Mr. Montagu and are sending others with him only on this account. If such language is used about Mr. Montagu, how can his prestige or dignity be maintained? If he is insulted like this, will it not reflect on the British Cabinet itself? What happens to one member of the Cabinet to-day may befall others also to-morrow. So this kind of writing should be immediately put a stop to. Both the British Government and the Government of India are bound to prevent a section of the Anglo-Indians in England and India insulting Mr. Montagu like this without realizing in the least that he is a high official vested with the responsibility of the Indian administration as an insult offered to him is an insult offered to the British Cabinet itself.

The Anglo-Indian agitation.

The *Swadesamitran*, of the 5th November, reiterates its resentment against the campaign of insult carried on by the Anglo-Indians and their press against Mr. Montagu and the refusal on the part of Local Government to grant permission to Indians to give entertainments to Mr. Montagu and, referring to the public meeting held at Gokhale Hall, Madras, on the 4th idem, to express the opinion of the Indians on this matter, observes that a perusal of the proceedings of this meeting will show that it is only the Indians that are loyalists at heart and that the Anglo-Indians, who are hostile to them, are only experts in securing their own interests. SWADESAMITRAN, Madras, Nov. 5th, 1917.

The same paper publishes in Tamil the proceedings of the above meeting *in extenso* as they appear in the *Hindu* of the 5th November 1917.

The *Hindu Nesan* of the same date also publishes in Tamil an abstract of the above proceedings. HINDU NESAN, Madras, Nov. 5th, 1917.

Lord Sydenham.

47. The *Hindu Nesan*, of the 2nd November, reproduces the comments of the *Dravida Patrika*, of Madras, of the 31st October, condemning the views expressed by Lord Sydenham in his article to the *Fortnightly Review* and the *Sunday Times* on India and abstracted in paragraph 67 of Report No. 44 of 1917. HINDU NESAN, Madras, Nov. 2nd, 1917.

Lord Sydenham.

The *Swadesamitran*, of the 6th November, refers to the statement of Lord Sydenham that, before introducing political reforms on a liberal scale in India, female education and social reform should be spread throughout the country, and quoting the apathy of the Bombay Government, when Lord Sydenham was the Governor, in the matter of a concession demanded by the people of Bombay for the grant of a free site for a Women's College and the active opposition of the same Government, during his tenure of office, to the Civil Marriage Bill introduced by Mr. Basu, as instances to prove that Lord Sydenham had really no sympathy for the advancement of female education or the spread of social reform in India, observes that the sympathy now evinced for India by the men of the type of Lord Sydenham is only a pretence. SWADESAMITRAN, Madras, Nov. 6th, 1917.

Indian reforms.

48. The *Hindu Nesan*, of the 2nd November, reproduces in Tamil the comments of the *Aberdeen Journal*, the *Yorkshire Post* and the *Yorkshire Observer* on the recent debate in Parliament about the Indian reforms, as they appear in the *Hindu* of the 31st October 1917. HINDU NESAN, Madras, Nov. 2nd, 1917.

Indian reforms.

The *Swadesamitran*, of the 5th November, publishes in Tamil the observations made by a person who spent fifteen years in India, in an article contributed by him to the *Evening Standard* about the Indian reforms, as cabled to the *Pioneer* of Allahabad and reproduced in the *Hindu* of the same date. SWADESAMITRAN, Madras, Nov. 5th, 1917.

Arrogance of a European I.C.S. officer.

49. The *Swadesamitran*, of the 2nd November, reproduces in Tamil a letter said to have been written by Mr. M. Viraraghava Chettiyar to the *Hindu* of the 1st idem complaining of the conduct of Mr. G. W. Wells, I.C.S., the Divisional Officer of Chicacole, in getting one Vaisya Raju flogged for spitting the phlegm with a loud voice while cleaning his teeth, when the former passed by the street in which the house of Vaisya Raju is situated. SWADESAMITRAN, Madras, Nov. 2nd, 1917.

The departure of Bengali soldiers.

50. The *Swadesamitran*, of the 2nd November, publishes in Tamil a telegram received from Calcutta that about 400 Bengali soldiers marched with band in attendance through the streets of Calcutta on the afternoon of the 1st idem and left Sealdah thereafter by a special train. SWADESAMITRAN, Madras, Nov. 2nd, 1917.

SWADESAMITRAN, Madras, Nov. 3rd, 1917.

51. The *Swadesamitran*, of the 3rd November, continues its comments on this subject from a previous issue and observes :—It is a point to be noted as to why, in spite of the enormous demand for tanned hides by the Government and the facilities for the export of this article being practically nil, the Government are not able to obtain an adequate supply of such hides. The skin merchants say that this is due to the rates offered by the Government not leaving them much of margin by way of profit, considering the quality and finish expected by the Government. There are only two ways of remedying this. Either the Government should increase their rates, or they should find out means to reduce the price of raw hides and tanning barks. If the second suggestion can be carried out, it is apparently unnecessary to think of the first, as it means wastage of money. The Government are stated to have prohibited the tanning of sheep or goat skins only with the second motive referred to above. They might have expected that, if this tanning was stopped, the demand for tanning barks would be reduced. But, it has to be noted that only tender barks are used in tanning sheep or goat skins and that they will not do much for tanning hides. The condition of those trading in tanning barks has also to be taken into consideration. These have invested large sums of money for taking out leases in forests for the supply of tender barks and the prohibition by the Government of the tanning of sheep or goat skins has come as a blow upon them ; for they are being put to much loss, there being no one to purchase the large stock of tender bark accumulated by them. So, if the Government had prohibited the tanning of sheep and goat skins in order to bring down the price of bark which was not much useful in the tanning of hides, they should have to be deemed to have acted without due consideration. But they might have thought that, if the tanning of sheep and goat skin was prohibited, the merchants doing this business would also take to the tanning of hides. If so, they should have encouraged the tanners by explaining the emergency to them and the results would have been quite satisfactory. As it is, the Government seem to have acted hastily on account of the emergency.

Condition of tanners.

SWADESAMITRAN, Madras, Nov. 3rd, 1917.

52. The *Swadesamitran*, of the 3rd November, reports one of the speakers in the Special Provincial Conference held at Lahore recently to have made the following statements in the course of a speech delivered by him condemning the enforcement of the Indian Press Act as being contrary to British nature :—I know of cases in which some moderate and respectable editors have been punished under this Act for having expressed what they felt, though they never wrote anything to wound the feelings of the officials. It is not only the papers conducted in English that suffer by this Act. The position of the vernacular papers is even more pitiable. The lot of these poor papers at the hands of the local authorities cannot be described. Why should influential papers which can be helpful to the interests of the country and the Government be enslaved? The Press Act might, perhaps, have been necessary in the olden days. It is not desirable to enforce hereafter a measure contrary to British nature.

The effect of the Indian Press Act.

SWADESAMITRAN, Madras, Nov. 3rd, 1917.

53. The *Swadesamitran*, of the 3rd November, publishes in Tamil the proceedings of a public meeting held at Washermanpet on the 2nd idem, under the presidency of Mr. B. P. Wadia, when several persons are said to have addressed the audience on this subject and on compulsory education, industrial advancement and the condition of coolies. An abstract of these proceedings appears in English in the *Hindu* of the 3rd idem.

Home Rule and the present situation.

HINDU NESAN, Madras, Nov. 3rd, 1917.

54. The *Hindu Nesan*, of the 3rd November, dwells on the necessity of periodical medical inspection of the schools in this country and, referring to the report of Lieutenant-Colonel Donovan on his inspection of the Corporation schools, in which he is reported to have stated that a fifth of the students in every school were continuously absent on account, perhaps, of their suffering from consumption—if this is a fact the necessity arises for having special schools for such children—and that five per cent of the children appeared to be suffering from leprosy, and also to the action taken by the Government of Behar in this matter, observes that the services of numerous private medical practitioners may well be availed of for the purposes of medical inspection of

Medical inspection of schools.

the City, while in the mufassal the civil surgeons can be made to do the same work in the schools within their respective ranges. This paper is of opinion that the question of medical inspection should not be dropped or postponed on the plea of want of funds and suggests the desirability of the rules laid down by Sir George Newman in England for the purpose of safeguarding the health of the school-going population being adopted in India.

55. The *Dravidan*, of the 3rd November, publishes from the pen of a correspondent, the proceedings of a non-Brahman meeting held at Vijayamangalam in the Coimbatore district on the 20th October 1917, in which several speeches are reported to have been delivered pointing out that it was not fair on the part of the Brahmans in towns to aspire for home-rule, while it was not necessary for the vast majority of the non-Brahmans in rural areas in their present condition, that it was these Brahmans, who, in the mediæval period, made the non-Brahmans follow their principles and duped them, that the Government should, without acting on the words of the educated classes alone, conduct the administration in accordance with the wishes of the generality of the people, that, as the village officials were only creating factions in villages to increase their own income, special efforts should be made to establish panchayats, so that the people might get out of the cruel grip of the village officials and manage their affairs themselves and that the Government should be requested to attend to the introduction of compulsory elementary education in this country, soon after the present stress caused by the war was over, as it was want of education that was at the bottom of the existing evils in India.

A non-Brahman meeting at Vijayamangalam.

DRAVIDAN, Madras, Nov. 3rd, 1917.

56. The *Mahavikata Dutan*, of the 3rd November, reproduces from the *Swadesamitran*, of the 29th October, the Tamil version of the speech delivered by Mr. Lod Govinda Das as the president of a public meeting of non-Brahmans held at the Gokhale Hall, Madras, on the 27th idem, under the auspices of the Madras Presidency Association, to consider the question of communal representation in connexion with the Congress scheme of reforms, the proceedings of which are referred to in paragraph 39 of Report No. 44 of 1917.

Communal representation

MAHAVIKATA DUTAN, Madras, Nov. 3rd, 1917.

57. The *Mahavikata Dutan*, of the 3rd November, describes the net result of this debate to be nil and observes that, though the matter has been squared up in a way, the guilty conscience is bound to feel for its mistake and that, though the matter has been given the finale in Parliament, the public have their own opinions about it.

Debate in the House of Lords on the release of Mrs. Besant.

MAHAVIKATA DUTAN, Madras, Nov. 3rd, 1917.

58. The *Swadesamitran*, of the 6th November, publishes the proceedings of a public meeting held at Washermanpet on the 5th idem, under the presidency of Mr. C. P. Ramaswami Ayyar, when speeches are stated to have been made on Congress-Muslim League scheme of reforms and on Home Rule. An abstract of these proceedings appears in English in the *Hindu* of the 6th idem under the heading 'A public meeting in North Madras'.

Congress-League scheme of reforms.

SWADESAMITRAN, Madras, Nov. 6th, 1917.

59. The *Hindu Nesan*, of the 6th November, publishes in Tamil the proceedings of this conference held at Bezwada on the 4th idem, with the exception of the resolutions passed therein. An abstract of these proceedings is published in 'the *Hindu*' of the 5th idem.

The *Andhra* Panchama Conference.

HINDU NESAN, Madras, Nov. 6th, 1917.

Under this heading the same paper says:—There is no antagonism between the social and the political sides of the awakening of the Panchamas. Those who take a narrow view of the Panchama movement, join hands with the enemies of the national movement and do harm to the mother country, are traitors, and the sooner they are removed from their honourable positions, the better for the country. The Indian nation should see its real nature. It should select honest men as its leaders. It should reject traitors to the country. Till then, there can be no regular progress. This is not the time to rake up the past, to judge by western standards the conditions prevailing in the east in ancient times, to insult the ancient sages, and set up races against one another. What we now want is reconciliation.

The *Andhra* Panchama Conference.

SWADESAMITRAN, Madras, Nov. 6th, 1917.

60. The *Swadesamitran*, of the 6th November, contains an abstract of the proceedings of a public meeting held on the 31st October 1917 at Tiruvisalur, under the auspices of the local Home Rule League, at which Mr. M. K. Achariyar is reported to have presided and delivered a speech dwelling upon the historical proofs, still in existence, of the attention bestowed by the ancient Hindu and Mussalman kings on the improvement of agriculture, industries and trade in this country, the hardships resulting to the cattle from the present restrictions of the Forest Department, which never existed in those days and the necessity of improving agriculture, trade and industries in the interests of the advancement of the country.

The present condition of India.

HINDU NESAN, Madras, Nov. 6th, 1917.

61. Anent the enquiry now being conducted in the United Provinces about the cultivation of long staple cotton in India, in order to meet the demand of the Lancashire merchants for this kind of cotton, the *Hindu Nesan*, of the 6th November, says:—Though the incurring of a heavy expenditure by the Agricultural Department in India on the introduction of the cultivation of long staple cotton may be advantageous to the Lancashire merchants, it will not be beneficial to India. It will be foolishness on the part of the Indians to give up cultivation of grains at a small cost, which they used to do till now, and take to the cultivation of this cotton in order to enrich the Lancashire merchants. So, this matter should be kept in mind in the enquiry now conducted on this subject. Before going into the question of how far the cultivation of long staple cotton will be useful to the Lancashire merchants, the point as to how it will affect India and the Indian agriculturists should be considered.

Long staple cotton.

VAISYAMITRAN, Devakottai, Oct. 29th, 1917.

62. The *Vaisyamitran*, of the 29th October, publishes the proceedings of a public meeting held at Kunrakkudi on the same date at which lectures were delivered on the necessity of all subjects of British rule being given the same treatment without any distinction of colour, the means by which India can regain her lost fame like other progressive countries of the world, the desirability of introducing free and compulsory education and a permanent settlement of land revenue in the country, the inequality of the treatment meted to passengers on railways under the injustice of super tax being levied on private individuals when joint stock companies making immense profits in this time of war have had no restrictions imposed upon them.

A Home Rule meeting at Kunrakkudi.

DRAVIDAN, Madras Nov. 6th, 1917.

63. The *Dravidan*, of the 6th November, reproduces in Tamil a portion of the proceedings of this Conference held at Pulivendla on the 3rd idem which appear in the *Justice* of the latter date.

The Pulivenda Non-Brahman Conference.

DRAVIDAN, Madras, Nov. 6th, 1917.

64. The *Dravidan*, of the 6th November, reproduces in Tamil the latter part of the proceedings of a Panchama meeting held at Madras on the 4th idem as appearing in the *Justice* of the 5th idem.

A Panchama meeting, Madras.

VAISYAMITRAN, Devakottai, Oct. 29th, 1917.

65. The *Vaisyamitran*, of the 29th October, refers with satisfaction to the cancellation of the externment order passed against Mr. V. R. Karandikar, formerly of the *New India* office, and the *Dravida Patrika* of Madras, of the 7th November, hails this as an instance to prove that the Government do not after all ignore public opinion. Both these papers suggest the desirability of the restrictions imposed on Mr. Krishnaswami Sarma also being removed soon.

Messrs. V. R. Karandikar and Krishnaswami Sarma.

DRAVIDA PATRIKA, Madras, Nov. 7th, 1917.

66. The following observations occur in the course of a short biography of Mr. Bal Gangadar Tilak in the *Dravida Patrika*, of the 7th November:—He is one who very calmly accepted the imprisonment which he had as a reward for his having sought the welfare of India. The Anglo-Indians, who were jealous of his work for the progress of India and the confidence which the Indians had in him, began to misinterpret his religious fervour as an attempt to create disputes and dissensions between the Hindus and the Muhammadans. Even ordinary patriots would be anxious to remove the petty differences between the Hindus and the Muhammadans, even if any exist. So it is the height of ignorance to say that such a devout patriot as Mr. Tilak wanted to create enmity between the Hindus and the Muhammadans. He was not for any half

Mr. Bal Gangadar Tilak.

easures connected with home rule to be introduced in India. The type of home ule contemplated by him for India can be said to be Indian rule not subject mostly the control of England. For expressing this view he was prosecuted for sedition nd convicted. The fact that a discussion of home rule was not against law was ade clear only two years back. So, the speeches of Mr. Tilak thirty years back ounded a jarring note on the ears of the Anglo-Indians. They criticised him very everely and he was again convicted for sedition in 1903. Ever since Mr. Tilak ent to jail, several Indians have taken a vow to work for their country. The xample of Mr. Tilak has now convinced numerous Indians that they will have to olly put up with every ordeal they may have to pass through in working for the elfare of their country and that the greater the suffering of the Indians the speedier ill India be benefited thereby.

Home rulers and hospitals.

67. The *Vaiyamitram*, of the 29th October, reports the officer in charge of the Ophthalmic Hospital, Madras, to have told a student of the Madanapalle College that there was no room in he hospital for home rulers and regrets that an Indian home ruler should be denied reatment in a hospital conducted by the money of the Indians.

VAIYAMITRAM, Devakōttai, Oct. 29th, 1917.

Income-tax.

68. While appreciating the efforts of Mr. Tottenham, the Collector of Rāmnād, in collecting a large amount by way of income-tax in that district as a result of the appointment of account-nts with special qualifications to check the accounts of the assessees and assist the ollector in determining their incomes, the *Pandiya Ne an*, of the 29th October, bserves that, as the system of appointing such accountants, as an experimental easure, in the districts of Rāmnād, Madura and Madras for purposes of income-tax eems to work well, the extension of the system to other districts also may lead to he collection of a pretty large amount under the head of income-tax, without ncreasing its rate.

PANDIYA NESAN, Madura, Oct. 29th, 1917.

The *Hindu Nesan*, of the 5th November, reproduces the above.

HINDU NESAN, Madras, Nov. 5th, 1917.

The Bakrid disturbances in Bihar.

69. Adverting to the Bakrid disturbances in Bihar, the *Dravidapatrika*, of the 7th November, observes:—It is a question to be considered as to why these disturbances should take place only in British India, while the Hindus and Muhammadans are moving quite amicably in Hyderabad and Mysore. Some Anglo-ndian papers say that they are due to want of union among us. This may be true. But why should the union existing between the two communities in the Native States lisappear in British India alone? The *Amrita Bazaar Patrika* points to our bureau-rats as being the root-cause of such disturbances. The bureaucrats do not seem to ave given up their mischief yet. No other explanation can be given for them.

DRAVIDAPATRIKA, Madras, Nov. 7th, 1917.

The wealth of India.

70. In the course of an article contributed to the *Dravidapatrika*, of the 7th November, referring to the immensity of the wealth of India during the Moghul period, the following tatement finds a place:—The main reason why, though the people in India enjoy etter peace and safety under the British rule than was the case under the Moghul ule, India was far richer then than now is, that the Moghul kings resided in India, nlike the present rulers, who live in a distant land and whose visits to India can nly be compared to those of a bird to take its prey, and that, in those days, Indian noney did not flow into foreign countries as it does now.

DRAVIDAPATRIKA, Madras, Nov. 7th, 1917.

An order for prosecution.

71. The *Desabhimani*, of the 23rd September, says that the District Magistrate of Guntūr directed the prosecution of Chatti Narasimha Rao, a member of the Executive Committee of the Guntūr Home Rule League, for carrying a photo of Mrs. Besant etc., in his arm to a neeting held at Guntūr, on the ground that he thus violated the order of the District Magistrate prohibiting any procession in connexion with the meeting. The paper emarks:—We were proud that our District Magistrate was a peaceful officer and hat the police would not interfere with the business of others unnecessarily. We egret that this has turned out to be an illusion.

DESABHIMANI, Guntūr, Sep. 23rd, 1917.

The Special *Andhra* conference.

72. The *Desabhimani*, of the 7th October (received on the 2nd November), gives the resolutions of the Special *Andhra* Conference and portions of speeches of the Presidents of the Recep-ion Committee and the Conference, already noticed in the weekly report.

DESABHIMANI, Guntūr, Oct. 7th, 1917.

DESABHIMANI, Guntūr, Oct. 14th, 1917.

The *Desabhimani*, of the 14th October (received on the 2nd November), publishes the Telugu verses read at the conference, one of which has been rendered into English on page 2491 of the weekly report.

ARYA VYSIA Guntūr, Oct. 4th, 1917.

The *Arya Vysia*, of the 4th October (received on the 2nd November), refers to the Special *Andhra* Conference and publishes portions of the speeches of the President thereof and of some other speakers, already noticed in the report.

The Special *Andhra* Conference.

HITAKARINI, Ellore, Oct. 21st, 1917.

73. The *Hitakarini*, of the 21st October says:—Mr. Muhammad Ali and his brother have stated that they would never conduct themselves in a hostile manner towards the Government politically, and that they would come foremost to unsheathe their sword against Turkey in politics. It is regrettable under such circumstances that the Government have not yet released them. . . . This has given room for the people to think in this manner: "In releasing Mrs. Besant, etc., the Government showed their love for their own race. The blood relationship has prevailed above everything else. This is partiality. If that is impartial why have the Government not released the Muhammadan brothers, etc.?" We hope they will think over the matter deeply, release the interned, and win fame. This year, the Muslim League cannot hold its sessions without Mr. Muhammad Ali as President. May all the Indians continue their strong endeavours to see that the Ali Brothers and others are released by the Government.

The interned persons.

ANDHRAPATRIKA, Madras, Nov. 1st, 1917.

74. The *Andhrapatrika*, of the 1st November, publishes in Telugu the article of the *Bombay Chronicle* giving the views which the *Madras Mail* held in 1884, noticed on page of the weekly report.

The *Madras Mail's* views in 1884.

ANDHRAPATRIKA, Madras, Nov. 1st, 1917.

75. Referring to the fact that in Guntūr the Deputy Magistrate ordered a certain pandal erected by the Hindus to be removed, a correspondent to *Andhrapatrika*, of the 1st November, says:—The pandal not having been removed, the Collector, the Deputy Collector and others went to the place and ordered the persons assembled there to clear out, saying that they considered the assembly an unlawful one. All went out. Two persons only were arrested and taken to the police station. The Deputy Collector went away taking with him the pictures and the fruits that were there. The Police pulled down the pandal. It is not known why the pandal of the Hindus was removed while that of the Muhammadans was not. We learn that the Hindus are therefore discontented.

Dasara and Muharram.

ANDHRAPATRIKA, Madras, Nov. 2nd, 1917.

76. The *Andhrapatrika*, of the 2nd November, says in its leader:—The dishonour done to Lord Sydenham in the House of Lords has not been enough. It was being said for a long time that a meeting of the Anglo-Indians would be held. Nothing could be more pleasant for the Anglo-Indians living happily in their native land with Indian money than to obstruct the advancement of India. As stated by the *Mail*, the visit of Mr. Montagu is deemed by them to be a danger to the country . . . The meeting of the Anglo-Indians was held in London. The resolution of Lord Sydenham in favour of the formation of an Indo-British Association was accepted by all with acclamation. If there be anybody who thinks that the release of Mrs. Besant is the chief cause of the agitation among the Anglo-Indians, today's telegram will clear their doubts. From a perusal of the summary of the speeches, it appears that the Anglo-Indians fear that the Indians may be given reforms. They are afraid that the prestige of their community as well as the strength of the bureaucracy may be affected in the country. To obviate such a catastrophe, they try to appoint a new association and run counter to the times. The House of Lords not responding to his suggestions, Lord Sydenham has begun to decry the Government for releasing Mrs. Besant. He is of opinion that unless the Government treats the people with arbitrariness, their prestige cannot be preserved, and that bureaucratic Government is a traditional right among the people of the east. According to his opinion, only those that behave subserviently to the Anglo-Indians are loyal . . . Mr. Shorrocks said that any delegation of financial powers to an elective body in India would result in chaos. There is nothing strange in these words. Statesmen are aware that the grant of financial independence to representative bodies means a reduction of the arbitrariness of the Anglo-Indians and

The agitation of the Anglo-Indians in London.

assumption by the Indians of the responsibility of the Government. This is the undation of responsible Government. If the people are given authority over the xchequer, the princely comforts now enjoyed by the Anglo Indian traders will be educed, and the revenue of the country can no longer go to them. So this speaker ave expression to his natural fear. Sir John Hewett, who was the ruler of the nited Provinces, has not forgotten India. He has worked for not giving an Exeutive Council to those provinces and is still working for the advancement of those rovinces. . . When a few Anglo-Indians are governing thirty crores of Indians, hy should he suppose that educated Indians who number as many as the people of ngland cannot look to the administration of their own country? Commissioner ooth Tucker said that India enjoyed the greatest independence in the world. If at is so, it will be proper on his part to establish in his own country the system revailing here and justify his name. It will be possible neither for Lord Sydenam nor for his followers to run counter to the spirit of the times. They will no ore be able to obstruct the establishment of freedom than Mrs. Partington was able obstruct the current of the sea with her broomstick. While England is fighting r maintaining liberty in the world, will it not be ridiculous to attempt to suppress e desire of the Indians for liberty. The words of the Lord Bishop of Madras breathe e truth. He said: "We should understand that it is impossible to base Govern-ent on anything but the wishes of the Indians, and that in this country we are the rvants and not masters of the people." The Lord Bishop of Calcutta said on the ay of the war anniversary: "The first duty of the rulers is to give the people aining in self-government. If we do not apply our ideals to India, it will be ypocrisy to say before God that we have been working for liberty." We hope at English Statesmen will ponder over the objects of the war, and grant self-overnment to India without paying heed to the words of Lord Sydenham and thers.

The *Andhrapatrika*, of the 7th November, reproduces in Telugu from the *Bombay Chronicle* the proceedings of the meeting of Anglo-Indians in London, in which a speaker is reported to have said:—When the affairs of the eople of the East are considered, it is a great wrong to deem them human beings. hough they impose upon those who do not know India, and pose themselves as uman beings, they are not human beings.

ANDHRAPATRIKA, Madras, Nov. 7th, 1917.

An Anglo-Indian meeting in ondon.

Another speaker is reported to have said:—It is a condign punishment that ay be dealt out to disloyal persons demanding political rights to see that they are anged.

Another speaker is reported to have asked:—Has the intellect of His Excellency the Viceroy become blunted? Or is he a puppet in the hands of a ew who has been appointed by a crazy and revolutionary Government?

Under this heading, the *Desamata*. of the 31st October, says:—Though Lord Lansdowne is ignorant of the changes that have taken place in India since his retirement, his love for the nglo-Indians dragged him into the discussion on the resolution of Lord Sydenham the House of Lords. He said that the release of Mrs. Besant has inspired the inds of many loyal people with fear, and spoke many such parrot-like words. . . ven Lord Curzon, who is considered to be the chief of the Anglo-Indians, has stified the action of Mr. Montagu, to the surprise of the Anglo-Indians.

DESAMATA, Rajahmundry, Oct. 31st, 1917.

Anglo-Indian indignation.

77. The *Andhrapatrika*, of the 2nd November, says:—It is necessary to make India a strong portion of the Empire if India is to advance and the Empire become efficient. Mr. Churchill has already pointed to this necessity. In the present war the ndian soldiers have saved France from falling into the enemy's hands. If we think eeply, we will see that success in the war will necessarily depend upon the help of the ndians. India can supply innumerable forces. The materials obtainable in this ountry will be enough though the war may last for any number of years. But the ndian industries have to be developed for this. Repressive measures like the Indian rms Act should be repealed if the Indians should grow valiant. A navy and an air eet have to be formed in India. This requires money. To obtain money, the cost of he administration has to be reduced and the people should be given authority over the

ANDHRAPATRIKA, Madras, Nov. 2nd, 1917.

Industrial development in ndia.

exchequer. If the people are given administrative powers, they will gladly discharge their administrative responsibility. Then India will not add to the weakness of the Empire, but to its strength. So it is that the people and the far-sighted English statesmen have undertaken to prepare a scheme of self-government for India. At this juncture, the increase of the prosperity of the country depends on the Indians. Under the present bureaucratic Government, the Anglo-Indian traders wield the whole influence. At least when self-government is newly commenced, it is necessary that the Indian merchants should bring their influence to bear on the Government and make the country prosperous. Just as the Bank of Bengal and the Bank of Madras are a prop to the plantations in Assam and the Nilgiris respectively, so also should the swadeshi banks be to the swadeshi movement. As these facilities can be had under a system of self-government the Indian merchants should from this moment try to develop the Indian industries.

ANDHRAPATRIKA, Madras, Nov. 2nd, 1917.

Mr. Montagu's visit.

78. The *Andhrapatrika*, of the 2nd November, says:—It is stated that Lord Henry Bentik, who is said to have shown sympathy for the people of Africa, is to accompany Mr. Montagu to India. Mr. Charles Roberts who is said to have regard for Mr. Gandhi is also coming with him. He has been distinguished for his love for India and may their visit prove advantageous to the country.

ANDHRAPATRIKA, Madras, Nov. 3rd, 1917.

Mr. Montagu's visit.

A correspondent to the *Andhrapatrika*, of the 3rd November, says:—Mr. Montagu is full of kindness, and wishes the welfare of the people. He will surely grant our desires. We hear that he is coming to our country with some restrictions, that he should not speak freely with anybody in our country, that he should not give out his views to anybody, that he should come here as a clerk, enter the affairs of the country in his diary, and express his opinions in England on his return there, and that he should not speak even one word in our country. Perhaps so long as he is in this country, the laws of this country will apply to him also. It is regrettable that an Englishman like Mr. Montagu submits to such restrictions. Has he no freedom of speech? May the Government at least free Mr. Montagu from such restrictions, having regard to the freedom of their race!

ANDHRAPATRIKA, Madras, Nov. 2nd, 1917.

A cable to the Prime Minister.

79. The *Andhrapatrika*, of 2nd November, contains a Telugu version of the cable sent by Dr. Sir S. Subrahmanya Ayyar to the Prime Minister, found on page 5 of the *Hindu* of the 1st November.

HINDU NESAN, Madras, Nov. 2nd, 1917.

In reproducing a summary of the cable sent by Dr. Sir S. Subrahmanya Ayyar to the Prime Minister protesting against the campaign of insult carried on by the enemies of the progress of India against Mr. Montagu, the *Hindu Nesan*, of the 2nd November suggests that similar cables should be sent from the other provinces as well, as the Prime Minister will be able to realize then alone the depth of the great excitement caused throughout India by the conduct of the Anglo-Indians in belittling Mr. Montagu.

ANDHRAPATRIKA, Madras, Nov. 2nd, 1917.

Hindus and Muhammadans in Kurnool.

80. A correspondent to the *Andhrapatrika*, of the 2nd November, writes:—The Hindus in Kurnool who expected that the Magistrate would effect a reconciliation between them and the Muhammadans were disappointed. This has made the Muhammadans inimical to the Hindus. While music was going on in front of a Vysia's house, some Muhammadans dragged the musical instruments out and behaved riotously. The police constables there helped the Muhammadans, increased the commotion and threw the blame on the Hindus. While on the night of the 27th certain Muhammadans were going to the samēē tree in the guise of Jagadguru with Brahman disciples speaking indecent language, the authorities stopped them.

ANDHRAPATRIKA, Madras, Nov. 3rd, 1917.

Self-government and the masses.

81. The *Andhrapatrika*, of the 3rd November, says:—It is indeed for the sake of the voiceless masses of India that Lord Sydenham is newly establishing an Indo-British Association. Nobody else takes the same interest in the welfare of the Indian masses as the Anglo-Indians. . . This disinterested kindness of the Anglo-Indians to the Indian masses and their labours to free them from the fetters of the advocates of home rule are,

indicative of their liberality ! But if they examine their history, they will see the insignificance of the representation given to the people in the Parliament and other democratic institutions. The *Amrita Bazaar Patrika* gives a suitable reply in regard to this matter. In the House of Commons there does not appear to be much representation of the people. There is no representation at all of the people in the House of Lords. Yet the British Parliament is considered to be the abode of popular freedom. For a long time even the rich had no representation in the Parliament. In 1832 began the representation of the middle classes. Till 1885 the masses were not represented. After the commencement of the war, an agitation has appeared among the industrial classes about their rights. They are only now making efforts to maintain their rights. The war ideals of the equality of man and the freedom of the individual have inspired them with enthusiasm The *Reynolds journal* points out that many members of the Parliament lack the knowledge and the capacity required to enable them to represent the industrial classes and exhorts the industrial classes and trade unions to take pains to remove this state of things. It appears that the representation of the people is not efficient in England which has long been enjoying self-government. Yet in England, which has self-government, there has not happened any catastrophe. Under such circumstances, we do not see the propriety of Anglo-Indian pensioners imagining dangers that exist in no country and creating fears about self-government. What antagonism is there between the educated classes and the masses and what close relationship, between the bureaucracy and masses? The educated classes and the masses belong to the same country, speak the same language and follow the same religion. . . Their interests also are identical. The Anglo-Indians have no such relationship with the masses of India. Lord Sydenham and his followers have to say how, under such circumstances, the educated classes will subject the masses to difficulties and how the Anglo-Indians will undertake to save them. . . History makes it plain that in England awakening of the people only came after the grant of reforms, as evidenced by the report of the Parliamentary Committee established to enquire into the state of local self-government in England in the days when the people were not able to carry on even local self-government.

82. The *Andhrapatrika*, of the 3rd November, says :— An examination of the full text of the speech which Mr. Asquith delivered at Leeds on the 26th September makes those who advocate the division of the country on a language basis, enthusiastic. For the redistribution of kingdoms in Eastern and Central Europe, he enunciated the principle that they should be reconstituted according to social and historical traditions and according to the aims and aspirations of the people. It is in accordance with such principles that Indian leaders urge the necessity of dividing India into provinces based on the languages spoken. As in Europe, so in India also, such a reconstitution of the territories is a matter of necessity.

ANDHRAPATRIKA, Madras, Nov. 3rd, 1917.

Division of the country into provinces.

83. The *Andhrapatrika*, of the 3rd November, gives the proceedings of a meeting held at Washermanpet at 6 p.m. on the 2nd November. It reports Mr. A. Rangaswami Ayyangar to have said :—When Mrs. Besant demanded reforms which the congress has been demanding for thirty years, the officers of the Government enforced rigorous measures. The Government then adopted peaceful methods. Signatures are now taken all over the country to the Congress-League scheme, in pursuance of Mr. Gandhi's suggestions. There is nothing fraudulent in this. In this country it is only in our presidency that differences of opinion exist.

ANDHRAPATRIKA, Madras, Nov. 3rd, 1917.

Home Rule.

The paper reports Mr. Rangayya Nayudu to have said :—Though many advantages have been derived from the British Government, poverty has increased. Trade has gone into foreign hands. The handicrafts have declined. People had to go to foreign lands. . . . Unless self-government is secured, the non-Brahmans cannot make any progress in education and other things.

The paper reports Mr. Wadia to have said :—The agitation of the westerners is selfish. If we get Home rule, they will be the losers. The officers of the civil service will have no authority. The accumulation of immense wealth by the European merchants will be obstructed. That will annoy the Europeans who are so egotistic as to suppose that they are gods. This egotism should disappear. The Europeans

need not leave India. They must treat us as their equals. The idea that they are superior to us should leave them. We are to suppose that in some matters they are not our equals. . . . They only know to blame Mr. Montagu. . . . Their loyalty appears only in decrying His Excellency the Viceroy.

SATYAVADI, Mysore, Nov. 6th, 1917.

Home Rule for India.

The *Satyavadi*, of the 6th November, writes:—India is ever on the onward march of progress, and a huge empire has been established. Is there any one who doubts that the grant of Home Rule will infuse a new spirit among the Indians? What kind of spirit, do you think, this will be? It will endow every man and woman with power. India will make enormous strides of progress. She will be brimming with wealth and greatness. Her status will be firmly established. Is there any one who is so slavishly inert that neither heaven nor earth can move him to obtain such a prize? If not, come—all those who love their motherland, come, proclaim your views! In asserting your birthright, in the cause of the motherland to whom we have pledged our word, let us all fearlessly march forward, come along.

ANDHRAPATRIKA, Madras, Nov. 3rd, 1917.

Constitutional agitation.

84. The *Andhrapatrika*, of the 3rd November, publishes in Telugu under this heading a scheme which Mr. M. R. Mehta of Bombay has drawn up for carrying on the self-government agitation to a successful issue.

ANDHRAPATRIKA, Madras, Nov. 2nd, 1917.

The arroganoe of an officer.

85. The *Andhrapatrika*, of the 2nd November, publishes in Telugu, under this heading, the letter of a correspondent of the *Hindu*, giving the particulars of the treatment accorded by Mr. G. W. Wells, I.C.S., of Chicacole to a person of the Bania caste appearing on page 5 of the *Hindu* of the 1st November, and expressing his disapprobation of the Act.

ANDHRAPRAKASIKA, Madras, Nov. 1st, 1917.

A representation to the Maharaja of Bobbili.

86. In reply to a letter of the Maharaja of Bobbili expressing his views on the non-Brahman movement a correspondent to the *Andhraprakasika*, of the 1st November, writes to the following effect:— . . . You appear to preach a sermon to the South Indian People's Association. bristling with errors . . You say that Brahmans have turned to account their opportunities and risen to eminence in the intellectual field. Let us examine the truth of this statement. During the transitional times when the Imperial power in India broke up and petty chiefs wielded sway over groups of villages which came under their power, these nominal Brahmans (Brahman-name bearers), actuated by deceipt, insincerity, arrogance, spite and jealousy towards the other communities. misinterpreted the Upanishads, monopolised learning, fabricated Puranas, imposed upon the ignorance of the chiefs and gained eminence; their path to this eminence lay not along the path of truth. There can be no sin in condemning these nominal Brahmans, whoh ave selfishly deceived the four crores of other people in the country created by God, . . . did injustice to mankind, and became traitors to the country. . . A parable may illustrate the fact that the antagonism is dictated by self-preservation and not by any enmity. The planter of a mango grove saw that his grove would not thrive. On reflection, he detected that some thorny shrubs that surrounded the mango trees absorbed the manure, and then rooted up those shrubs . . . There is much evidence to prove that these Brahmans gave out that begging was their profession, and by means of false representations made before the non-Brahmans and the rulers acquired education. It will be seen that the non-Brahman communities lagged behind in education on account of the neglect of the non-Brahman chiefs and of the English rulers, deceived by these Brahmans. You say that for two generations to come we cannot stand competition with these "Brahman-name bearers," and what you say is indeed true. They carry on begging telling a lie "We are your *gurus* and you will have spiritual merit only if you make gifts to us."

They catch hold of "the tuft on the head, if that can be reached and the feet, otherwise." They take petty gifts during annualc eremonies. They preach falsehoods and fictions, and making money, pass the B.L. degree examination, plead injustice in the name of advocates of justice, and extort exorbitant fees. They are indeed experts in these, in which the non-Brahmans cannot compete with them, for not merely two, but even a hundred generations to come. We can firmly assert this . . .

87. The *Andhrapatrika*, of the 6th November, publishes in Telugu the speeches delivered at a public meeting held at Washermanpet on the 5th November. The paper reports the President to have spoken to the following effect:—Though the British were ruling the country for more than a hundred years, they have not made us capable of governing ourselves. As there are three Englishmen and one Indian in the Executive Council, nobody listens to our words there. During the Muhammadan rule, Indians were the Ministers. That practice continues even now in Hyderabad. The Americans gave self-government to the people of the Philippine Islands, who are behind us in every respect. Why should not the English, who gave self-government to the South Africans who fought with them some ten years ago, give self-government to the Indians? The paper reports another speaker to have said:—While the English people come to India and return home with pensions, and are happy, we are starving without food. Yet we do not ask them to leave our country. . . An Indian Civil Service officer is started with pay of Rs. 500 and in 10 or 15 years he is paid Rs. 2,500. Our countrymen are not paid more than 7 or 8 hundred rupees, howsoever long their service may be. This is due to the authority being in the hands of Europeans. We want that that authority should be vested in us.

A public meeting.

ANDHRAPATRIKA, Madras, Nov. 6th, 1917.

88. The *Desamata*, of the 31st October, says:—Babu Asesha Kumar Banerji who was writing to the papers about the unrest in the Arra village has been imprisoned for reasons not known to any body. It was first said that he was so punished under the Defence of India Act, but it was afterwards stated that it was not so. The authorities then stated that they meant to keep him in the jail till the unrest is suppressed. The Behar Government ordered his release, but the subordinate officers do not appear to have released him as yet. It is not known why he has been imprisoned and why he has not been released though ordered to be released. The authorities will release him at an early date and give out the reasons for punishing him.

A newspaper correspondent punished.

DESAMATA, Rajahmundry, Oct. 31st, 1917.

89. Under this heading, the *Desamata*, of the 31st October, says:—The indigo ryots in Behar have long been suffering under the planters there. Half of the Champeran district has been let to European planters under cowle. By the unselfish endeavours of the great Mr. Gandhi the unjust wrongs done to the ryots by these planters, who are greedy and who wield unlimited authority, have been brought home to the minds of the members of the commission. The ryots were hitherto enduring the wrongs helplessly. . . Eight years ago, Mr. Gourley was appointed to report on the complaints of the ryots. He was a fair-minded and generous-hearted man. He submitted a report pointing out the wrongs done by the planters, but the report was not published probably because the authorities feared that it might rouse the indignation of the planters. But now by the persistent efforts of Mr. Gandhi and by the sympathy of the ruler of the Province and the President of the Enquiry Committee, some justice has been done to the ryots. . . Under the existing system, the ryots are slaves. . . The ryots under a certain planter have to pay him unjustly every year 3 lakhs and 50 thousands. Though the indigo ryot of Behar has not full justice done to him even now, it cannot but be said that by this Enquiry Committee, he has had some relief at least. Until the *Tikkadar* system is wholly abolished, the troubles of the ryots cannot see their end.

The Champeran inquiry.

DESAMATA, Rajahmundry, Oct. 31st, 1917.

90. The *Desamata*, of the 31st October, says:—The reason why Mr. Karandikar was externed some time ago has not yet been divulged. But the order of externment was cancelled, and we are glad that the Government have rectified the mistake they have made. It appears there is one Krishnaswami Sarma who has been punished similarly under the provisions of the Defence of India Act. We hope the order against him also will be revoked.

Externment of Mr. Karandikar.

DESAMATA, Rajahmundry, Oct. 31st, 1917.

91. The *Andhrapatrika*, of the 6th November, reproduces from the *Amrita Bazaar Patrika* its article on the Congress-League scheme, which contains:—Self-government is not asked for by the Indians chiefly for putting down the unrest in India. Self-government is essential for securing the ability to fight against the enemy in defence of the empire.

The Congress-League scheme.

ANDHRAPATRIKA, Madras, Nov. 6th, 1917.

If we do not demand self-government in accordance with the spirit of the times, we will be deemed traitors to the people and also to the empire. We must not be satisfied with the Congress-League scheme of reforms as regards Provincial Governments. We must have complete independence in Provincial administration. In the matter of Provincial Governments we must not rest satisfied with four-fifths of the Legislative Councils being elected members as proposed by the Congress-League. We must demand strongly that there should be no members at all nominated by the Governments. All the members of the Provincial Legislative Councils should be elected members. As in the Philippines there should be no room in the Provincial Governments for members nominated by the Government. Only the elected members are competent to know the requirements of the minor communities. Members nominated by the Executive Governments will not be of use.

ANDHRAPATRIKA, Madras, Nov. 7th, 1917.

The Karnatas and separate province movement.

92. The *Andhrapatrika*, of the 7th November, says:— Mr. Raghavendra Rao of Dharwar has written in the *Karnataka* that the *Andhra* movement and the similar movements that followed it in some other parts of India have opened the eyes of the Kanarese people, who now have realised their backward condition. The organisers of the *Karnata* movement have admitted that the *Andhra* movement has inspired the desire for a separate province in the minds of the people of Maharashtra, Guzarat, Sind and Karnata. This shows the importance of the *Andhra* movement. In the Conference held at Dharwar on the 27th October it was resolved to submit to Mr. Montagu a memorial urging the necessity of grouping together all the Kanarese districts in British India and constituting them a separate province.

ANDHRAPATRIKA, Madras, Nov. 5th, 1917.

A protest meeting.

93. The *Andhrapatrika*, of the 5th November, gives in Telugu the speech of Sir S. Subrahmanya Ayyar at the protest meeting held at the Gokhale Hall on the 4th November, which appears on page 3 of the Hindu, dated the 5th November. The *Andhrapatrika*, of the 6th November, gives in Telugu a gist of the speeches of the other speakers at the meeting.

KISTNAPATRIKA, Masulipatam, Nov. 3rd, 1917.

Bikkavole conference.

94. In its leader reviewing the proceedings of the non-Brahman conference at Bikkavole, the *Kistnapatrika*, of the 3rd November, remarks:- If Indian civilisation is judged by western experience, it may lead to perverse theoriet and specious arguments. Our educated people have not yet opened their eyes and discovered to what embarrassments western society is subjected to for want of social stability. Systems daily changing, changes dictated by every exigency, fervens desire for change, restless ambition, high-handed arrogance, the pride of wealth, the oppression of the poor and selfish competition, lead to continued misery. There is nothing more mad than to suppose that the social excitement and frenzy of the west is a sign of health. Western civilization may well be compared to intense fever. It lacks peace, bliss, love and beauty. It is a restless machine, a lifeless exhibition, a factory that renders man heartless, a leech that sucks the sap of the weak, a cloud that intensifies the gloom of delusion. The virtues of liberty, equality and fraternity are but imaginery in the west. To the westerners, their own land is golden. It is hence that their liberty has resulted in complete dependence. Their vision cannot transcend this visible world. Where is equality in it? To seek to bring about external equality is to destroy world's evolution. It is thus that, even as their liberty has ended in dependence, their equality, both objectively and subjectively, has assumed the form of a terrible war. Next as to their fraternity: where can we have individual liberty based upon egoism, and where a fraternity characterised by cosmopolitan instincts? The individual in the west has been dedicated to national egoism. How can fraternity thrive where there are no self-sacrifice and self-dedication? The westerner is a material being. His race is a commercial race, his morality commercial morality, and his methods commercial methods. What nourishes self-seeking cannot be liberty, nor what asserts rights equality. What is based on politics and commerce cannot be fraternity. The westerners are constantly subjected to dangerous social revolutions for want of a proper conception of the three sentiments—liberty, equality and fraternity. It is to be regretted that Indians should abandon their own ideal of duty (*dharma*) and take to the mad ways of the west. The non-Brahman movement has been started, neither

in contemplation of the ideal of duty, nor on a consideration of the constitution of the society. Differences of caste and merit are condemned merely for the sake of political rights. No wonder, therefore, that the non-Brahman movement has proved to be an edifice raised on weak foundations. Outward reform cannot be lasting. Self-examination will reveal how practicable this theory is. It remains to be seen how far the *Kumararaja* of Challapalli is prepared to renounce his *Kamma* caste, and mix up with those of the lower castes . . . The matter has to be fully discussed whether the non-Brahman movement will respect or reject caste . . . What place can Ramarayaningaru, who thinks himself a *Kshatriya*, have in the non-Brahman movement? Is Mr. Tyagaraya Chetti, who does not eat but what is cooked by a Brahman, to lead a campaign against caste-division? We are at a loss to know with what ideals these are going to conduct the non-Brahman movement. Will this be adopted only for the attainment of official positions? or are they going to work for the obliteration of caste in social and religious matters? The *Kumararaja* has but recited what he has learnt from his western preceptors, when he cited from the *puranas*, the *Gita*, etc., passages to prove that, from the beginning the Hindu society has kept down the non-Brahmans. . . Are they to conduct the non-Brahman movement who, while they denounce brahmanical power only for opposing the "Home Rule," resort to brahmans in their "homes?" The absence of the *Vaisyas* and the *Kshatriyas* from this conference, establishes that the non-Brahman movement, which is characterised by such inconsistencies and self-contradictions, and dictated by a short-sighted and fond admiration of the west, has failed to meet with the approbation of the many. . . . This impassioned feigning of an equality that is not rooted in the heart may prove to be not only ridiculous but also dangerous. . . Do not lower human life for commerce and politics. Since the vision of the westerners is bound by political and material limitations, their society is subjected to continued misery, resembling a hunger never to be appeased, a fever never to be quenched, a race that has no goal, and a music unregulated by the keeping of time. . . The scheme of self-government formulated by this conference lags behind that of the Coimbatore Conference. . . It has no consistency, no aim, and no cogency. Its only object is to contradict what the Congress advocates. But nothing can frustrate the Home Rule movement. . .

The discontent of the Revenue officers.

95. A correspondent to the *Kistnapatrika*, of the 3rd November, says:—The evil practice of Huzur clerks inspecting the Taluk offices obtaining in the Revenue Department does not obtain in the Police and other departments . . . The Tahsildars, it is to be regretted, fear the Huzur clerks like boys, and even graduate Tahsildars who expect to become Deputy Collectors, are put to this dishonour . . . Nobody nowadays sees how papers are dealt with. They only see how many papers have been disposed of. An instance will explain this. A ryot applies in summer for order to take some earth from the bed of a tank. The application passes through several hands and the applicant receives the order so late that the season having changed, the tank will not permit of earth being taken by the ryot. The ryot could not remove the earth the next summer, for the order given him is considered by the village officers to have ceased to have any force. Every one ought to note this injustice. Such applications are sometimes also lodged. The Huzur clerks make long remarks on unnecessary matters, but do not note why papers are lodged. In their inspection reports, no remark will be found about the injustice done to the ryots. There is therefore no use of their inspection. The Collectors or the divisional officers should make the inspection themselves. If they do so, it will increase their capacity and the subordinate officers will be freed from dishonour and hardship.

KISTNAPATRIKA, Masulipatam, Nov. 3rd, 1917.

An emigrant to Trinidad in distress.

96. A correspondent to the *Andhrapatrika*, of the 5th November, says with reference to a registered letter received from one who emigrated to Trinidad, by his brother at Tirupatipuram village, Tanuku taluk, Kistna district:—The misery of the mother and the wife of the emigrant is beyond description. The Government should note how many such mothers and wives may be suffering and should abolish emigration altogether, as suggested by Mr. Gandhi. Since this man went away, the people in the village fear every stranger coming to the village as though he were an agent of a depot-keeper. The Government should see that young men do not fall

ANDHRAPATRIKA, Madras, Nov. 5th, 1917.

into the clutches of the depot-keepers. This being a village we do not know how to answer the registered letter received from the emigrant. We are awaiting a reply.

The correspondent has annexed the registered letter which is to the following effect:—It is not possible to escape from fate. To return to our country I have not even one pie in my hands. I am in difficulty for food and clothing. All those that have come to this country are suffering without even a pie. It takes two months to return to our country from Trinidad. So please send me Rs. 210 to meet the charges of my voyage and another Rs. 210 to absolve myself from the agreement I have executed here. Send the amount by money order. I shall repay the money on my return. If you do not believe me sell my share of the lands and send money.

SWADESHABHIMANI, Mangalore, Nov. 2nd, 1917.

The Indian Reforms and Anglo-Indian opposition.

97. The *Swadeshabhimani*, of the 2nd November, writes:—It is hardly necessary to inform our readers that there has been some change in the political situation in India from the moment Mr. Montagu became the Secretary of State. His very first act was to make a pronouncement on the question of Home Rule for India with the approval of His Imperial Majesty. Accordingly His Excellency the Viceroy too immediately in a speech in the council expressed his concurrence in that policy and also put it into practice to some extent by releasing the interned in Madras. Other incidents too happened quite in accordance with the public opinion. There can be no doubt that all this is due to the leadership of Mr. Montagu. These sympathetic acts of Mr. Montagu one after another have stirred up the bile of the non-official European community engaged in trade, etc, and these non-official Europeans have been holding meetings at Calcutta, Madras, etc., and cursing Mr. Montagu and the Indians, and the nationlists in particular, and have been urging that "India ought not to be given self-government." Their chief argument against the grant of self-government is that the Europeans have vested interests in this country On this plea the non-official Europeans (not only the English, but all Europeans including the French, the Americans, the Russians and the Dutch) are doing their utmost to prevent the grant of the self-government which is about to be given. How disgraceful and selfish are their attempts in this connexion is evident from the Hon'ble Mr. Jinnah's reply.

The paper next quotes Mr. Jinnah's reply to a press representative and says that though Mr. Jinnah has proved the hollowness of the argument about vested interests, the non-official community, blinded by anger, is still ceaselessly vociferating in opposition to Indian political aspirations.

The same paper in another article observes:—The opponents of Home Rule are not to be found in India alone; for, in England itself there is Lord Sydenham sounding the bugle of opposition to Home Rule. In the opinion of this ex-Governor of Bombay, to put it briefly, the Congress, the Moslem League and the signatories to the Memorandum of the Nineteen are all anarchists. His chief word of advice is that India should have a larger measure of social reform, and caste differences should disappear; then alone will India be fit for self-government. Well said! Oh Sir! Your English society is free from all blemishes and it has reached its height of morality, isn't it? But why should we quarrel over your absurd arguments when Mr. Montagu himself is coming to India to introduce the principles of self-government among us? You are welcome to go on with your arguments. Yet, the futility of your attempts to attack Mr. Montagu in Parliament the other day will have taught you that this meaningless opposition is unavailing.

SUPPRABHATAM, Trichur, Nov. 7th, 1917.

Indian reforms and the Anglo-Indians.

Referring to the Anglo-Indian opposition to Indian reforms, the *Suppra-bhatam*, of the 7th November, writes as follows:—We should be sorry if we do not get what is due to us. Our gain will be Anglo-Indian's loss. Their livelihood lies in our starvation. Plenty to us means scarcity to them. If we do not work strenuously and with one voice at this juncture, we shall be worsted by them and we shall never again be able to raise our heads. Hence, brother Indians, give up all your quarrels, racial, religious, etc., and be one as it were.

SATYAVADI, Mysore, Nov. 6th, 1917.

India and the Empire.

98. The *Satyavadi*, of the 6th November, writes:—We are sometimes apt to forget that India forms four-fifths of the whole Empire and that so long as India is weak and useless, the empire too will remain weak and useless. If India be powerful and tranquil,

she will be a source of strength and protection to the empire and a terror to the foreign aggressors. It would therefore be the duty of the statesmen of the empire to help India to be valorous and contented at least for the protection of the empire. During Lord Curzon's regime Sir Daniel Hamilton, one of the Councillors, in a novel article gave expression to a very significant matter. He said "we have conferred peace upon India but not the power to rise in the scale of nations. India forms four-fifths of the empire, but has not the strength of even a fifth of it. When the four-fifths of the empire remains weak, four-fifths of the strength of the empire is lost. This lack of progress in education, medicine, sanitation, politics, etc., is due chiefly to the dearth of funds."

How did this dearth of funds arise? This question has once been answered by the late Mr. Gokhale who had made a deep study of economics. He said: "I can safely affirm that it would not be a very incorrect estimate to say that India's annual contribution to England's political control is twenty crores of rupees. The other ten crores of rupees goes from England as our industrial expenditure (sic). Not even the richest country in the world can survive this drain. The result is that we shall have difficulty in finding even a little capital for the revival of our industries." From this it is evident how selfishly indifferent they are to our advancement and how they debilitate the whole empire. Another question which we would ask the statesmen of the empire is whether the interests of the Indians should for ever be subordinated to those of a few wealthy Englishmen. The future relations between India and England will depend on the answer to this question. Those who have the interests of the empire at heart therefore should consider this point before everything else. The *Times* in an article on the memorandum of the nineteen had the audacity to say that India had not contributed a single rupee towards the expenses of the war. The same *Times* only two years ago has said that India has contributed Rs. 1,90,00,000 in aid of the empire in 1907. The contributions from all the independent States together come to only Rs. 36,00,000; and yet, in the memorandum relating to the services rendered to the empire, there is no mention of India's name even.

The Governor of Madras and the deputations of certain associations in Malabar.

99. * Referring to His Excellency the Governor's replies to the various addresses during His Excellency's recent visit to Calicut, the *Kerala Patrika* of the 20th October points out that while members of the *Janmi Sabha* and the *Yogakshema Sabha* can stand on their own legs, the Tiyas are unable to make any substantial progress in education without Government help, and that therefore their prayer for increased educational facilities deserves sympathetic consideration by the Government, and observes that it is to be hoped that His Excellency the Governor will be pleased to consider carefully and sympathetically the two requests of the Calicut Municipal Council, namely, (1) to accord their sanction to make primary education free, and (2) to render pecuniary assistance for the widening of the roads in the 'Gujarati Street.'

KERALA PATRIKA, Calicut, Oct. 20th, 1917.

The timber merchants of Nilambur.

100. The *same* paper draws attention to the inconvenience and hardships of the timber merchants in Nilambur on account of certain new but unnecessary rules made by the authorities, whose duty, however, it is to give them all possible assistance.

The Governor of Madras and the Keraleeya Ayurveda Samajam.

101. In commenting on the reply of His Excellency, the Governor of Madras, to the address presented to him on the occasion of the opening ceremony of the *Keraleeya Ayurvedic Pharmacy* at Cheruthuruthi, the *Yogakshemam* of the 2nd November expresses surprise that a person occupying His Excellency's position should have said that such enterprises would not receive any help from Government unless experiments as to the nature and action of *Ayurvedic* drugs had been duly conducted and recorded, suggests that if the Government desire to ascertain the efficacy of Ayurvedic medicines in curing diseases, they should employ at their own cost some competent person for that purpose, and doubts if any Administrator would have ventured to express such an opinion, had he not been a non-Indian.

YOGAKSHEMAM, Trichur, Nov. 2nd, 1917.

* Received this week.

KERALA SANCHARI, Calicut, Nov. 7th, 1917.

Calicut Town Magistrate's Court.

102. Referring to the rumour that the Calicut Town Magistrate's Court would be shortly abolished, the *Kerala Sanchari*, of the 7th November, points out that the Stationary Magistrate, who is proposed to be entrusted with the duties of the Town Magistrate, will not be able to discharge such duties in addition to his own, as he is also the Superintendent of the Sub-Jail and as he has to attend to treasury work when the Tahsildar is on circuit, and thinks that, instead of abolishing it, either of the two courts should, as it observed in June 1911, be located in the centre of the taluk so as to be convenient to all people.

QAUMI REPORT, Madras, Oct. 30th, 1917.

The logic of honours.

103. The *Qaumi Report*, of the 30th October, publishes the following, from a correspondent, regarding the Collector's Darbar held at the Pachaiyappa's Hall yesterday :—It is obvious that the recipients of honours are only those persons who have, in some way, rendered meritorious services to the Government and, that the latter, as a matter of principle, confers decorations on those only whose signal services have been for the benefit and good of the country and the Government. But Khan Bahadur Muhammad Aziz-ud-din Husain Sahib Bahadur, Collector of Madras, has given expression to such talismanic philosophy with respect to honours that if his major and minor premises were put together, they would, according to ancient Arabian logic, involve an inverted problem. The following are some of the Collector's deductions :—With regard to one individual he said that the honour was conferred upon him for loyal and conscientious services rendered to the Bank of Madras, to the Hindu High School, Triplicane, and to the Madras War Loan Fund. It seems, therefore, if a person works for the pay he draws he thereby becomes entitled to an honour. The second case is still more interesting. The Collector observed that the gentleman had for many years discharged his duties in a praiseworthy manner. The third case is much more amazing. It appears the recipient, after a very successful career at the bar, became the Judge of the City Civil Court.

If such be the distinguishing features which emerge from the Collector's interesting solutions of his problems of logic, the public are unable to congratulate the Government in the matter, for, it is obvious that every street can produce half a dozen or so, possessing these qualifications, but who have not yet been decorated by the Government.

The Collector's deductions lead us to conclude that the claims of such persons have been overlooked by the Government. We are obliged to avoid mentioning the application of the Collector's logic to Khan Bahadur Muhammad Bazl-ul-lah Sahib Bahadur, though this too was not devoid of interest.

QAUMI REPORT, Madras, Oct. 31st, 1917.

"The secret of our failure."

104. The *Qaumi Report*, of the 31st October, writes :—The question of the release of the Muhammadan detenus is still hanging fire, and no one knows when or how the Government intends to liberate them. Mrs. Besant has been set free because her crime was different, and her colour different. She had many supporters in Parliament and in the streets of England, while we, on our part, made no little outcry. Although Muhammad Ali and Shaukat Ali's offence, as represented to us, is graver yet the voice of their supporters is fainter and the strength of their backers is extremely little He has been selected the President of the Muslim League and a member of the Congress deputation. But they are still interned, and if this goes on, God forbid ! they will remain. Muhammadans convened meetings, and Hindus made demands, but no one formed a definite plan, and it is not possible that we may succeed in attaining our object by mere agitation and argument.

The *Madras Mail* raised a great outcry at Mrs. Besant's release, but having failed in its endeavours it declared "Our theatre of war at present is England". We consider the same remedy will prove effective in the case of our disease also. It is now useless to make representations or demands in India. We should appeal to the bar of the English people, and to the King, and prove that our internees have really been made the object of suspicion for which no proof can be deduced from facts. We are sure that Lord Chelmsford too would help in the matter, should Parliament be disinclined to release them and Lord Hardinge, in whose regime they were interned, would probably give evidence in Parliament as to the nature of the reports on which action was taken, what he actually saw and heard and what his real feelings are at

the present time. We know that when they were interned there was much disturbance and confusion and that expediency was regarded as more essential than justice. We hope that Lord Hardinge, who quoted us in support of his own innocence, will now bear testimony to our innocence. We trust him as he trusts us, and it is now time for Lord Hardinge to reveal the secret of his expediency.

105. The *Qaumi Report*, of the 1st November, has an article on the marginally-noted subject of which the following is the summary :— It is an open secret that during the Bakrid feast, the Muhammadans sacrificed their lives and property also. The Hindus acted barbarously and made the poor Mussalmans the object of their cruel and plundering attacks. From various reports it appears that even the chastity of women was not respected. Had the authorities not rendered timely assistance and the Mussalmans not remained law-abiding this fire would have spread far and wide and perhaps would still be blazing.

Qaumi Report, Madras, Nov. 1st, 1917.

Who is the accused ?

106. The *Qaumi Report*, of the 2nd November, says that a correspondent writes that—In Cuddapah and other surrounding places the practice has hitherto been that, whenever the Dasara and the Muharram coincided, the Hindus used to postpone their feast. The custom that obtained in the Chittoor, Proddatur, Badvel and other taluks of the Cuddapah district has been that Hindus on such occasions perform their pujas in their temples without carrying their idols out in processions. In former times decisions of such kind were made and both parties lived without any friction. But this year the Divisional officer, who is a Brahman, allowed the Hindus and the Mussalmans to observe their respective feasts together. When the order was appealed against, the Collector gave no satisfactory decision.

Qaumi Report, Madras, Nov. 2nd, 1917.

"Tyranny over the Mussalmans of Chittoor in the Cuddapah district."

On the 25th October the Mussalmans carried their Punjahs (symbolical hands) in procession, and while returning the Divisional Magistrate permitted the Hindus to carry their idols. Accordingly the Hindus brought their idols with music playing behind the Punjahs. A few Mussalmans approached the Divisional officer with a request to stop the Hindu procession for a while to allow the Mussalmans to return home. But the officer declined to listen to this request. In the meantime, it is not known whence, some stones were thrown. Thereupon the Magistrate gave the order to fire. When the Mussalmans, who had been to the Divisional Magistrate to represent matters, became a load (of what, not mentioned) eight or ten wounded, that were brought to hospital, are under treatment, among these three or two are in a dangerous condition. Many others have also been wounded, but their injuries are not serious. When the Hindus had permission, they began to break the doors of Mussalman houses, to beat Mussalman women, and to plunder their property. In addition to this they demolished the walls and the door of the mosque, smashed the vessels used for ablution purposes, the chandeliers, and devices to pieces and began digging, in order to undermine the mosque. This was prevented by the Deputy Superintendent. The Punjahs were also destroyed and their drapery burnt to a cinder.

On the morning of the 26th October the Collector, who is a Bengali Babu, arrived on the scene and viewed the bodies and immediately returned to Cuddapah. Chittoor is about 7 miles from Cuddapah. At 12 o'clock the Doctor arrived under the orders of the Collector and held a postmortem examination. The bodies were allowed to be buried in the afternoon. This is the 31st October and the men who had left Chittoor have not yet been able to return to the place because of the fear of the Police and the Hindus. In the district as well as in the town of Cuddapah all the officials, except two, viz., the Judge and the Superintendent of Police, with a Mussalman Deputy Superintendent, are Hindus.

Alas ! Oh Mussalmans ! You have not a single sympathiser. There is no man of learning among you, and even if there be one he has given his heart to Home Rule.

Understand ! and understand well !

If Home Rule were granted Mussalmans would become as rare as the Anka in India. See how they have disappeared from Spain. Value the gracious shadow of the British Government.

There is justice in the faces of those white men without whom you would be buried alive.

Although there has been much oppression, I have written you a very brief but correct account. No Hindus have been injured, nor have they sustained the loss of a single pie.

No Mussalman has opposed the Hindus. Mussalmans have lost their lives for nothing, have been wounded and charged with crime. Their mosque has been desecrated, their houses have been plundered, their women have been molested, and their Punjahs have been destroyed. Alas! There is none to enquire into our condition.

If this is correct will the Hindus and the Mussalmans still refuse to admit that their unity is based on wrong principles?

Qaumi Report, Madras, Nov. 3rd, 1917.

A Mussalman meeting against Home Rule.

107. The *Qaumi Report*, of the 3rd November, has the following from a correspondent. A meeting of Mussalmans was held on the 1st November at the *Mukhbir-i-Dakhan* Press. It was enthusiastically organised by Moulavi Saiyid Muhammad Abdul Qadir Sahib, Proprietor and Editor of the Mukhbir-i-Deccan. Khan Babadur Mirza Abdul Husain Sahib, Persian Consul, was in the chair. Among those who were present were Nawab Raof Ahmad Khan Purthoo, Moulavi Shah Zahid Husain Sahib, Mehkeri, Nawab Muhammad Abdul Huq Sahib, Nawab Muhammad Abdul Qadir Sahib, Haji Saiyid Muhammad Abdul Qadir Sahib Jilani, Moulavi Yakhri Sahib, C. Abdul Hakim Sahib, Mr. Abbas Husain Sahib, etc.

The chairman spoke in Urdu and dwelt on the losses likely to accrue from Home Rule. After the first resolution was moved the Hon'ble Mr. Y'aqub Husain rose and proposed that the meeting would adjourn for Namaz and hence the consideration should also be postponed.

Chairman.—Why do you move such a proposition?

Mr Y'aqub Hasan.—I want to speak.

Chairman.—You can speak on any other resolution.

Mr Y'aqub Hasan.—I am not a Home Ruler, and I want to speak on this resolution.

Chairman.—I will not allow you to speak.

The resolution was then passed unanimously and Mr. Y'aqub Hasan, Moulana Abdus Subhan Sahib, Sowcar C. Abdul Hakim Sahib left the meeting.

Mr. Muhammad Usmān Sahib, B.A., spoke in English and said certain persons, although they do not ask for Home Rule but demand reforms which amount to Home Rule. The following resolutions were passed:—

Resolution I.—That this meeting of Mussalmans unanimously resolves that the present condition of India is not suitable for demanding Home Rule, that in such a case, especially the national and religious rights of Mussalmans will certainly be jeopardised. Hence the administration of the country should not be subjected to a change by which the communities that are numerically small in number will suffer.

Resolution II.—That this meeting resolves unanimously that in the future reform of the country, national and religious rights of Mussalmans should be recognised, that the reform scheme of the Congress League and the memorandum of the nineteen members will really be injurious to Mussalmans and that on principle we do not concur in them.

Resolution III.—That this meeting of Mussalmans moves that the Secretary of State should sanction the principle of the Imperial and Local Governments in India which will not be prejudicial to the interests of Mussalmans.

Resolution IV.—That this meeting unanimously resolves that in order to give effect to these resolutions a committee should be appointed consisting of the following with powers to add to their number:—

(1) Nawab Raof Ahmad Khan Bahadur Purthao.
(2) Moulavi Tajam-ul-Husain Khan Bahadur.
(3) Moulavi Fakhri.
(4) Nowab Muhammad Abdul Qadir Sahib.
(5) Sowcar Muhammad Saad-ulla Badsha Sahib.

(6) Nawab Muhammad Abdul Huq Sahib.
(7) Moulavi Muhammad Ghouse Sahib.
(8) Moulavi Zahid Husain Sahib, Mehkeri.
(9) Saiyid Muhammad Abdul Qadir Sahib, Proprietor of *Mukhbir-i-Dakhan*.
(10) Moulavi Abdul Rahman Sahib, Shatir.
(11) Moulavi Haji Muhammad Fuzl-ul-lah Sahib.

The Anti-Home Rule League meeting.

108. The *Jaridah-i-Rozgar*, of the 2nd November, also gives a report of the proceedings of the meeting. JARIDAH-I-ROZGAR, Madras, Nov. 2nd, 1917.

The *Mukhbir-i-Dakhan*, of the 7th November, also has a report of the proceedings. MUKHBIR-I-DAKHAN, Madras, Nov. 7th, 1917.

Cochin tramway scheme.

109. In speaking sarcastically of Diwan Mr. Bhore's tramway scheme, the *Supprabhatam*, of the 7th November, points out that it looks as if it were prepared with a view only to safeguard the interests of the Planters and not of the State and that if any future dispute arise between the Darbar and the Planters when at the end of eighteen years the former may wish to raise the rates to be fixed now, the Madras Government will give a decision that those, agreed to by the planters, must be accepted, and observes that it is easy to understand what sort of a man is Mr. Bhore who has, knowingly or not, prepared a scheme which is so ruinous to the State. SUPPRABHATAM, Trichur, Nov. 7th, 1917.

ERRATA.

Report No. 44.

Page 2613, paragraph 9, line 6, *for* "fact" *read* "tact".
„ 2615 „ 20, in the marginal heading on the right-hand side, *for* "*Hindu*, Madras, Oct. 9th, 1917", *read* "*Vaisyamitran*, Devakottai, Oct. 15th, 1917".
„ 2624 „ 45, line 3, *insert* "been" *after* "have".

Issued, 14th November 1917.]

CONFIDENTIAL. **No. 46 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 17th November 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(b) *Courts.*

1. *New India*, of the 15th November, has the following:— New India, Madras, 15th Nov. 1917.

"A monstrous claim.

The Courts and British-born subjects.

"As if the people of India are not already suffering under a number of galling racial differences, the *Indian Daily Telegraph* appeals for their accentuation in a shape which will throw the whole country in a state of terrible indignation. It seems a Eurasian in the Indian Defence Force, accused of murder, has demanded that he shall have the privileges of a European at the trial, simply because for the Defence Force purposes he is classed among Europeans. The *Telegraph* supports that claim. When the Indian claim is growing more insistent for the removal of all racial bars, acquiescence in the demand of the Lucknow accused will shock public feeling most vitally. The claim now put forward is monstrous, and deserves immediate public notice."

(e) *Local and Municipal.*

2. The *Indian Patriot*, of the 15th November, observes:—"We do not know whether much significance can be attached to the Tiyya meeting at Calicut which resolved upon passive resistance as a protest against the closure of public roads against them. A committee has been appointed to frame measures, and the members of the Committee are mostly educated men who surely would not play with passive resistance. The Tiyyas cannot afford to inaugurate any large scheme of passive resistance. Their point today is not that they should be given access to public roads, but that the pollution attached to their caste should be removed. It is a large question, and while the sympathy of the educated classes will surely be with them, we doubt very much whether passive resistance can be of any avail. . . This is not a question to be decided at once; and while it is true, and certainly possible, that a close trade unionism of the Tiyyas might bring their masters on their knees, no one who realises their present stage of progress will ever believe that they could be organised for passive resistance. A very heavy responsibility rests upon the leaders. They may easily raise difficulty in principal towns, and the contagion may spread even to the country parts. Trade unions cannot be easily established; they demand a state of education and organisation which certainly do not exist among the Tiyyas. A few educated people do not make the community, and it would be very unfortunate indeed if, in a hasty moment, the leaders should commit their community to any rash stop." Indian Patriot, Madras, 15th Nov. 1917.

The Talli road dispute, Calicut.

(k) *General.*

3. The *Wednesday Review*, for the week ending 7th November, writes:— Wednesday Review, Trichinopoly, 7th Nov. 1917.

The monster petition for Home Rule.

"Mr. Gandhi's name has always stood for whatever is clean and above board in public life whether in South Africa or in India; and we fear that his reputation is likely to suffer in the hands of some of those who have been entrusted with the task of obtaining signatures to a petition to Mr. Montagu. . . All may be fair in politics or war, but such devices are most likely to defeat the object of the petition if Mr. Montagu should come to be apprised of the way in which the petition has been got up. After all, the merits of a petition depend upon the reasonableness of the demands contained in it than upon the number of signatures appended to it. A 'monster' petition may be an object of curiosity fit to be exhibited at a museum as an example of human energy and ingenuity, but it will hardly impress a practical statesman who will look more to the contents of a petition than the number of subscribers to it. . . Signature-hunting may be as amusing a pastime as stamp-collecting, but as a factor in politics it is really of no consequence."

West Coast Spectator, Calicut, 10th Nov. 1917.

The *Madras Mail*.

4. The following appears in the *West Coast Spectator* of the 10th November:—"The *Madras Mail* has charged the Viceroy with telling a lie in regard to His Excellency's telegram to the Secretary of State read by Lord Islington in the House of Lords. If this is not bringing the authority of the Viceroy into contempt, what is? We hope Lord Pentland will have sufficient courage to put the Indian Press Act against this paper which has for long been creating class hatred and lowering the prestige of the Government of India. . . During the company days they had a rough and ready method of dealing with European journalists who brought the company's authority into contempt. It was nothing short of deporting those people from India. We think that this method would admirably suit the present conditions. Why not make use of the Defence of India Act? Altogether, we think it is time some of the Anglo-Indian journalists were sharply told to shut up and give up the game of creating class hatred and bringing into contempt the Government by law established in British India.'

New India, Madras, 14th Nov. 1917.

The Secretary of State for India.

5. *New India*, of the 14th November, remarks:—"We reprint from the *Bombay Chronicle* an eye-witness's story and our contemporary's remarks thereon on the strange behaviour of the Bombay officials on the occasion of the arrival of the Secretary of State for India. We are now thoroughly convinced that the bureaucracy are doing all they can to prevent Mr. Montagu being accorded a hearty reception by the Indian public. . . It is a contemptible thing, and the Indian press should thoroughly expose it everywhere. We have good reasons to believe that officials of Local Governments are deliberately preventing a hearty reception and welcome being given to Mr. Montagu and his friends. . . We think, under the circumstances, Indian bodies should appeal to the Viceroy and the Secretary of State direct, and point out to them the scandalous manner in which Mr. Montagu's visits everywhere are sought to be made more or less useless. Such a disgraceful attempt ought to be foiled. The Indian public ought not to put up with such an attitude on the part of those whose dislike for the Secretary of State and for the Viceroy has not altogether been silent in the past few weeks."

New India, Madras, 14th Nov. 1917.

New India and the bureaucracy.

6. *New India*, of the 14th November, states:—"We have often made clear in these columns that our "campaign of calumny," as it is wrongly called, is not levelled against any official, high or low, European or Indian. We have always attacked the wrong system, the faulty methods, the objectionable ways. Sometimes we could not but, as matter of example, name person or persons who were the offending parties, but even then we have attacked the misdeed or the misconduct and not individuals. One of the points to be made quite clear to Mr. Montagu and his friends is that under the existing circumstances it is absolutely necessary to criticise the misdemeanours of bureaucrats, though the criticism is far less scathing than that common in England. . . Our contention will be readily understood if we add to our remarks the fact that this pernicious system, which has created and maintains a bureaucracy, turns gentle and amiable Indians into human beings who are not lovable. For, take into account the unpopularity of the Indian bureaucrats; they are not fully trusted or looked up to with esteem and regard from the hour they enter the magic circle of officialdom. The Indian press is not free from attacks on the Indian bureaucrat, and handles him in almost the same manner as it handles the white bureaucrat. From personal experience we know that something happens to the poor mortal once he passes through the peculiar initiation belonging to the fraternity of the bureaucrats. His point of view is changed, his outlook becomes narrow, his humanity undergoes a transformation, he is more a machine than a man. We can only trace the metamorphosis to the system of which he becomes a mighty sun or a humble planet. . . In the constitutional changes so much discussed at present will the personal relation of the official with Indian society be taken into account? The Congress League Scheme, by giving a proper place to the official, both European and Indian, has solved the difficulty, for, we feel certain, that if the reforms therein advocated are granted, the relation between the members of the ruling caste and those of the ruled will become more friendly and harmonious, to the mutual advantage of all."

VERNACULAR PAPERS.

I.—Foreign Politics.

7. In giving a short history of Egypt, the *Dravidapatrika*, of the 14th November, describes how this country, which was one of the uncivilized countries before the year 1882, has now improved in several ways under the agency of the British administration and says:—With all this, there is no peace in Egypt, and there is an agitation there for the grant of Home Rule to its people. The Congress which was held at Cairo in 1908 wired to the British Prime Minister to recall all the Englishmen from Egypt immediately. This will show how much the Englishmen are hated in Egypt. In the convention which was concluded by the British in 1887, they have declared that Egypt would be sufficiently improved in 1890 and that they could then leave the country. It is now thirty years since this convention was concluded. Egypt, which was expected to attain a flourishing condition in three years, has not attained it in thirty years. Does this indicate capacity of administration on the part of Englishmen? If Egypt has improved now, the British have no reason to remain there. If she has not, she can never do so. So the demand of the Egyptian Home Rulers is quite justified. But who would like to give up a flourishing country and all that is in it? Who has forsaken love of land? Whoever might have done it, the westerns have not and the present war is a proof of it.

Egypt.

Dravidapatrika, Madras, 14th Nov. 1917.

8. The *Andhraprakasika*, of the 7th November, has the following under this heading:—. . . The Italian theatre is in a pitiable condition. It is learnt that, as Austria hopelessly beaten by Italy from the beginning threatened Germany that she would make separate peace (with the Allies), Germany has sent her troops in large numbers to Italy and is routing the Italians completely. When the Italian troops retreated, they retreated in order and without loss. They are now encamping on the other side of the Tagliamento. It is feared that the Italians may have to leave Udine. There is no doubt that Italy is in a miserable plight, but it is mad to suppose that Germany can reduce Italy to the position of Servia and Roumania. A huge battle may take place on the plains of Venice. But Italy is sure to win when she has the Allies' help.

The war.

Andhraprakasika, Madras, 7th Nov. 1917.

The *Kistnapatrika*, of the 10th November, says:—The pressure of the Germans is increasing in Italy. The Italians have yielded up the region of the Tagleamento and the mountains thereabout. They are marching to the banks of the rivers in the south. It is not yet known where they will make their stand. The French and the English armies are about to come to this theatre to help the Italians. At the instigation of the enemy some of the Italian soldiers have revolted and are deserting. But arrangements are being made to see that the treachery does not spread. The Italian soldiers may probably make a stand on the Plane near Venice. Into this region, the English and the French soldiers are pouring day and night. It is not known whether the Germans can march so far. As the cold season is setting in, it is hoped that they will discontinue going forward. At any rate, the Allies are ready to obstruct the advance of the Germans and protect Italy. Some Russians in Petrograd are revolting against the Government. We regret to learn that some Russian soldiers in the Russian theatre are fraternising with the Germans. It is not known when the difficulties of Russia will be over. M. Kerensky, the Russian leader, will restore peace.

The war.

Kistnapatrika, Masulipatam, 10th Nov. 1917.

9. Under this heading, the *Andhrapatrika*, of the 12th November, reports Mr. Francisco Batistessa (sic), an Italian, to have written to the *Times of India* thus:—Instead of getting sympathy and justice, from those whom we are sincerely helping we are

The Italian retreat.

Andhrapatrika, Madras, 12th Nov. 1917.

meeting with contempt and arrogance. They must have confidence in us and show justice. They need not show us favour or kindness. The French papers state that, though unfortunately, the Italians have retreated, the loss can be soon retrieved. But the papers in cities like London, have begun to write dishonourable articles. . . It is an exaggeration to state that the present situation in Italy is most regrettable in the history of the present war. At all times in the world, greater reverses have happened. . . . We have not seen anywhere else a miserable situation like the one in which the English soldiers were killed to the last man at the Khurdu Kabul pass, and that attending the retreat of Napoleon from Moscow.

SAMPAD ABHYUDAYA, Mysore, 13th Nov. 1917.

Russia and the peace-danger.

10. The *Sampad Abhyudaya*, of the 13th November, in an article under this heading, writes:—Mr. E. G. Dillon has written a very thoughtful article on Russia and the peace-danger in the July number of the *Fortnightly Review*. He is of opinion that the hopes placed by the Germans in their submarines and those of our own Government in the efficacy of the blockade can hardly be reckoned any longer among the decisive factors on either side. . . Both of them are powerful factors of reckless destruction. At the head of a Central European League, Germany bids fair to become the mistress of a continental Europe. Whatever may compel Germany to do in France or Belgium, nothing can hinder her from acquiring hegemony on the entire continent. If President Wilson, his Government and his people can be induced to fight for the readjustment of the balance of power, if they are able to throw the requisite fighting force into the field in time to bring the struggle to a victorious issue, victory may be considered to be within the range of practical politics. It is not possible to say whether this can be done. . . He thinks that a war conducted until 1920 on a scale required by a military decision might bring peace with victory but it would also bring victory with suicide. It is doubtful whether President Wilson who holds such strong views in the matter can be induced to throw in his lot with the Allies to fight for the readjustment of the balance of power. To this should be added the fact that there are ten million German people in America, ostensibly with America but in their heart of hearts for Germany. Russia has become impotent and is on the high road to suicide. The different provinces of Russia have been trying to become, and some have already become, republics. It would be no wonder if, in the fullness of time, these provinces become a number of separate States and if the Republic of Russia becomes a federal Republic like the United States of America. All these go to show that the final victory of the Allies is also a question of extreme optimism and the gospel of optimism will, in nine cases out of ten, lead to disappointment and danger. The whole of Mr. Dillon's article is calculated to fill us with a thrill of fear and disappointment for the future stability of the world. This need not disconcert us. Germany is engaged in an unrighteous war. Unrighteous individuals and nations are bound to fall in the end, though helped by science and diplomacy. We may rest assured that justice and righteousness will win.

II.—HOME ADMINISTRATION.

(*d*) *Education.*

YADARTAVACHANI, Kumbakōnam, 19th Oct. 1917.

Students and political meetings.

11. The *Yadartavachani*, of the 19th October, approves of the order issued by the Government prohibiting students from taking part in political meetings on the ground that the students have not the required knowledge or experience to discuss politics.

DESAMATA, Rajahmundry, 7th Nov. 1917.

Students and politics.

12. The *Desamata*, of the 7th November, says:—On account of the harshness of the rulers of the Central Provinces, the position of the students there is very miserable. The order prohibiting students from attending political meetings, has led to three Colleges and six secondary schools being closed. . . If we had self-government, it is improbable that such orders would be passed. If they should be passed, they could not stand against public opinion.

13. The *Swadesamitran*, of the 9th November, refers to the appointment in Bombay of an independent committee to conduct an examination which will be common to the students now appearing for the Matriculation and School Final examinations, and says:—In this Presidency those who pass the School Final examination conducted by the Government are denied admission into Colleges on the ground that they have not the qualifications required of them by the College authorities. The subjects for the school final examination are prescribed by the Government, and the boys study them and pass the examination. If after this they are said to be wanting in qualifications to take the collegiate course, what is it due to their own fault or that in the training undergone by them? We think our Government and University would do well to consider the advisability of introducing the Bombay scheme even here.

The Government and the School Final examination.

SWADESAMITRAN, Madras, 9th Nov. 1917.

14. The *Hindu Nesan*, in its issues of the 10th and 12th November, reproduces an article on this subject appearing in the *Vartakamitran* of Tanjore of the 27th September 1917, and abstracted in paragraph 25 of report No. 44 of 1917.

Commercial education.

HINDU NESAN, Madras, 10th & 12th Nov. 1917.

15. Adverting to the conference that was recently held in the Government House to informally discuss about the provisions of an Education Bill to be brought up in the local Legislative Council for improving the elementary and secondary education in this Presidency, the *Hindu Nesan*, of the 12th November, while appreciating the invitation of some non-officials also to be present at this conference, expresses its opinion that it would have been better if some managers of schools other than missionaries had also been invited to it.

An Education Bill.

HINDU NESAN, Madras, 12th Nov. 1917.

16. The *Kistnapatrika*, of the 10th November, reports Sir Rabindranath Tagore to have said:—As education is imparted through English, it does not spread. If we examine the matter carefully English language is the chief obstacle to us. If we deem the English language to be our sole refuge, education will not go beyond the towns. . . Can we not clothe western knowledge in our language? Is our language inferior to Japanese? The Japanese took the vow to introduce the western scientific knowledge into their colleges, fulfilled it and are enjoying the fruits thereof. We do not make bold to say that higher education should be given only through our vernaculars. The majority of Indians cannot afford to learn the English language. Only a few can do so. Should the rest remain in darkness without education? Cannot the Universities do something for those who do not know English? Is such a horrible state of things found in any other country than ours? . . . It appears to me that the capacity to learn languages is limited in many students. If such students are not conversant with the English language, it is difficult for them even to pass the School Final Examination. . . Should the students who are not capable of learning this language for some reason or another, be for ever excluded by the University authorities? . . If the helpless millions are not given education, what is the use of wasting the revenues of the country? Is it to keep them in ignorance, that so much money is spent? My contention is that from the primary classes to the Matriculation examination, education should be imparted through the medium of two languages, on parallel lines . . . The children of the rich may be fed by the wet nurse, but what objection is there to the children of the poor sucking the milk of their mothers to their fill? . . . If the spread of education should wait for text books, then trees may as well wait for leaves, and rivers, for banks.

The vernaculars.

KISTNAPATRIKA, Masulipatam, 10th Nov. 1917.

17. The *Qaumi Report*, of the 11th November, writes:—The other day a small Educational Conference was convened at Government House, the proceedings of which are still a secret. We do not wish to criticise the wisdom of such a step, but the constitution of the conference, which we have only just ascertained, moves us to consider, what benefit is likely to accrue to Mussalmans therefrom. Only two Mussalmans, one an official and the other a non-official, were invited to this conference. The names of these fortunate gentlemen are the Hon'ble Khan Bahadur Muhammad Aziz-ud-din Husain Sahib, Collector of Madras, and Khan

Public Educational Conference.

QAUMI REPORT, Madras, 11th Nov. 1917.

Bahadur Ahmad Thambi Marakkayar Sahib, Member of the Legislative Council. We do not question their personal charms, ability, or experience, but the question is why instead of these two gentlemen, Mussalmans, whose educational ideals are known to their co-religionists and who have already represented and served them in educational matters, were not nominated. Khan Bahadur Muhammad Aziz-ud-din Husain Sahib has been away from Madras for a long time. He has only quite recently returned and is just reviving the sympathy and attachment which he has naturally for the capital of the Presidency. He probably realises that it is not the Madras of his magisterial days and that the national educational problem has passed the preliminary stage. Similarly, Khan Bahadur Marakkayar Sahib lives in Negapatam, and the society in which he moves is totally different from that of the generality of the Mussalmans in Madras, besides so far he has not taken a prominent part in the matter of Muhammadan education. It is probable that Khan Bahadur Muhammad Aziz-ud-din Sahib may have been nominated as an ex-officio member, but the Hon'ble Mr. Justice Abdur Rahim Sahib and Khan Bahadur Muhammad Bazulla Sahib could have been similarly nominated. These two gentlemen have taken a keen interest in the question of the education of the community. They have helped the Mussalmans in many ways, and because of their practically permanent residence in Madras they have acquired an intelligent grasp of the aims and aspirations of the community. The community on its part wholeheartedly trusts them.

The Hon'ble Yakoob Hasan had also a better claim as a non-official than the Hon'ble Marikkayar, inasmuch as he has already taken a leading part in the matter of Muhammadan education. In all fairness his educational knowledge and experience were more worthy of consideration. We do not understand how the Government ignored the claims of these three influential Mussalmans. If there were any special grounds of expediency for doing so, we have no desire to discuss the matter any further. If, however, there were none, we have reason to be surprised. The Government has acted in a manner altogether unexpected. God grant that the outcome may be favourable to Mussalman claims! This is what we hope for from God.

(*f*) *Land Revenue and Settlement.*

SWADESHABHIMANI, Mangalore, 9th Nov. 1917.

Darkhast lands in South Kanara.

18. In a leading article urging the undesirability of assigning waste lands of communal use to private individuals on darkhast, the *Swadeshabhimani*, of the 9th November, says:—

If the Government should assert that these waste lands belong to them and that the people have no right to their use, it is difficult to see how the latter who have been depending upon these lands from time immemorial for grazing cattle and obtaining leaf manure, fuel, etc., for agricultural purposes can possibly go on with their work of cultivation without them. The system of giving away darkhast lands which were being used for communal purposes from time out of mind is therefore a serious transgression of the rights of the people. It is difficult to see how this mode of depriving the cultivators of their simple existing agricultural facilities is consistent with the efforts of the Government to improve agriculture by means of exhibitions, conferences, etc. The hardship caused by this deprivation of leaf, fuel, etc., is so great that many of the poor people unable to subsist on agricultural work migrate to the hills and plantations for coolie work. It will thus be evident that it is imperative from the stand-point of public good to restrict the assignment of waste lands available on darkhast. It might be said that the Government will thereby lose a source of help to the poor homeless and depressed classes. It is on this ground that the (so called) "Charitable institutions" are able to obtain these lands. Their motive is no doubt laudable and just to all appearance. It is true that some of the institutions do justify their title. But we regret to observe that the charitable intentions of many an institution which has obtained lands on darkhast are seldom seen to be carried into practice. Some of the institutions tender their darkhast, use their influence and take possession of lands existing for communal purposes ostensibly for the settlement of homeless people; but once these lands are in their hold, it is not difficult to see how far they go to relieve the helpless for whom they were

said to be intended. We refrain from indicating particular instances lest we should be guilty of holding up others to ridicule, but we must observe that it is also unnecessary to give examples when we have such glaring instances of this before our very eyes in the Mangalore taluk itself. We have no quarrel with these refined beings. All that we wish to point out is that once these lands available for darkhast go into the grip of these "Charitable institutions", there is no hope of the people ever benefiting by them. Why should these institutions not use their own funds and buy private lands? With the exception of the Depressed Classes Mission, there is hardly any institution which styles itself "charitable" whether Indian or foreign which has no funds of its own. We wonder why these bodies under the guise of charity should thus selfishly seek to deprive the people of their agricultural facilities by dispossessing them of their communal lands.

(*h*) *Railways.*

19. The *Vartakamitran*, of the 11th October, writes:—When railways were first laid in India, the Government guaranteed to the companies, which laid them, 5 per cent interest on the capital invested by them, and the Government of India have till now paid nearly sixty crores of rupees to these companies by way of compensation for the loss sustained by them by way of interest. For a long time, railways in India have been a loss to the Government of India, as railway companies seem to have attempted to show always a loss account, ever since the Government of India guaranteed interest. But the Government do not seem to have suffered any loss from the railways managed by themselves. On the other hand, they have been quite profitable. So it is the opinion of the Indian economists that foreign companies should be prevented from taking leases of Government railways. It cannot be said that sufficient capital will not be available in India for managing railway companies. It will not be a great task if the people take even a fourth of the efforts they put forth for collecting money for the War Funds. Foreign companies care only for their own profits and, as again all the high appointments in the railways are given only to the Europeans, the Indians are deprived not only of the salaries paid to these people, but also of the administrative experience gained by them. Moreover, if the Government take over the management of the railways, the profits now made by the companies will go to the Government and the latter may then reduce the burden of taxation on the people in a way. They can also reduce the railway fares and remove the grievances of the third-class passengers.

Indian railways.

VARTAKAMITRAN, Tanjore, 11th Oct. 1917.

20. A correspondent, writing from Sengalipuram to the *Hindu Nesan*, of the 7th November, reports some railway workmen, who fully approved of the reforms suggested in the monster petition to Mr. Montagu, to have regretted their inability to sign the petition, as their superior railway official had prohibited their doing so without his permission, and questions the right of the railway officials to impose undue restrictions upon their employees expressing their opinions freely in matters other than those pertaining to their department.

Railway employees and their freedom of opinion.

HINDU NESAN, Madras, 7th Nov. 1917.

(*j*) *Salt and Abkāri.*

21. In reviewing the report on the working of the Salt department during 1916–17, the *Kerala Sanchari*, of the 14th November, deplores the increase in the number of resignations of officers in the department, which, in its opinion, could be reduced to a minimum only by a decrease in departmental punishments, by the offer of attractive salaries and by a change in the attitude of some of the higher officers towards their subordinates.

Administration report of the Salt department.

KERALA SANCHARI, Calicut, 14th Nov. 1917.

(*k*) *General.*

22. In an article dwelling upon the deterioration of sugar industry in India, the *Vartakamitran*, of the 11th October, refers to the internal evidence available in Tamil classics that sugar-cane cultivation was in a very flourishing condition in this country in

Sugar industry.

VARTAKAMITRAN, Tanjore, 11th Oct. 1917.

ancient days, and observes—In old European works they have described sugar as the "sweet salt" of India and the sugar-cane treacle as "bamboo honey". It may surprise many to learn that Europeans of those days were so ignorant. But what will surprise wise men more is that such ignorant men have improved in intelligence and have been in a position to take over our industry and supply sugar to us in enormous quantities, while we are in the pitiable condition of shamelessly getting the sugar, which was once manufactured by us, from foreigners. Statistics relating to Indian agriculture show that cultivation of sugar-cane began to go down in India only after the Englishmen gained a control over the country. When other nations are doing their utmost to improve education and industries, and do other useful things to the people in the countries under their charge, it is really our misfortune that our Government do not pay any attention to this. It is a harder task to revive a ruined industry than to start a fresh one. In the case of an industry which has died, it is quite natural that the workmen who have once suffered therefrom are not bold enough to try, of their own accord, to revive the same. It is the duty of the Government in such a case to take this trouble in the interests of the country. There are Agricultural Departments in India in every province. But there is no one to check their work. If there is an association in each province to whom the Director of Agriculture will have to answer regarding the work of his department, there will be no room for the gradual deterioration of agriculture in the country.

VARTAKAMITRAN, Tanjore, 11th Oct. 1917.

Honorary Assistant Registrars of Co-operative Societies.

23. Adverting to the recent order of the Madras Government promulgating a scheme under which Honorary Assistant Registrars of Co-operative Societies will be appointed, provided they are prepared to serve on probation for three months at their own expense, the *Vartakamitran*, of the 11th October, doubts whether any one will come forward to take up this work, and adds—There are very few among the people who have a thorough idea of co-operation. We doubt if many of the Inspectors in the Co-operative department and those who run co-operative societies have a correct idea of this word. If they have, a large number of co-operative industrial concerns should doubtless have been started in this country as co-operative societies have been. We have to conclude that the present offer of the Government to take non-officials also to work in this department has been made only with the idea that they can call upon the Indians to work without any salary and when no one comes forward they can accuse the people of not taking public work even when offered to them. We would suggest that subsistence and travelling allowances at least should be paid to honorary workers, in which case many educated people will be ready to take up this work.

VARTAKAMITRAN, Tanjore, 11th Oct. 1917.

Control of mines.

24. Anent the order recently passed by the Government that owners of mines should not transfer them to any one except the British, the *Vartakamitran*, of the 11th October, says:—This restriction is indeed necessary. But it would have been better if the order had declared that only Indians and the companies organized by them can work mines in India. When the Europeans, who settled in South Africa, claim that country to be theirs and prevent the Indians getting into it other than as coolies and deny all privileges even to the people of Africa, how can the empowering of foreigners to work the mines in India be justified? Our benign Government have done well now at least to declare that others than themselves cannot carry on this industry in India. We await the day when gradually this privilege can be enjoyed by the Indians themselves.

SWADESAMITRAN, Madras, 7th Nov. 1917.

The Muslims interned.

25. The *Swadesamitran*, of the 7th November, expresses the opinion that the news conveyed in the message of Mrs. Annie Besant to *New India* of her interview with the Viceroy regarding the release of Messrs. Muhammad Ali and Shaukat Ali is bound to cause great disappointment and surprise to its readers and observes:—According to Mrs. Besant's message, the Government of India seem to have come to the definite conclusion that, considering the present stage of the war with Turkey and their onerous responsibilities at this juncture, it will not be a desirable measure to release the Muslim brothers. The Government are bound to communicate to the public the grounds on which they have come to this conclusion; for it

can be safely presumed that they had not this opinion at the time when the release of Mrs. Besant was thought of. In replying to the question of the Hon'ble Mr. Jinnah on the 5th of September last regarding the release of Mrs. Besant, the Government voluntarily made a statement that they were ready to release other persons too than Mrs. Besant who have been interned under the Defence of India Act for conducting a violent political agitation, on their giving an assurance that they would not indulge in such agitation. There was a supplemental question by the same member whether the Government intended considering the case of Messrs. Muhammad Ali and Shaukat Ali, and it was stated in reply by Sir William Vincent that the case was already under the consideration of the Government. So, it is clear that on that date no decision had been come to by the Government of India, either unanimously or by a majority, about these two brothers; nor was it stated then that there was, in addition to political considerations, a matter connected with the war, which might alter the opinion of the Government, as far as these two Muhammadan brothers were concerned. Moreover, when the Government promised to consider their case, every one took it to mean that they agreed to follow the same procedure in the case of these two brothers as was adopted in the case of Mrs. Besant, whether their internment had a political or a military significance. So the whole of India anxiously awaited that the Government of India would carry out their promise after getting the required assurance from the interned, and the Government cannot be unaware of this. Even when it was subsequently learnt that the Government had sent a police official to the interned to get their signature in an undertaking, it could not be suspected that the Government entertained the suspicion they now avow. It was the opinion of all that, if the interned had signed the undertaking immediately without demanding any changes in it, they would have been released forthwith. Hence, when subsequently the Government refused to release them on the ground that they evinced sympathy with the enemy, both the Hindus and the Muhammadans believed that, if the Government could be convinced of the said sympathy of the interned being no more than religious and of their readiness to fight on behalf of their Emperor, the attitude of the Government could be changed and the release brought about. Nothing has happened to the knowledge of the people during the internment of these brothers to make the Government change their original view. So we cannot say that, in consideration of the excitement created by this matter throughout the country, the Government have given a satisfactory explanation for not releasing the interned. We will repeat that, in view of the agitation that may crop up in the country about their release, the wisest policy on the part of the Government will be to continue their full confidence in the Muhammadans of this country and release the two brothers.

The interned Muhammadans.

The *Andhrapatrika*, of the 10th November, says:—The people are growing more obstinate in demanding the release of the interned Muhammadans. The delay in releasing them has been a source of disappointment. . . It will be well for the meeting that is to be held in the Gokhale Hall for considering this matter to endeavour to get pardon for all political offenders. It is not a characteristic of noble men to work for only influential persons and to sleep over the case of others.

ANDHRAPATRIKA, Madras, 10th Nov. 1917.

Internment of Messrs. Muhammad Ali and Shaukat Ali.

The *Andhrapatrika*, of the 9th November, publishes a note about the announcement of Mrs. Annie Besant that a society is formed for collecting funds for conducting a case in the Indian Courts regarding the internment of Messrs. Muhammad Ali and Shaukat Ali, and that the petition prepared on behalf of Mrs. Besant has been sent to one of the relatives of the interned brothers.

ANDHRAPATRIKA, Madras, 9th Nov. 1917.

The status of Consuls in India.

26. The *Swadesamitran*, of the 7th November, reports the *Leader* of Allahabad to have taken exception to the Persian Consul in Madras having presided at a meeting of the Muhammadans, and expressed an opinion against the grant of Home Rule to India and to have observed as follows:—"Can a Consul of a neutral country interfere in the internal affairs of India, and has he the right of speaking on a matter concerning the Indian Muhammadans? The Consul of a neutral country may today speak in favour of the Government; but tomorrow he may talk differently. Therefore it will be desirable to prevent the Consuls from ever interfering in politics."

SWADESAMITRAN, Madras, 7th Nov. 1917.

SWADESAMITRAN, Madras, 7th Nov. 1917.

Boycott of foreign goods.

27. The *Swadesamitran*, of the 7th November, publishes a communication from a correspondent in Trichinopoly giving a brief report of a lecture delivered by Tiruppur Varadarajulu Nayudu there on the visit of Mr. Montagu to India, in which the following observations occur:—The agitation carried on by some Anglo-Indian merchants gives room to the apprehension whether, in spite of the announcement of the Secretary of State for India that the necessary reforms will be introduced in the Indian administration, the hardships suffered by Indians may not cease. As all the Members of Parliament are elected by foreign merchants, these merchants have a great deal of influence. But we have a weapon, which can impair even this influence, to which we should resort in this critical juncture. That weapon is only that we should not think of foreign goods even in our dreams.

HINDU NESAN, Madras, 7th Nov. 1917.

The Agricultural department.

28. In commenting upon the Administration Report of the Madras Agricultural department for the year 1916-17, the *Hindu Nesan*, of the 7th November, observes:—The Government approve of the appreciation of the Director of Agriculture of the efforts made by Messrs. Thomas, Paddison and Tottenham to improve the quality of cotton in Tinnevelly. There is nothing strange in this. It is quite natural for the civilians to praise one another whenever there is an opportunity and that even in Government reports. They do not care whether the opportunity is suitable or not. The Government are glad to note that the fact of new agricultural methods demonstrated in the Government farms being followed by other people also is a direct proof of the regard which the people have come to have for the Agricultural Department. Let the Government be satisfied with this. They should also try to get the agricultural experts required for their department through their Agricultural College and make the work of the department more useful to the people.

DRAVIDAN, Madras, 7th Nov. 1917.

Weapons of political agitation.

29. In the course of a leader under this heading, the *Dravidan*, of the 7th November, questions the wisdom of Mr. Gandhi in suggesting the presentation of a monster petition to Mr. Montagu on the reforms to be introduced in India on the ground that what succeeded in South Africa may not succeed in this country, owing to the many differences that exist between the two countries, and remarks:—Leaving this alone, it is now clear that the Brahman Home Rulers are adopting several devices for getting signatures to this petition. Some of the misrepresentations made by these Brahmans in carrying out this work are as follow:—

(i) If Home Rule is granted to India, taxes will be abolished or at least reduced much. The English rulers are blindly levying heavy taxes. When poor people are having a hard time of it here, they are carrying away all money to England for others' enjoyment.

(ii) The Indians are being treated as slaves, and the foreigners are retaining India only for their own interests.

(iii) The Englishmen are incurring enormous expenditure on the annual exodus of the Provincial Governments to the hills and on the India Office and purposely spoiling the education of the country.

These and other misrepresentations are made by the Brahmans and they also say that many existing evils will disappear by the establishment of Home Rule. It is quite certain that if Home Rule is granted, the avaricious Brahmans will appropriate all taxes and ruin the country. The existing prosperity is due only to the English rule. So let not our brethren be deceived by the words of the signature-hunters.

VARTAKAMITRAN, Tanjore, 13th Oct. 1917.

The co-operative movement.

30. The *Vartakamitran*, of the 18th October, refers to the enquiry set on foot by the Mysore Darbar to ascertain the extent to which the people in that State have been benefited by the co-operative movement and invites the attention of the Government to the necessity of conducting a similar enquiry in every district in this Presidency.

PANDIYANESAN, Madura, 5th Nov. 1927.

Medical facilities in the Madras Presidency.

31. The *Pandiyanesan*, of the 5th November, reproduces portions of the comments of the *Swadesamitran* and *Lokopakari*, of the 26th and 29th October, respectively under this heading regarding the inadequacy of the existing

hospitals and the number of doctors to meet the medical wants of the people and the desirability of the Government developing the Ayurvedic and other indigenous systems of medicine, in which the ordinary Indian has a greater faith than in the English system, which are abstracted in paragraph 41 of Report No. 44 of 1917.

32. The *Swadesamitran*, of the 8th November, writes:—We need not say that many existing impediments will have to be removed, if the industries and trade of India can improve. First of all, facilities should be provided for industrial education and training. Next, capital is required for establishing industrial factories and carrying on trade. Lastly the support of the Government is also necessary to provide industrial facilities and protect trade. The main reason why many industries started in the country from time to time on account of the *swadeshi* enthusiasm failed is that they were begun by men having no experience of modern industrial methods. For an industry to thrive, the middleman, who serves to introduce the manufactured articles into the market, is also necessary and this class has not yet appeared in India. Moreover, owners of factories in India should be able to withstand foreign competition, if they are to find a sale for their goods. Industrial banks are also necessary to render pecuniary aid to the industries in the country. If such banks are established in India, the main impediment in the way of her industrial advancement will be removed. Everyone will, therefore, be glad to hear of the proposal of Tata & Co. to establish such a bank in this country. We cannot dwell upon the advantages of this bank until we get full details about it. But we learn that some Englishmen are going to assist the bank and we would like to know the nature of their connection with it. It is a matter for consideration whether it will be desirable to give them a position in new industries which will make it possible for them to impose restrictions in the matter of carrying on these industries. It is on account of the great influence that the Englishmen have in almost all important industries that our people are not able to raise their heads. It is, therefore, the opinion of several that these Englishmen should not be allowed to have an inordinate influence at least in the industries to be newly started. So, if without careful consideration, Tata & Co. start an industrial bank, with the support of the foreigners, it will only lead to our retrogression and not progress.

SWADESAMITRAN, Madras, 8th Nov. 1917.

The condition of Indian industries.

33. The *Hindu Nesan*, of the 8th November, reproduces in Tamil the comments on this subject of the *Dravida Patrika*, of the 7th idem, referred to in paragraph 34 of Report No. 45 of 1917.

HINDU NESAN, Madras, 8th Nov. 1917.

Mr. Montagu and the Anglo-Indian agitation.

34. Referring to this visit, the *Dravidan* of the 8th November, remarks that as even some Europeans, who have been in India for a very long time, have found it very difficult to understand the real condition of affairs in this country, it will be a hard task for Mr. Montagu to do so within the short period of his stay here and appeals to the Non-Brahmans to be on the alert to meet in time the wily efforts that may be made by the Brahmans, who will try to gain their end by hook or by crook with the aid of some Non-Brahmans, who are playing to their tune, and to apprise Mr. Montagu of how the Non-Brahmans have been kept for long without any privileges in a down-trodden condition by these Brahmans.

DRAVIDAN, Madras, 8th Nov. 1917.

Mr Montagu's visit.

The *Swadesamitran*, of the 9th November, extends on behalf of the Tamilians of South India a hearty welcome to Mr. Montagu, who goes here with a sincere love and sympathy for his fellow subjects of the Empire, and observes:—Mr. Montagu belongs to the Jewish community, to which belonged Jesus Christ, and which after having been persecuted in every country by despotic rulers, sought refuge several centuries ago in the English country known for its liberty. So he should have a clear knowledge of how the ruling races have been wounding the feelings of the community generation after generation by treating them with contempt and insulting them. It is true that Mr. Montagu has evinced much sympathy for our aspirations. It is true again that the statements already made by him and the lectures delivered by him support our demands and that our people have often had definite assurances in this matter. But it has been the experience of this poor country that promises made from time to time on political matters

SWADESAMITRAN, Madras, 9th Nov. 1917.

proved to be no more than empty words, if they are not fulfilled immediately. All people, both literate and illiterate, are now aware of how the assurances of the Government from the time of the Parliamentary statutes of 1833 up to the recent promises of several ministers after the proclamation of Queen Victoria have been of no avail on account of the want of liberty on the part of the Indians. Mr. Montagu knows the real reasons why the popular influence did not thus prevail and he has dwelt upon them beautifully during the debate on the Mesopotamia Report in Parliament. It may, therefore, be stated that we need not lay stress upon them. But it is necessary to point out the severity with which the Anglo-Indians are openly insulting Mr. Montagu and objecting to his carrying out the laudable purpose of his visit. We would also request him to note the attitude of several officials who, as far as we know, are actively bringing out obstacles and impediments which crop up in secret, exaggerating vain discussions and differences and attempting to advance spurious objections secretly. Unless he sifts all these things and sees that he is not influenced by them, it will be very difficult to secure in the end suitable Home Rule reforms for this country. It is, therefore, our fervent prayer that the efforts of the Secretary of State for India, the Government of India and the Indian leaders may succeed without any such impediment and secure the welfare of the country.

HINDU NESAN, Madras, 9th Nov. 1917.

Adverting to the same subject, the *Hindu Nesan*, of the 9th November, says:—The statement of the Anglo-Indians that the proposed visit of the Secretary of State for India would prove to be a day-dream has after all been belied. He has today landed in Bombay in spite of the insults heaped upon him by the Anglo-Indians May the visit of Mr. Montagu, who sympathises with the Indians and their aspirations and who has come here to know their opinions about political reforms, prove to be a happy one! May the moment of his setting foot on this land of Barata prove to be an auspicious one indicative of numerous coming benefits for India.

HINDU NESAN, Madras, 10th Nov. 1917.

The *Hindu Nesan*, of the 10th November, refers to the party accompanying Mr. Montagu and observes that the very fact that it includes Lord Donoughmore and Mr. Roberts who have a ripe experience of Parliament and command its esteem, Sir William Duke with liberal views and Mr. Seton, who has made a fair reputation in the Home Civil Service, is sufficient to prove that Mr. Montagu will ascertain the views of all people without giving room for any partiality.

LOKOPAKARI, Madras, 12th Nov. 1917.

Mr. Montagu's visit.

The *Lokopakari*, of the 12th November, welcomes Mr. Montagu to India with the conviction that his visit will prove beneficial to her and appeals to all classes in India to impress upon him that the main grievance of the Indians is that the several Parliamentary statutes, that the Indians should have equal privileges with the other subjects of the empire, have not been given effect to on account of the Indians not having sufficient powers in the Indian administration and that therefore the necessary reforms should be introduced to make the Indians enjoy all the privileges of the British Colonies.

The same paper refers in another article to the statement of the Anglo-Indians, that Mr. Montagu will never perhaps come to India, having been falsified and appeals to them to realise that the demand of the Indians for Home Rule, which has been by the way strengthened by the agitation of Anglo-Indians against it, is not intended to injure the Anglo-Indians in any way, and to make the task of the Secretary of State easy by joining with the other communities in India and propose such concessions as will bring about the advancement of the country.

PRAPANCHAMITRAN, Madras, 13th Nov. 1917.

The *Prapanchamitran*, of the 13th November, reproduces both the above articles.

SAMPAD ABHYUDAYA, Mysore, 13th Nov. 1917.

Mr. Montagu's visit.

Referring to the news of the arrival of Mr. Montagu at Bombay, the *Sampad Abhyudaya*, of the 13th November, writes:—The articles written by Sir Valentine Chirol and the *London Times* on Mr. Montagu's visit go to show that he is coming in order to make a personal study of the situation in India, by discussing administrative matters with Indian as well as Anglo-Indian leaders and to arrive at some conclusions which, they agree in thinking, would promote the interests of the rulers as

well as the ruled. The Indians will be sure to welcome all just changes. Anglo-Indian writers seem to suggest that they want unrestrained liberty. The Anglo-Indians will thereby be only setting an example for the Indians to follow. It is to be hoped that Mr. Montagu, the British Government, the British Parliament and the British public will ensure that this shall not be so.

Mr. Montagu's visit.

SWADESHABHIMANI, Mangalore, 9th Nov. 1917.

The *Swadeshabhimani*, of the 9th November, writes:—If there is no tit for tat, then it means that one side is weak. We are glad to observe however that the Indian nation of late has been able to meet every reply with a rejoinder. Big authorities threatened us with the words that we must put the idea of self-government out of our minds and they interned the leaders of the movement. But popular protests grew in strength in all quarters and the authorities naturally had to withdraw their words as well as their hands. Now a new problem has cropped up. Mr. Montagu during his stay in India will have none of his high powers. He will not utter a syllable. Neither the Local Governments nor the non official Europeans will entertain him at social parties. Mr. Montagu will come and go like an interned person. This is the kind of picture drawn by the Anglo-Indians blinded by selfishness both here and England. We must say that the non-official European community here and its elders—the Tory party—in England reached their height of selfishness when they threatened to accord such treatment to such an exalted officer of the Indian Government as Mr. Montagu. It is again the turn of the Indians to meet them with a rejoinder. That is why Sir Subrahmanya Ayyar condemned this movement in such strong terms and cabled to the Prime Minister that the object of Mr. Montagu's visit will be defeated if he is not endowed with full authority. We are glad to observe in this connection that our officials as well as the members of the European community are now and then giving the Indian nation excellent opportunities of learning how to carry on constitutional agitation. India must be thankful for this kind of education which she is able to get.

The Pulivendla Non-Brahman Conference.

DRAVIDAN, Madras, 8th Nov. 1917.

35. The *Dravidan*, of the 8th November, reproduces in Tamil a further portion of the presidential address delivered at this Conference and referred to in paragraph 63 of Report No. 45 of 1917.

DRAVIDDN, Madras, 10th Nov. 1917.

The same paper of the 10th November, reproduces in Tamil the concluding portion of the above address, the resolutions passed at this Conference and its proceedings thereafter as published in the *Justice* of the 6th idem.

Department of Industries.

HINDU NESAN, Madras, 10th Nov. 1917.

36. The *Hindu Nesan*, of the 10th November, comments as follows on the Administration Report of the Madras Department of Industries for the year 1916–17:—The fact that the Government have quietly recorded this report without expressing any opinion thereon makes us presume that the Government found nothing in the work of the Department to deserve special praise at their hands. The report shows that while the expenditure of the Department in the year under review was about two and a half lakhs of rupees, its income during the year was not more than Rs. 19,000. From this it is clear that it has been working at a loss. Properly speaking, there cannot be any better opportunity than this period of war to improve the industries of the country, and yet the Department of Industries has not done much in this direction. The main reason for this is the difficulty in getting industrial experts to demonstrate the working of new industries and the required machinery for running such industries. Unless these two are secured, much benefit cannot be derived from this Department whatever may be its expenditure.

The paper then details the efforts made by the Department to improve the manufacture of pencils in this Presidency and adds that hundreds and thousands of paper and pencil factories are required in India.

The *Madras Mail* and the present situation.

YADARTAVACHANI, Kumbakōnam, 25th Sep. 1917.

37. The *Yadartavachani*, of the 25th September, condemns the action of the *Madras Mail* in raising a hue and cry against the Government for having listened to the unanimous prayer of the Indians and released Mrs. Besant and others and suggests that, as the attacks of this paper amount to sedition and tend

to create discord between Europeans and Indians, it should be directed to furnish security under the Press Act, and its Editor interned. These comments were reproduced in the *Hindu Nesan*, of the 1st October, and abstracted in paragraph 59 of Report No. 40 of 1917.

MAHAVIKATA DUTAN, Madras, 10th Nov. 1917.

The Anglo-Indian agitation.

38. The *Mahavikata Dutan*, of the 10th November, reproduces from the *Swadesamitran*, of the 2nd idem, the Tamil version of the proceedings of an Anglo-Indian meeting held in London, under the presidency of Lord Sydenham, appearing therein and referred to in paragraph 46 of Report No. 45 of 1917.

CATHOLIC NESAN, Madras, Aug., Sep. and Oct. 1917.

Demand of security for the *Catholic Nesan*.

39. The *Catholic Nesan*, for August, September and October, takes exception to a security of Rs. 500 having been demanded from its Editor evidently relying upon the misrepresentations made to the authorities about it and adds:—Our readers as well as the Government should know that we have nothing to do with politics. It is really regrettable that, knowing the faithful loyalty of the Indian Catholics, our Government should have taken this step listening to the spiteful tale of one or two persons. As we do not want to disobey the Government, we have paid the security and begun to publish the paper again. Whatever our enemies may do, we are not going to give up the good work we have undertaken. We have decided to conduct the paper more zealously than before.

CATHOLIC NESAN, Madras, Aug., Sep. and Oct. 1917.

Diwan Bahadur L. D. Swamikannu Pillai and the Indian Catholic Association.

40. The *Catholic Nesan*, for August, September and October, elsewhere refers to a circular letter said to have been addressed by Diwan Bahadur L. D. Swamikannu Pillai a few days before the general meeting of the Indian Catholic Association to the members thereof, who are Government officials, warning them against taking part in a political agitation against the Government and threatening them that, if they did not heed his warning, he would himself have to report against them to the Government, and remarks:—There are none in this Association who are carrying on an agitation against the Government. Perhaps Mr. Pillai means by the word "agitation" the confusion that now prevails on account of a difference of opinion among the members. It is for Mr. Pillai himself to say how the rupture between two parties in a public work can be termed political agitation. The Indian Catholic Association has not dabbled in politics till now and will not do so. So, we are not in a position to understand the new interpretation given to the object of the Association by Mr. Pillai. Moreover, we have not heard till now of highly placed officials like Mr. Pillai having threatened other officials of his community by means of such secret letter. Has he done this under the impression that on account of his eminent position his action can never be wrong? We trust that the Government or the members of the Legislative Council will bestow their attention on this matter and ascertain the reason for his having acted like this.

SWADESAMITRAN, Madras, 7th Nov. 1917.

Government by C.I.D.

41. The *Swadesamitran*, of the 7th November, reproduces in Tamil the gist of an article under this heading appearing in the *Bombay Chronicle* and published in the *New India* of the 8th idem.

VAISYAMITRAN, Devakottai, 5th Nov. 1917.

Income-tax.

42. In the course of a leader on this subject the *Vaisyamitran*, of the 5th November, reproduces the comments of the *Pandya Nesan*, of the 29th October, on the same subject which have been abstracted in paragraph 68 of Report No. 45 of 1917.

DRAVIDAN, Madras, 12th Nov. 1917.

The Non-Brahman leaders' conference, Bezwada.

43. The *Dravidan*, of the 12th November, reproduces in Tamil the presidential address of Rao Bahadur P. Tyagaraya Chettiyar at this conference, which appears in extenso in *Justice* of the same date.

SWADESAMITRAN, Madras, 12th Nov. 1917.

The *Swadesamitran*, of the 12th November, gives in Tamil an abstract of the above address and comments on it as follows:—In the first portion of the address Mr. Chettiyar vents his wrath against the Brahmans who demand Home Rule and in the latter he too demands Home Rule. He says that he cannot understand

how those who are demanding only the gradual introduction of reforms suddenly pray for complete Home Rule. Evidently he does not see that the Congress is now demanding only one or two reforms which will form the first step towards Home Rule. He repeats the old complaint of the Anglo-Indians that we are demanding Home Rule as a reward for the help rendered by us for the war. He has not noted the answer of the Congress League party for this that we are demanding only the fulfilment of a promise made in Parliament that, as the war has dispelled the want of confidence in us on the part of the authorities, they are prepared to give us some powers. Mr. Chettiyar utters an untruth when he says that the Brahmans have not assisted the Government with men and money. In places where the Brahmans were allowed to enlist in the army, they did not hesitate to do so and the United Provinces can be quoted as an instance in point. If the Brahmans have not enlisted in the army in this Presidency, the Government are themselves responsible for it. As for the help rendered by the Brahmans in money, an examination of the Government accounts will show that the statement of Mr. Chettiyar is wrong. He admits that the progress of local self-government has for some reasons been impeded. The Brahmans now demand reforms which will be the basis for Home Rule only to prevent such impediments occurring again. Mr. Chettiyar dwells upon the necessity for primary education. Does he not know that when a Brahman brought forward a bill in the Imperial Legislative Council some years ago to enable all people to have the benefit of primary education, the Government rejected it on the ground of want of funds? How can he say that this excuse will not be repeated again? If, as is demanded by the Congress and the Muslim League, the control of funds is in the hands of popular representatives, will they not be in a position to incur sufficient expenditure for the education of children? Mr. Chettiyar suggests, as if it were a new proposal of his, that the people should without going to courts settle their disputes by means of panchayats. Mr. Chettiyar should have had a personal knowledge of the several attempts of the Brahmans and others for many years to introduce a law on this subject at meetings of the Legislative Council at which he himself was present, having proved futile. He does not evidently realise that, unless the number of popular representatives in the Legislative Council is increased, as is demanded by the Congress and the Muslim League, the desire of the people to settle disputes by means of panchayats may after all prove to be a day dream. Lastly, he consoles the men of his party with the statement that the time of acquisition of Home Rule by them is not far off. What else do the Home Rulers say? No one demands Home Rule and complete powers immediately. We ask only that the foundation for it should be laid. But there is one difference between our request and his. We demand Home Rule for all people, be they Brahmans or non-Brahmans. Mr. Chettiyar demands it perhaps for the non-Brahmans alone.

The conference of non-Brahman leaders.

ANDHRAPATRIKA, Madras, 12th Nov. 1917.

The *Andhrapatrika*, of the 12th November, says under this heading:—

Persons like Sir Valentine Chirol, who were opposed to the aims of the Indians have now changed their opinions. But Rao Bahadur P. Tyagaraya Chetti, the President of the conference of non-Brahman leaders, holds opinions which are more retrograde than the opinions held by these persons formerly. His speech reiterates what the unsympathetic Anglo-Indian historians have written. Most of the things contained in it have been proved by recent investigations to be untrue. . . Advocates of freedom want greater powers of self-government under the British suzerainty. The country has not made any advancement in education, commerce, agriculture and industries, and the Home Rulers say that Home Rule is the only remedy for this evil. In his speech on the Mesopotomia Report Mr. Montagu stated that there is no room for progress under the present system of the Government. He has said that the present system of administration is inflexible, antedeluvian and unsuited to the times, and that if in the light of new experience, this machine of government, which is a century old, is not reconstructed, the British cannot guide the destinies of the Indian Empire in future. From these words it is evident that great changes have to be effected in the machinery of the Government. Statesmen have found such changes to be necessary not only for the advancement of India, but also for the benefit of England, the efficiency of the

empire, and for victory in the war. Doctor Rutherford stated that an invaluable opportunity to strengthen the empire offered itself in 1914, that the British lost it, that if the British statesmen had possessed at least a hundredth part of the wisdom which Mr. Campbell Bannerman had, they would have at once given complete self-government to India and Egypt, and raised large armies in both the countries to march up to the gates of Constantinople. He said: "As stated by Mr. Lloyd George, a free people could safely defend their homes. The grant of responsible Government is the only charm that can put an end to all social and religious animosities. Any delay or neglect in this matter will end in danger. The Mesopotamia Report has opened the gate to self-government. . . Dependence upon others is a canker to national greatness and to the splendour of noble qualities." Doctor Rutherford quotes the following words of Sir John Seely: —"We think that a national Government conducted by the Indian people will be more beneficial, for though such a Government may be backward in civilization, yet it will suit the conditions of the country." British statesmen like Mr. Montagu are doing their best to get an opportunity like the one they lost in 1914. The readers may think for themselves if, in this matter, the shortsighted utterances of Mr. Tyagaraya Chetti are of more use to the efficiency of the empire than the words of advice of statesmen like Mr. Montagu and Doctor Rutherford. . . It appears strange to Mr. Tyagaraya Chetti that the Indians should demand self-government of the Britons, who have pledged themselves to secure independence to all the small States in the world. Mr. Tyagaraya Chetti himself admitted at the end of his speech that, under the British Raj, trade, commerce, education, etc., had not progressed and that the old state of things was much better. He said:—Our rulers have not thought it fit to give us the education that would enable the country to progress in industries and commerce. The education now given only enables us to be quill-drivers, teachers and pleaders. We want scientific education which will be of use in promoting trade and commerce. The Government have to reform their educational policy accordingly." Mr. Chetti has to understand that it is to spread such education in the country that the people urge the necessity of a change in the system of Government. Self government is the only remedy to set right the defects. . . Self-government is necessary to make the people competent to govern themselves. The history of the British Colonies and that of the Philippine Islands bear out this. We are at a loss to know why Mr Chetti ignores this truth and vilifies the advocates of self-government, especially the Branmans.

ANDHRAPATRIKA, Madras, 12th Nov. 1917.

The Non-Brahman Conference, Bezwada

The *Andhrapatrika*, of the 12th November, publishes the speech delivered by Rao Bahadur P. Tyagaraya Chetti as President of the Non-Brahman Conference held at Bezwada, which contains: When the people are told that their taxes will be reduced under self-government, they feel glad and, without any thought, affix their signatures to memorials. The Government and Mr. Montagu have to note the deceit practised in getting signatures to Mr. Gandhi's scheme. These deceitful practices will become manifest if Mr. Montagu selects one or two signatures made in some streets in Madras and ascertain through the Government what the signatories understood about the scheme and why they signed it.

SWADESAMITRAN, Madras, 12th Nov. 1917.

Medical inspection of schools.

44. The *Swadesamitran*, of the 12th November, echoes the sentiments in the comments of the *Hindu Nesan* of the 3rd idem on this subject, which have been abstracted in paragraph 54 of Report No. 45 of 1917.

DRAVIDAN, Madras, 9th Nov. 1917.

Home Rule for India.

45. The *Dravidan*, of the 9th November, publishes, from the pen of a correspondent, an abstract of the proceedings of a public meeting held on the 31st October 1917 at the "Broadway new-line public maidan", Madras, when the compliance of the demand of the Brahmans was objected to on the grounds that the present juncture, when the attention of the King-Emperor was wholly engaged in the prosecution of the war, was not a suitable opportunity for demanding concessions from the Government, and that it would be dangerous to confer Home Rule on India before the Dravidians acquired the full benefit of English education and union was established in the country by the abolition of caste system.

The *Dravidan*, of the 12th November, publishes, as reported by a correspondent, the proceedings of a non-Brahman meeting held at Kangayam on the 4th idem, when one of the speakers is said to have taken objection to the present agitation for Home Rule on the grounds that no country with only four per cent of its people being educated had ever acquired self-government and that, if India was granted Home Rule now, the administration of the country would be in the hands of the educated classes, who are at present only Brahmans, and would lead to the oppression of the non-Brahmans.

DRAVIDAN, Madras, 12th Nov. 1917.

The *Swadesamitran*, of the 12th November, publishes an abstract of the proceedings of a meeting held at Nayaniyappan Street, Madras, on the 9th idem for the purpose of justifying the grant of Home Rule to India, at which Mr. N. Vedachalam Pillai, as president, is reported to have observed that one object of those who demand Home Rule is to relieve the present Government of the pressure that may be felt by them in having to maintain a large number of Indians, who, for want of education and money to make a living, may prove to be a heavy drag upon them.

SWADESAMITRAN, Madras, 12th Nov. 1917.

The *Dravida Patrika*, of the 14th November, quotes a portion of a letter of Sir Valentine Chirol to the *London Times* advocating the grant of reforms to India at the present juncture and observes:—Does not Sir Valentine Chirol's letter show that the mischief of anti-Home Rulers has not told in England? There are very few indeed who have the heart to condemn the grant of Home Rule to India repeating in the same breath that England has entered into this terrible war only to secure the freedom of Belgium and other countries in Europe. Now that the vision of even Sir Valentine Chirol, who was one of the most virulent opponents of Home Rule, is widening, it is clear that other opponents of Home Rule will not make much fuss hereafter. So we see that we can hope for the establishment of a system of Government acceptable to the Indian public and responsible to them direct.

DRAVIDA PATRIKA, Madras, 14th Nov. 1917.

Home Rule.

Referring to its previous report of an incident under the heading "Are you a Home Ruler" (vide report No. 44, article 32 last paragraph) the *Satyavadi*, of the 13th November, explains that the report arose from a misunderstanding on the part of the student in question who was merely told by the medical officer that his complaint was not of a nature that required admission as an in-patient into the hospital. The paper finally remarks:—We are glad to announce that our remark that Home Rulers were said to have no place in a hospital supported by public funds is groundless."

SATYAVADI, Mysore, 13th Nov. 1917.

India and the empire.

46. The *Andhrapatrika*, of the 8th November, reports the *Amrita Bazaar Patrika* to have said—It is not out of kindness or out of an intention to allay the agitation in India that the London Government have published the new scheme of reforms. To maintain their empire is more their object than to satisfy the Indians. The English statesmen have understood that the future welfare of the empire depends upon granting Home Rule or self-government to India. This is the reason why it has been announced that responsible Government will be introduced into India and why Mr. Montagu is coming to India. . . The British had been doing hitherto without the help of India. The present war has introduced new conditions, and the British need Indian soldiers and Indian money not only to defeat the Germans in the present war but also to save the empire from the fear of the enemies in the future. In fact, the whole burden of the empire is in the hands of the Indians. If therefore the Indians do not now sacrifice their men and money for the protection of the British Empire, Great Britain will fail to prosecute the war to a victorious end, and will find herself in trouble even after the war. . . If the Indians are not given Home Rule or self-government at an early date, they will not like to sacrifice their life and wealth for the protection of the empire.

ANDHRAPATRIKA, Madras, 8th Nov. 1917.

Political reforms.

47. The *Andhrapatrika*, of the 8th November, says:—Of the schemes of reforms heretofore announced, only the Congress scheme lays the foundation of self-government and paves the way for the goal. It is the duty of the people to give their consent to

ANDHRAPATRIKA, Madras, 8th Nov. 1917.

it. That the Non-Brahman Conference of Pulivendla has approved of the scheme with slight changes shows that the non-Brahman community is not opposed to national ideals. . . By accepting, in the form of a resolution, the principle that the Executive Councils should be under the control of the Legislative Councils, which is enunciated in the Congress scheme, the Madras Landholders' Association has expressed its full approval of the demand for self-government. The other resolutions followed only the Congress scheme. From this it is plain that the words of those who say that the reforms laid down by the Congress are revolutionary and that all but the agitators are opposed to them, are meaningless. . . The answer given by the interned Muhammadans to the Raja of Muhammadabad should have dispelled all suspicion. It is strange that Mrs. Besant tries to justify the fear of the Government that the sympathy for Turkey which the interned Muhammadans have in their hearts may translate itself into action. Indians must request the Government to begin a new era by granting pardon not only to the interned Muhammadans but to all political offenders. As all should equally enjoy the benefit of the reforms, we request the Government to create circumstances similar to those created in Ireland.

ANDHRAPATRIKA, Madras, 8th Nov. 1917.

Subsidised newspapers.

48. The *Andhrapatrika*, of the 8th November, reports a correspondent to have written:—The Government of Madras have not stated what papers they are helping with money. If those who will have the privilege of an audience with Mr. Montagu should move the matter before him, it would be plain what value should be attached to their writings.

ANDHRAPATRIKA, Madras, 8th Nov. 1917.

The Indian youths.

49. The *Andhrapatrika*, of the 8th November, publishes in Telugu the note on page 7 of *New India* of the 7th November on the address delivered by Mr. R. M. Statham, Principal of the Kumbakōnam College, about the Indian youths, their merits and their defects.

ANDHRAPATRIKA, Madras, 10th Nov. 1917

Self-government.

50. The *Andhrapatrika*, of the 10th November, says:—Mr. Montagu has come to this country. Self-government is essential for the progress of the people, for the stability of the empire, for efficiency of administration, and for victory in the war. It is very necessary for bringing the rulers and the ruled together in closer bonds of love, and for the economic, the industrial, the moral, the administrative and the military strength. Self-government is necessary for the glory of England Justice, righteousness and even self-interest declare its necessity. Self-government cannot but be granted to India in the present circumstances. There is no use swimming against the current. Our opponents will do well to realise this truth, help the nationalists and not stand in their way. We hope that the Conference of the *Andhra* non-Brahman leaders will, at this juncture, do its duty by giving its approval to the Congress scheme of reforms.

ANDHRAPATRIKA Madras, 10th Nov. 1917.

The *Madras Mail*.

51. The *Andhrapatrika*, of the 10th November, says:—The endeavours of the *Mail* to see that Mr. Montagu does not land in India have proved a failure. As by the arrival of Mr. Montagu, unceasing sorrow has overtaken that paper, the Indians will do well to sympathise with it.

ANDHRAPRAKASIKA, Madras, 5th Nov. 1917.

Non-Brahmans and education.

52. A correspondent to the *Andhraprakasika*, of the 5th November, refers to the opposition of the Brahmans to the endeavours of non-Brahmans to establish a Vedic school at Vellatur (Guntūr district) and says:—See how these Brahman Home Rulers are trying to thwart the educational propaganda of non-Brahmans. We suggest that the forthcoming Non-Brahman Conference should request the Government to warn the Brahmans against such acts.

ANDHRAPRAKASIKA, Madras, 5th Nov. 1917.

Separate representation.

53. The *Andhraprakasika*, of the 5th November, says:—It is dangerous to place any faith in the words of the Home Rulers especially after Mrs. Besant has stated that it is impracticable to insert in the Congress League scheme anything about separate representation. We must be on our guard in this matter. There is no limit to the deceit practised by the Home Rulers in trying to make Mr. Montagu understand that the whole of India has approved of the Home Rule propaganda.

54. A correspondent to the *Andhraprakasika*, of the 5th November, invites the attention of the Government to the fact that the members of the Agiripalle Home Rule League are imposing upon the ignorance of the illiterate masses and taking their signatures or marks. He says that he asked the illiterate people not to listen to the words spoken by those members against the Government, and that if the Government should enquire they would find that 99 per cent of those who affixed their marks did so without being told as to what they are affixing their marks to.

Agiripalle Home Rule League.

ANDHRAPRAKASIKA, Madras, 5th Nov. 1917.

55. A correspondent to the *Andhraprakasika*, of the 5th November, protests against the appointment by the Guntūr District Association of one Paturi Appayya to represent to Mr. Montagu the grievances of the non-Brahmans, inasmuch as that gentleman is an advocate of Home Rule. The correspondent requests the association to call for a meeting of the non-Brahmans to enable the majority of them to select one to represent their cause to Mr. Montagu.

Non-Brahmans, Guntūr.

ANDHRAPRAKASIKA, Madras, 5th Nov. 1917.

56. A correspondent to the *Andhraprakasika*, of the 6th November, cites as an instance of the wickedness of the advocates of Home Rule, the incident in which he was called an educated fool by a student for refusing to sign the memorial suggested by Mr. Gandhi and says:—While the tyranny of these cruel men is such even under the benign British Raj, can they be controlled if India gets Home Rule? If Home Rule is granted at this juncture, there will undoubtedly be bloodshed all over India. Those who are after immediate Home Rule should know that their lectures would only turn out to be so many cries in the wilderness. . . It is not proper on the part of the Government to neglect the fact that students also are taking part in politics.

The wickedness of Home Rulers.

ANDHRAPRAKASIKA, Madras, 6th Nov. 1917.

57. A correspondent to the *Andhrapatrika*, of the 9th November, writes under this heading as follows:—The United States of America took possession of the islands in 1898. . . In March 1910 the Americans appointed their civil officers in place of a Military Government. . . . Mr. Ravel describes the magnanimity of the Americans as follows: "It is commendable that the Philippinese should be granted freedom under the Jone's Bill. This will prove immensely advantageous in the matter of international political development. The Americans have, in all their past declarations of independence, proclaimed that the people should be governed with their consent. Consistently with this, the Americans have now disinterestedly determined to give to the Philippinese complete independence. The like of this we have never heard or seen in any history." In India also, under the Hindu administration, the people as well as the dependent States were allowed complete independence. Never did the Emperor interfere with the affairs of small kingdoms. The dependent States, one and all, implicitly obeyed the Imperial commands. . . The Indian method of treating the conquered is observed today by the Americans in relation to the Philippinese. Just like some of the Anglo-Indians and some of the Hindus seeking official positions, who are protesting against the grant of Home Rule to India, there was a republican party who were opposed to the grant of immediate self-government. Nevertheless the Americans are giving the Philippinese with the speed of a railway train, the right to manage their affairs independently and are affording necessary facilities. When the Americans occupied the Philippinese all except a few in that country were illiterate. But the Americans spent their own money and took many of the Philippinese to their country and educated them there. They even gave them encouragement by entertaining them in Government offices. Thus, all the offices under their Government passed into the hands of the Philippinese. I represent that it is desirable that our Government should also do the same thing for us.

In 1911 one half of the number of the High Court Judges including the Chief Judge was composed of the Philippinese only. Even in Civil Service the proportion of the number of the Philippinese employed was 67 per cent and the proportion of the Philippinese in Municipal offices was 90 per cent. In every department it was the Philippinese that were most prominent. For the last five years it has been the Philippinese that formed a majority in Imperial and Provincial services. While the Americans are thus giving the Philippinese complete

Philippine Islands and the American Government.

ANDHRAPATRIKA, Madras, 9th Nov. 1917.

independence, the bureaucracy takes us to be mere children and tell us that it is not time yet for us to get self-government. They say that even in the municipal and the district board affairs we should not exercise complete liberty. It is said that even in such small matters we should be subject to their control. We have been enjoying happiness under the English Government for the last 175 years. And yet it has not been possible for them to make us fit for Home Rule. The Americans could, however, in a minute make the Philippinese steeped in darkness their co-partners. In all respects (in the matter of education or civilization) the Philippinese cannot equal the Indians. When such weak people could obtain all rights, that we, who are great by reason of our education, our intelligence, our unparalleled martial spirit, should be declared unfit for such rights is ridiculous. When the Philippinese could become capable under the American Government, what is the reason that we Indians should fail to become so under the British Government which is a fountain of all facilities? The cause of all this is the difference in the methods of administration. I, therefore, wish that the British Government, who have taken a vow to protect the good and to punish the wicked and to further the cause of human liberty, may adopt the American system of administration.

ANDHRAPATRIKA, Madras, 9th Nov. 1917.

Welcome to Mr. Montagu.

58. The *Andhrapatrika*, of the 9th November, in its leader under this heading, writes :—"We heartily welcome Mr. Montagu on behalf of the Indians. . . Mrs. Besant only discovered the desire for freedom inspired by the war ideals, and did not create it. She gave shape to that intense desire and fanned it into a flame. Repression, instead of quenching it, has only fanned it into a blaze. The authorities directed their attention to India. They understood that the unrest that had spread in India was only in consonance with the time spirit. The Mesopotomian Commission's report has made it clear that the present system of Government is not suited to the present conditions. All statesmen immediately opened their eyes. They understood that the administration of the country by the bureaucracy which gained a name for efficiency was not able either to give satisfaction to the people or to make the administration efficient. Statesmen are of opinion today that it is necessary to make the empire more consolidated. Unless the empire gains in solidarity, it cannot be possible for people of all parts to make a united attempt to gain a victory when such critical times present themselves. To secure such a condition the various parts of the empire should bear equal responsibility and to make them bear such responsibility equal rights shall also have to be granted. If India is to co-operate in working for the prosperity of the empire the financial and the industrial condition of India must be placed on a stable footing. The people must recognise their own responsibilities and render help to the cause of the empire. It is, therefore, necessary that India should be placed on an equal footing with the other parts of the empire. This is the chief reason for Mr. Montagu declaring that the Indians will be given a responsible government. It is quite plain that granting Home Rule to India is not only for securing the prosperity of the Indians, but also for securing the prosperity of the empire as well. This principle is recognised by all far-sighted statesmen. Even Sir John Rees and Lord Curzon, who are opposed to Indian aspirations, have, owing to the exigencies of war, viewed the Indian problem in a liberal spirit and found the truth. Only a few such individuals as Lord Sydenham and the *Madras Mail* are still groping in darkness. What is most wonderful, we find from today's telegrams that even Sir Valentine Chirol, writing to the *London Times*, justifies the visit of Mr. Montagu. When even Sir Chirol, who is strongly opposed to the Home Rule movement, speaks with approbation the new policy adopted by the Government, it becomes apparent that the progress of India is a political necessity. The *London Times* has also declared that Mr. Montagu should visit India and ascertain the wishes of the people and satisfy them. It is certain that those who have recognised the interests of the empire, whether they are conservatives or liberals, are all at one as regards India. The members of the Labour party in Hull in England have expressed their sympathy for the desire for self-government. Our aspirations, therefore, cannot but become fruitful, however much the opponents of Home Rule may present obstacles. It would be right that they should recognise this truth even now and work for the amelioration of the Indian nation.

The first thing that Mr. Montagu has to do is to pardon political offenders. If the new era is begun with this liberal policy, the gift of reforms will make the whole of India feel happy. We represent to Mr. Montagu that this step is absolutely necessary for creating a calm atmosphere in the country. . . Small changes are not useful. . . At first must be granted reforms which do not fall short of those recommended by the Congress, and then it is necessary that not only a promise be given that complete self-government will be granted in a few years but it must be clearly stated what progress will be made in each year.

Further, we beg Mr. Montagu to take into his deep consideration the question of dividing the country according to the languages spoken, which is necessary for the perfection of Home Rule. The Government have already begun to form the provinces of Bengal, Bihar and Assam on the language basis. The Uriyas, the Kanarese people, the Maharattas and the *Andhras* and other communities intend submitting memorials pressing the need for dividing the country according to the languages spoken. Though they all desire for separate provinces for each one of them they all base their wishes on the principle of a division of the country on the language basis. As a solution of this problem is the principle means for the efficiency of Home Rule we pray that Mr. Montagu will take up the question for his consideration.

The Indians are eagerly awaiting the arrival of Mr. Montagu. We wish that his visit to India may prove a great help to the prosperity of the country.

59. The *Desabhimani*, of the 4th November, refers to the Dasara-Muharram trouble in Guntūr and quotes from the *Andhrapatrika* of the 29th October, the telegraphic message already reported on page 2634 of the weekly report.

Dasara and Muharram at Guntūr.

Desabhimani, Guntur, 4th Nov. 1917.

60. While giving the proceedings of the pro-Congress Non-Brahman meeting held at Bezwada, the *Andhrapatrika*, of the 12th November, reports the President of the Reception Committee to have said: If we lose this opportunity afforded by Mr. Montagu's visit, we will be ruined. The party of *Justice* among the Non-Brahmans are, under the evil influence of the Anglo-Indians, bent upon doing great injustice to India. We have to defeat that treachery. The hatred of Brahmans should end. We have to tell Mr. Montagu that we will not accept anything short of the Congress scheme.

The pro-Congress Non-Brahman Conference.

Andhrapatrika, Madras, 12th Nov. 1917.

The paper reports the President to have said: When necessary, I will be ready to quarrel with the Brahmans. But when Anglo-Indians wish to make capital out of our quarrels, I will join the Brahmans, maintain the honour of the country and not do harm to it. Those that are ignorant of other countries are so foolish as not to wish for self-government and are under the leading strings of others. But it is a fact that those who returned from other countries are anxiously awaiting for the time when they will have self-government. See with what contempt we are being looked upon in the British Colonies. When the vessel in which I travelled arrived at Cape Town, the people there stated that Indians should not land there. Cape Town is a town within our empire. The reason why we are looked down upon within the empire is our dependence on others. *Swaraj* means the maintenance of our self-respect. We do not demand *swaraj* with swords in our hands. We are begging for it. It is ridiculous that our brethren say that it is wrong to beg for it. *Swaraj* alone is our salvation.

66. The *Hitakarini*, of the 4th November, reproduces from another paper an article which contains the following remarks:— Some time ago out of every twelve marriages in America, there was one case of dissolution of marriage. Now divorce suits have increased and the ratio of divorses to marriages is 1 to 8. Mr. Bose surmises that the day will come when there will be as many divorces as there will be marriages in America.

Marriages in America.

Hitakarini, Ellore, 4th Nov. 1917.

62. Referring to the resolutions of the Bikkavolu Non-Brahman Conference, the *Hitakarini*, of the 4th November, remarks that they restrain the freedom of the people, that it is not known why the conference should differ from

The Non-Brahman Conference at Bikkavolu.

Hitakarini, Ellore, 4th Nov. 1917.

the Congress, and that the conference would have fared better if any person more conversant with politics than Raja Ankinidu Prasad Bahadur had been elected President.

HITAKARINI, Ellore, 4th Nov. 1917.

The spirit of Mr. Gokhale.

63. In describing a vision, the *Hitakarini*, of the 4th November, reports the spirit of Mr. Gokhale to have said:—Without considering the future political goal of the Indians, I have drafted my scheme, which, I admit, has no connection with the present requirements. It is not possible to correct from the spiritual world a mistake done in the material world. I am sorry for my haste. Should I now be in the world of matter, I would propose greater reforms than those formulated by the Congress, and make the opponents shut their mouths. Victory is certain in spite of all obstacles. . . We are doing *tapas* for the salvation of the country. His Highness the Aga Khan, whom I believed to be my friend, has published my scheme which was drawn up too long ago to meet the present requirements, and has proved unfaithful to me. . . My countrymen, I hope, will not misunderstand me.

HITAKARINI, Ellore, 4th Nov. 1917.

The Eastern systems of medicine.

64. The *Hitakarini*, of 4th November, says:—The opinions expressed by the Government of Madras about the Ayurvedic and Unani systems of medicine has disappointed the people. His Excellency the Governor has said that these two systems are not established, and cannot be relied on, and that it is not proper to spend Government money for their development. . . When matters like this come up for decision, we feel the necessity for self-government.

SWADESHABHIMANI, Mangalore, 9th Nov. 1917.

Indigenous systems of medicine.

Referring to an article in the *Hindu* complaining of the extremely inadequate nature of the medical aid available for the rural residents in India, the *Swadeshabhimani*, of the 9th November, urges the encouragement of indigenous systems of medicine.

ANDHRAPRAKASIKA, Madras, 9th Nov. 1917.

Musalmans and the Home Rule.

65. Referring to the proceedings of many Musalman meetings denouncing Home Rule, the *Andhraprakasika*, of the 9th November, remarks that the Hindu-Musalman union is a make-believe.

KISTNAPATRIKA, Masulipatam, 10th Nov. 1917.

The zamindars.

66. The *Kistnapatrika*, of the 10th November, says:—A great agitation is passing over the country. Those who do not want *swaraj*, demand reforms. Those who say that this is not the time are preparing addresses. Even the zamindars, who expressed themselves against the grant of self-government have now, in expiation of their old sin, set about the preparation of a new address. We congratulate the zamindars on the fact that they are ahead of the non-Brahmans in their demand for *swaraj*. They have almost approved of the Congress scheme. They have asked for privileges which even the Congress has not asked for. . . On the whole, the reforms which the zamindars have decided upon are highly praiseworthy. That the zamindars have removed the dishonour that the meeting at Bikkavolu has brought to this presidency and that they have resolved to tread in the path of the Congress, augurs good to the country.

DESAMATA, Rajahmundry, 7th Nov. 1917.

Mr. Asesha Kumara Banerji.

67. The *Desamata*, of the 7th November, refers to the trial of Mr. Asesha Kumara Banerji and says:—He is tried at Arrah by a special tribunal under the Defence of India Act. The trial began yesterday. Till now no newspaper correspondent has been tried under the above Act. This is the first trial under its provisions. Alas! His three children and his wife are helpless now. Liberal-hearted men will do well to send contributions and protect them. The *Amrita Bazaar Patrika* will gratefully receive the contributions and transmit them to the members of the family of Mr. Asesha Kumara Banerji. Not only newspaper editors and correspondents, but also newspaper readers should note this.

DESAMATA, Rajahmundry, 7th Nov. 1917.

Musalman meetings.

68. Referring to the proceedings of some anti-Home Rule Musalman meetings, the *Desamata*, of the 7th November, remarks that the proceedings were unfair and calculated to damage the interests of the country.

69. The *Desamata*, of the 7th November, says:—Though the Landholders' Association have not approved of the Congress League scheme, they laid down a scheme on the main principles on which the Congress League scheme was based. Even the resolution that the majority of members in the Imperial Legislative Council should be officials would have been thrown out, if the President had not given his casting vote in its favour. . . We are glad that the zamindars have come forward to help on the progress of the country and remove the slander that the zamindars are against the grant of self-government.

The Landholders' Association.

DESAMATA, Rajahmundry, 7th Nov. 1917.

70. The issues of the *Desamata*, of the 31st October and the 7th November, contain an article from the pen of a correspondent on the subject of separate class representation, in which the correspondent remarks:—When the Madras Government increased the members of their Legislative Council, they gave prominence to this matter. The introduction of the principle of separate class and creed representation sows the seeds of racial and religious antagonism in the Legislative Council. It sets up one class against another. . . We submit that the principle of separate representation suggested by the Government of India, and the decided opinion of the Government of Madras in the matter, keep peace, union and good Government away from His Majesty's subjects. . . It is not known why separate representation, which has not been allowed to castes like those of the *Kshatriyas* and *Vysias*, has been allowed to Brahmans. The constitution of the local Legislative Councils, approved of by the Government, is dangerous, radically defective, and worthy of being entirely rejected. It is also difficult to understand why separate representation has been given to Barristers and other lawyers.

Separate class representation.

DESAMATA, Rajahmundry, 31st Oct. & 7th Nov. 1917.

71. The *Andhrapatrika*, of the 12th November, reproduces under this heading an article from the *Amrita Bazaar Patrika*, which contains:—Many are not aware that Indian military officers were able to march western soldiers into war. Some examples of this will be found in the history of the Sepoy Mutiny by Mr. Kai Mallison (sic). On page 148 of the history, it is stated that Indian soldiers were commanded by Indian Commanders. An English soldier never thought it below his dignity to fight under an Indian Commander. On page 149 it is said that the Bengal sepoys fought equally well with the English soldiers in the battle of Plassey. On page 153, it is said, "Under the impression that we are doing good to the Indians, we take into our hands the appointments in the Civil and Military services. We are employing the Indians in rough and menial service. . . Such discourteous treatment of the Indian officers has changed the character of the sepoy regiments. Men of high birth have given up joining the army." When some months ago, we said that in the battle of Plassey, the Bengal sepoys fought most bravely and excelled the western soldiers, the Anglo-Indian papers ridiculed our words. What answer are they going to give us now?

Indian Commanders.

ANDHRAPATRIKA, Madras, 12th Nov. 1917.

72. The *Sampad Abhyudaya*, of the 13th November, writes:—The *London Times* has an article on Mrs. Besant. It says that her internment has only served to add to her fame and popularity; that it was a mistake to have interned her; that it never upheld the policy of interning her; that there was no harm in her being elected President of the National Congress; and that she would drop into obscurity if the Government should wholly ignore her activities. Mrs. Besant has during the last 40 years earned greater fame in the United Kingdom than even the editor of the *Times*. Even Gladstone and Huxley were afraid of discussing political and scientific problems with her. What place can others have by her side? Mrs. Besant adds to the glory of the empire. To India she is believed to be Fortune incarnate. No human being is infallible. Mrs. Besant is no goddess. But no woman has ever equalled her in point of ability.

Mrs. Besant.

SAMPAD ABHYUDAYA, Mysore, 13th Nov. 1917.

73. The *Swadeshabhimani*, of the 9th November, writes:—We had some time ago placed before our readers the advantages of grouping districts into various divisions on the basis of language, and it is more than a year since we suggested that the Kanarese-speaking population now scattered over different areas in different provinces

A Kannada Province.

SWADESHABHIMANI, Mangalore, 9th Nov. 1917.

should agitate that they should all be brought together under a separate province. We are now glad to find, however, that the Dharwar press in the (Bombay Presidency) and the *Karnataka* of Bangalore announce that our brethren of Dharwar have undertaken this laudable task. If a race or community becomes scattered over different provinces, their history, language, traditions and status, etc., get altered for the worse and their position from a national point of view loses its importance. The movement of the people of Dharwar therefore (for the formation of a separate Kannada Province) is highly praiseworthy. But we cannot say that the proposal of the *Karnataka* to bring all the educational institutions of the various Kanarese districts under the Mysore University, will be unanimously welcomed. It seems impracticable that while all other administrative control remains in the hands of the British, educational control alone can be transferred to Mysore. Like the Mysore Diwan's suggestion that the Native States should have their representatives in our Legislative Councils, the *Karnataka* now suggests that the Mysore University should spread its jurisdiction beyond the province. It may be true that the Mysore University's methods of education are among the best. We do not gainsay that point. But the policy of extending the work of the University beyond Mysore will benefit Mysore rather than anybody else. What we wish to point out is that it would not be well to trouble ourselves with anything more than to aim at bringing the Kanarese-speaking people of the Bombay and Madras Presidencies under the same administrative division.

SWADESHABHIMANI, Mangalore, 9th Nov. 1917.

The alleged arrogance of a Civilian officer.

74. Referring to an article in the *Hindu*, of the 1st November, regarding what it styles "An instance of arrogance", the *Swadesabhimani*, of the 9th November, gives a summary of the report alleging that Mr. G. W. Wells got offended with a Baniya, because he made a curious sound in removing phlegm from his throat which the officer mistook for an act intended to annoy him, and that the latter summoned him and made him kiss the toes of his boots.

The paper remarks that it is too early in the present stage of the report to comment on Mr. Wells's conduct; and that it is to be hoped that the Government will hold a due enquiry in the matter.

SWADESHABHIMANI, Mangalore, 9th Nov. 1917.

The health of school children.

75. Referring to the importance of arranging for the medical inspection of school children and to the report of the Surgeon-General on the result of the work tentatively done in this direction in the city of Madras, the *Swadeshabhimani*, of the 9th November, states that when it has been found that 20 per cent of the students absent themselves owing to their being subject to tubercular complaints and more than 5 per cent are subject to leprosy and other skin diseases and when even these preliminary enquiries have brought these facts to light, it is easy to see how imperative it is that the Government should provide a closer and more thorough inspection of all school children to prevent the spread of contagious or infectious diseases. The paper adds that the Surgeon-General's remarks on this subject are highly welcome.

VOKKALIGARA PATRIKE, Bangalore City, 14th Nov. 1917.

Mr. Montagu and the backward classes.

76. In an article welcoming Mr. Montagu to India, the *Vokkaligara Patrike*, of the 14th November, says that it is earnestly expected in all quarters that Mr. Montagu will not overlook the interests of the various backward classes and the importance of giving them the right to elect their own representatives to the various administrative councils and other local bodies.

SAMPAD ABHYUDAYA, Mysore, 14th Nov. 1917.

Sir Subrahmanya Ayyar.

77. The *Sampad Abhyudaya*, of the 14th November, in a lengthy leading article extolling Sir Subrahmanya Ayyar for his firmness in upholding Mrs. Besant, says that just as the British are engaged in a struggle for vindicating justice and righteousness, Mr. Subrahmanya Ayyar fought for the release of the interned, heedless of Anglo-Indian wrath and opposition in order to strengthen the ties between the rulers and the ruled and that it is in accordance with his cable to Mr. Montagu representing the situation in India that Mr. Montagu is now coming to this country to consult the Government, the representative bodies and leaders, including men of the type of Sir Subrahmanya Ayyar and to draw up a scheme of reforms which will strengthen the bonds of love between India and England for which the Indians

must be primarily thankful to Sir Subrahmanya Ayyar. The paper says that Sir Subrahmanya Ayyar, Mrs. Besant, etc., are incarnate beings, who are born as the patriots of the country for the vindication of justice.

78. Under this heading, the *Satyavadi*, of the 13th November, in continuation of the article reported last week (vide Report No. 45, article 98), says:—According to Sir D. E. Wacha, even in normal times India is incurring a lavish military expenditure characteristic of war times. This is evident from the pre-war military expenditure of the self-governing States such as Canada and South Africa compared with that of India. It will thus be seen that while even such a prosperous State as Canada is spending only five per cent of her gross revenue for her military defences, India has been paying at the rate of 22 per cent. If the expenditure of Canada be taken as a standard, India is reasonably bound to pay only about £4,000,000. Thus India has been paying an excess of £15,000,000 a year, so that her armies may be ready to protect the Empire at a moment's notice. Lord Hardinge in his memorable speech in the House of Lords in his own defence said that India was quite exhausted by the help she gave during the first few months of the war. At the time when England was quite unready to enter the fields of this terrific war, our well-trained Indian army marched forward to the gates of Paris and swung back even such a formidable modern army of the Germans. If India had not voluntarily made that terrific sacrifice of lives at that juncture, it is impossible to say what the situation would have been today. This sacrifice of life, after all, is but a trifle by the side the other sacrifices which India has made. During the 15 years prior to the war, India has spent here (in India) Rs. 4,00,00,00,000 for the maintenance of British and Indian troops; while Canada has spent only £20,000,000. Every year 5,000 English soldiers trained with Indian money are being sent here and about 15,000 British soldiers trained in India for five years with Indian money leave this country; for the training of British troops in England and the maintenance of British troops in India, India is spending Rs. 20,00,00,000 annually. It has spent Rs. 3,00,00,00,000 in 15 years for the British army. About 300,000 British troops and officers trained with Indian funds were available at the outbreak of the war.

SATYAVADI, Mysore. 13th Nov. 1917.

India's services to the Empire.

79. Referring to the addresses presented by the *Yogakshema Sabha* and the *Tiyya* community to His Excellency the Governor of Madras during His Excellency's recent visit to Calicut, the *Lokaprakasam*, of the 5th November, points out that, while they deserve every possible help from the Government in the matter of education, the Nambudiris will not be justified in demanding a representative of their own on the Legislative Council before their community has made some progress in education. In the opinion of the paper, the demand of the Tiyyas for special educational facilities is not one that deserves the attention of the Government, as no obstacles are thrown in their way, and as poverty, which is the cause of their backwardness in education, is not a thing that is confined to that community.

LOKAPRAKASAM, Trichur, 5th Nov. 1917.

The Governor's visit to Calicut.

80. The *Qaumi Report*, of the 6th November, referring to the announcements made by Mr. Montagu, the Secretary of State for India in Parliament and to that of Lord Chelmsford in the Imperial Council, on the 20th August, on the subject of self-government, the ultimate aim or ideal of India, opines:—We do not consider it necessary either to clamour for Home Rule or to weep and wail in opposition to it. At the same time, it is incumbent upon us to carefully and diligently consider how our community is going to exist, and whether we can preserve it by supporting or opposing Home Rule. It is evident that the existence of our community cannot be maintained by supporting the Home Rule propaganda, we shall be obliged to efface our religious zeal and become Indians pure and simple.

QAUMI REPORT, Madras, 6th Nov. 1917.

The road ahead.

In our zeal for Home Rule we forget that we did not come to India to sacrifice our nationality, or conquer this land in order to submerge our national individuality in the sacred waters of the Ganges. History bears witness to the fact that we never acted on the principle "When in Rome do as Rome does." Wherever

we went and with whatever people we mixed, we preserved our nationality intact. If, therefore, in our desire for, or love of, Home Rule, we are today prepared to become pure Indians, it will not be wrong to say that we have ignored the teaching of our holy religion and the examples of our forefathers. Similarly opposition to Home Rule is no friend of our nationality. Those who consider Hindus to be a source of danger should also reflect that their nationality also is in danger. When national dress, national honour and national ideas all gone, where is our nationality?

It is deplorable that anti-Home Rulers are afraid of political change, but do not dread irreligiousness.

We are not yet capable and wealthy enough to rule our country, nor are we so ignorant as to be utterly indifferent to the administration of the country. Our political education is still incomplete, and, therefore, we need the foreigner to be our ruler. We have been educated up to a certain standard, hence we require an opportunity to put our knowledge into practice. It is folly to estimate our position as greater or less than this.

If, by misrepresenting matters or forming principles on false conclusions, we obtain self-government, it will mean nothing but loss to us.

In all things we should be moderate. For the present, our citadel is situated midway between support of, and opposition to, Home Rule.

JARIDAH-I-ROZGAR, Madras, 10th Nov. 1917.

Arrival of the Secretary of State for India.

81. The *Jaridah-i-Rozgar*, of the 10th November, referring to the arrival of the Secretary of State for India, writes:—The news of Mr. Montagu's arrival in India has doubtless been received with extreme joy by members of all communities whether they be Home Rulers, pro-Home Rulers or anti-Home Rulers. They are pleased and fervently hope that their request will surely be granted.

The question of granting Home Rule to India is still pending A few Hindus and Mussalmans are trying their best to explain and prove that a band of union has been formed between the two communities.

Hundreds of thousands of Indian Mussalmans are of opinion that the demand for Home Rule is improper as it will give rise to sedition and rebellion and destroy concord and unity. Moreover it will put an end to the very existence of Muhammadans in India. The reputed leaders are either under the control of the Hindus or members of the Congress, or are such who will prefer the cry of *Bande Mataram* to that of "God is Great."

The editor urges the Muhammadans to demand the rights for which they are eligible.

Mr. Montagu will not reply to any deputation or address. On his return to England he will represent the state of affairs and circumstances relating to India in Parliament where they will be considered.

QAUMI REPORT, Madras, 10th Nov. 1917.

Arrival of Mr. Montagu.

82. The *Qaumi Report*, of the 10th November, has the following on the arrival of Mr. Montagu in India:—Many people will be surprised to hear that Mr. Montagu, the Secretary of State for India, arrived quite unexpectedly at Bombay yesterday morning and left the same evening for Delhi. But in these days nothing is surprising for the activity and piracy of the enemy are well known and consequently an unexpected arrival of this kind is a remarkable achievement.

We welcome Mr. Montagu and think that it is his duty to discriminate between right and wrong and not to allow himself to be deceived.

Our community gives him a hearty welcome, as a disciple of a philosopher like Lord Morley of whose tenure of office the right of separate election, which the Mussalmans enjoy today, is an outstanding memorial.

In renewing our welcome to him, we wish to remark that the British Government is now fighting in defence of weak nations, and we therefore hope that our community, which is weaker in education, wealth and numbers, will be the first to receive a correspondingly larger measure of support. We do not ask for our lost empire, but we do demand the restoration of our lost dignity.

The case of Mr. Muhammad Ali, Mrs. Annie Besant and the Viceroy.

83. The *Qaumi Report*, of the 7th November, gives a translation of Mrs. Besant's telegraphic report of her visit to His Excellency the Viceroy regarding the release of Mr. Muhammad Ali published in a recent issue of *New India*.

QAUMI REPORT, Madras, 7th Nov. 1917.

Mrs. Besant's advice.

84. The *Qaumi Report*, of the 10th November, refers to the advice of Mrs. Besant, given by her, after her return from Simla, after seeing the Viceroy about the release of Mr. Muhammad Ali, etc., to the effect that funds should be collected, and appeal preferred in the High Court first and then in the Privy Council, and observes:—We think the community must have read Mrs. Besant's message with feelings of disappointment and chagrin. Some gentlemen may be pleased that she has completed a great labour of love and given extremely sympathetic advice, but we cannot refrain from deploring her friendship and sympathy. It is very regrettable that by her meddling in this affair, she has dashed the hopes of our community to the ground. Although Mrs. Besant is an eloquent speaker, but how can her tongue express the sympathy a Mussalman tongue would voice? Kind-hearted though she be, how can she have the tender feelings of a Mussalman heart?

A deputation was about to be sent to the Viceroy, but Mrs. Besant, in her precipitancy and enthusiasm lost sight of sound methods. Had she reflected a little, she would not have been in such a hurry to put difficulties in the way of our national and religious affair and to create an awkward situation for the deputation.

QAUMI REPORT, Madras, 10th Nov. 1917.

IV.—NATIVE STATES.

Muhammadans in the State of Pudukkōttai.

85. A correspondent of the *Dravidan*, of the 7th November, complains of the inordinate preponderance of Brahmans in the service of the Pudukkōttai State and of the hardships suffered by the Muhammadans especially in the State on account of this, and, referring to the restrictions in force in the State against the Muhammadans taking water from the Pallava tank in the middle of the town of Pudukkōttai and against any Muhammadan entering the newly-constructed vegetable market with meat in his possession, appeals to his co-religionists not to join the Home Rule campaign of the Brahmans.

DRAVIDAN, Madras, 7th Nov. 1917.

The Native States.

86. The *Andhrapatrika*, of the 12th November, says:—The Maharaja of Bikanir has urged the necessity of a separate conference to protect the interests of Native States. In his reply to this, His Excellency the Viceroy has said that if a scheme be made ready in this matter, he will place it before Mr. Montagu before he leaves India. The request of the Maharaja is a proper one. He represents that in the reconstruction of the empire, it is necessary that the rulers of Native States should be given their due place.

ANDHRAPATRIKA, Madras, 12th Nov. 1917.

The Chiefs' Conference.

87. Referring to the Chiefs' Conference, the *Sampad Abhyudaya*, of the 15th November, writes:—Including the bigger zamindars, the number of Indian Chiefs comes to about 600. A third of the Indian territory belongs to them. The Government have made adequate arrangements for their education and training in administrative work. The British Government are eager to organise new divisions for this type of administration, and the Government of India also wish to add fresh territories to the area already under their control. The matter is under the consideration of the Home Government as well. These Chiefs may eventually be able to constitute a House of Lords as in England. If the representatives of the people in the National Congress and Provincial Conferences be recognised by the Government and given some status such as that of the Mysore Representative Assembly, these representatives will constitute the House of Commons. If the Provincial Conferences should form local Parliaments and their representatives forming the National Congress should form a central Parliament and the Chiefs should form the House of Lords and the administration should be conducted by these bodies, there can be no doubt that India will make excellent progress.

SAMPAD ABHYUDAYA, Mysore, 15th Nov. 1917.

Malayali, Tangachcherry, 7th Nov. 1917.

Removal of the *Malayali* Press to Tangachcherry.

88. In a long leader the *Malayali*, of the 7th November, points out that its press and office have been removed from Quilon to Tangacherry, because the latter is a country belonging to Britain, where freedom and justice reign supreme, and because it desires to expose official jobberies, corruption and high-handedness, which in Travancore are the order of the day. It admits that Travancore has made great progress during the reign of His Highness the present Maharaja, who has undoubtedly the welfare of the people at heart, but that great care is taken to keep His Highness ignorant of the many wicked deeds, perpetrated by the officials. It then pays a tribute to Diwan Bahadur Mr. Krishnan Nayar's goodness of heart and high principles, but thinks that what Travancore now badly needs is a Diwan who, besides being good natured, has the courage to put down with an iron hand corruption, jobberies and high-handedness. It hopes that Mr. Krishnan Nayar will bear in mind that which he must now employ in Travancore is the "iron club", and that in the discharge of his duties, as His Highness's Minister, he should not, while respecting the orders of the British Government, allow himself to be influenced by the frowns or smiles of others.

ERRATA.

Report No. 45.

Page 2650, paragraph 16, line 5, *for* "Ramayaningar" *read* "Ramarayaningar".

„ 2651, „ 19, „ 13, *insert* "to" *after* "forward".

Issued, 20th November 1917.]

CONFIDENTIAL. **No. 47 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 24th November 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(b) *Courts.*

A Judicial appointment.

1. In an article under the heading "A Rumoured Jobbery", the *Hindu*, of the 17th November, states:—"It is said that a strong effort is being made to get a junior Indian Barrister appointed to the office of Subordinate Judge. The young man, we are assured, has no practice worth mentioning, but is influentially connected and has lately tried unsuccessfully to cut a figure in local politics. A correspondent desires us to enter a protest against the suggested appointment 'on behalf of the hardworked Subordinate Judiciary'. We are quite sceptical about the efficacy of our protest in matters of this sort. The members of the Subordinate Judiciary have the right to look for a safeguarding of their interests to the High Court under whose direct supervision they do their work. It is the proper function of the High Court to see that the work of the Subordinate Judiciary is duly appraised and appreciated, and that its members are not subjected to unmerited supersession. Appointments to judicial offices and promotions of officers ought to be determined entirely by the opinion of the High Court who are in a far better position to exercise a sound judgment than the Executive Government. We need hardly say that the Judges of the High Court, who are interested to the impartial administration of justice and in the *morale* of the Subordinate Judiciary, are bound to vindicate their own position by entering their strong protest when necessity arises for the same. It is an anomaly of the present system that the Executive Government has the power to appoint sub-judges and to determine their promotion. To add to the objectionable feature, the judicial portfolio is held by a Member of Council, who is a member of the Indian Civil Service and who has held in the course of his career various executive appointments including that of the head of the Police Department".

Hindu, Madras, 17th Nov. 1917.

(d) *Education.*

The University of Madras and college discipline.

2. *Justice*, of the 17th November, writes:—"We are glad that the Syndicate of the University of Madras has chosen to assure college authorities of its desire to support them in the task of checking insubordination and maintaining discipline. Of late, owing to the questionable methods adopted by certain political propagandists, that task has become exceedingly difficult. . . . Most of these students scattered over the Presidency are not and could not be under the direct and immediate control of their parents and guardians, and these latter naturally look to the college authorities to keep them under proper control. It is therefore necessary that the authority of the heads of colleges must rest upon an unassailable basis. Under these circumstances the Syndicate of the University has not been a day too soon in giving its own assurance of support to the Principals of colleges."

Justice, Madras, 17th Nov. 1917.

Writing on this subject, the *Hindu*, of the 17th November, says:—"The latest authority to uphold the prestige of tactless Principals, and justify the existence of draconian rules regarding students' conduct is the Syndicate of the University of Madras. . . . This information is confirmed by the extraordinary circular to Principals of all affiliated colleges issued by the Syndicate of the University, a copy of which has been sent to us 'for information'. The circular, which will be found elsewhere, is unhappily worded and reveals a spirit of vengeful impatience with students' indiscretions which cannot be reconciled with the dignity, reserve and judicious frame of mind attaching to a responsible body. . . . We fail to understand the significance of the statement that the decision to pass this severe sentence, on the strikers of the Palghat College, was unanimously

Hindu, Madras, 17th Nov. 1917.

arrived at in the Syndicate. If it means anything, it only indicates how easily certain timid minds are liable to be influenced by clever but disingenious appeals in regard to the necessity for maintaining discipline and the potential dangers of leniency. This act of taking the blood of the students after it was generally supposed that the unfortunate affair had ended with the re-admission of most of the strikers by the Principal a few days ago, will come on the public as a great surprise and will assuredly tend to revive a controversy which we had hoped had been happily closed. . . Such exhibition of intolerance and impatience in regard especially to repenting young men who have at the worst been guilty of no more than an exaggerated zeal for their self-respect, is an outrage on propriety. The circular contains a lecture on the duties of students. We are firmly of opinion that students of colleges should obey the rules of discipline and submit to authority ; otherwise their education will be spoiled and habits of disobedience so cultivated cannot but work to their disadvantage in later life. While we hold this view, we, at the same time, expect from those who have to exercise this authority over students, tact, commonsense, a disposition to bear with students' innocent foibles, just treatment and a forgiving and generous temperament. A resolution is coming up at the next meeting of the local Legislative Council relating to the Palghat College, and we trust that the draconian character of the punishment inflicted on the students and the reactionary attitude of the Syndicate will be sufficiently dealt with during the debate."

New India, Madras, 19th Nov. 1917.

New India, of the 19th November, observes:—"It is one of the saddest signs of the time that Educational authorities and students are constantly to be found in bitter antagonism, the authorities trying to crush the boys with the powers placed in their hands, the boys being turned into either cowards or rebels. We never hear of the Educational authorities advising the Principals and Professors to show a little tact, discretion and kindness; they are not rebuked for making insulting remarks to and about Indians, nor for setting subjects for essays on subjects certain to be viewed differently by Anglo-Indians and Indians, nor for punishing the essay-writers, if they, as is natural, take the view of their fathers on controverted topics. All the blame is poured out on the boys, and they are punished—the case before us is Palghat—by the Syndicate with shocking severity, ruined for life for what is, at the worst, a boyish fault. . . In this particular case some students followed a procession connected with the late internments and did no more; was there ever a lad, in any country, who, seeing a procession, did not accompany it? Yet this is the crime which has led the Syndicate to destroy the career of three lads, shutting them out from all University examinations, while others, who struck because the Principal called in the police to turn a lad out of the class room—what an exhibition of incapacity and folly!—are rusticated for terms extending to five years. One stands aghast at such cruelty, and the language of the Syndicate circular is as brutal as the sentences. . . The only result of their ill-advised action will be the springing up of National Colleges in all directions, in which discipline will be maintained by mutual love and respect, not by punishment and terror, and in which happiness will replace sullen discontent and veiled rebellion."

Hindu, Madras, 21st Nov. 1917.

The Government and school discipline.

3. Referring to the replies given by Government to questions regarding breaches of school discipline, in the Madras Legislative Council, the *Hindu*, of the 21st November, says:—"The attitude of surprising indifference shown in regard to the scandalous incident in the Presidency College confirms our suspicions about the readiness of the authorities to look at such matters from the proper perspective. In answer to a series of questions on the revolting occurrence, put by Mr. A. S. Krishna Rao, the Government have admitted all the facts relating to the punishment of Mr. Krishna Rao, son of Mr. Amrita Rao, Assistant Professor in that college. . . The amount of harm done to the moral sense by this senseless and unjust punishment is very considerable, and it is astonishing to know that the Government do not intend to take any action in the matter. We cannot conceive of a worse act which is calculated to encourage moral cowardice in students. In regard to the Palghat College affair, the Government replied in answer to an interpellation that it was a fact that the Hon'ble Mr. Stone refused

to receive a deputation, but it was not a fact that it was a deputation of parents and guardians. The distinction sought to be made between the deputation that was ready to meet Mr. Stone and the deputation which Mr. Stone was willing to meet is worthy of a pettifogging lawyer, but it remains an undoubted fact that Mr. Stone came away from Palghat without having heard what the students and their parents and guardians had to say on the incidents that have had such unexpected consequences."

New India, Madras, 22nd Nov. 1917.

The University of Madras.

4. *New India*, of the 22nd November, writes:—"The experts in the local University have been playing for more than two years a very significant game the direct result of which is to continue the huge slaughter in the Intermediate examination. . . The experts are divided into two camps: one, headed by Mr. Stone, is for making the courses in English less taxing and thus avoiding slaughter; the other party, headed by the redoubtable Mr. Mark Hunter, is convinced that the courses of study are quite perfect. So whenever a proposal for relief is brought forward, Mr. Stone repeats the panacea and Mr. Hunter duly adds that some other method of reform must be thought of. Both these parties are united in opposing the resolution moved; and thanks to the officialisation of the University, these experts easily carry the day, with the result that the scandal drags on to the misery and ruin of thousands of households in this Province.

"It is probably futile to discuss this scandal any longer. The experts whatever their professions publicly are not prepared to mend matters; and since they have a clear majority, relief is impossible until the constitution of the Senate is radically altered, and the University is purged of these perverse bureaucrats. . . These bureaucrats seem to think that if merely they utter a few consoling words, the people would not think them to be guilty; in other words that they would be judged by their words and not the inevitable result of their actions. Probably, some of them also exploit the knowledge that the people of India are helpless in the matter, because the Government has been systematically declining to end the scandal on their own responsibility; but by devastation of that type they are strenuously sowing the seeds of acute discontent—the growth of which no well-wisher of the empire can watch without serious alarm. These few experts are annually convincing thousands of households in Madras that their misery is due to a few perverse persons, dressed in brief authority, who, on some excuse or other, decline to end the slaughter of the innocents on their own initiative or on the initiative of others. And we ask the Government of Madras whether a source of such serious mischief should be allowed to continue unchecked."

(*k*) *General.*

Cochin Argus, British Cochin, 17th Nov. 1917.

Mrs. Besant and the Moslem interned.

5. In commenting on Mrs. Besant's account of her interview with His Excellency the Viceroy regarding the internment of Messrs. Muhammad Ali and Shaukat Ali, the *Cochin Argus*, for the week ending 17th November, states:—"Mrs. Besant displays, what is for her, an astonishing readiness to look at this particular problem of internment, not only from the standpoint of an admittedly irresponsible people, but also from the standpoint of the Government, which is responsible for the safety of the people and for the integrity of this country. We need scarcely say that there is very substantial difference between this present attitude and the one, which Mrs. Besant relentlessly maintained, until the responsible Government of this Province found it necessary to order her internment in the cause of public safety and tranquility. . . Today, Mrs. Besant is pleased to admit that this same bureaucracy may act from honest motives and with the laudable object of protecting the people against themselves, as well as against internal and external enemies. . . In our opinion, Mrs. Besant's latest move is nothing better than a clumsy effort to run with the hare and hold with the hounds, and if she thinks she has heaved dust in the eyes of the Government, she will not be long in opening her own eyes to the fact that she has not succeeded. So far as her own political following is concerned, Mrs. Besant has doubtless already discovered that her latest enterprise has only resulted in lowering her from the exalted political pedestal, upon which an emotional people had

hastily installed her three years ago, when she began to dangle the toy of Home Rule in front of them. A rift has appeared, indeed, in the Home Rule lute, and we are inclined to think that it will widen sooner or later. Mrs. Besant made the mistake of developing the spirit of intolerance among her once submissive followers, and now, as a result of her own policy, she finds that they are in no mood to tolerate even their own prophet and teacher when she says or does anything which they consider injurious to their own campaign. Later on, Mrs. Besant herself will possibly come to recognise that Home Rule, immediate or even in the near future, is not the best thing that could happen for India and that this country had better get along for a considerable time longer under a cautiously modified arrangement of its existing system of administration. Lord Morley was certainly not a young man, when he came to realise that, for a country like India, the pace of political progress should be most guardedly regulated, so we need not despair of the conversion of even Mrs. Besant. That interview of hers with the Viceroy may yet prove to have been for the real good of this country."

Hindu, Madras, 19th Nov. 1917.

Compartmental self-government.

6. The *Hindu*, of the 19th November, remarks :—"The Indian public throughout the country will have perused the so-called agreement arrived at in Bengal between a few Europeans and a few Indians about the impending constitutional changes with feelings of deep distrust and dissatisfaction. It is noteworthy that there are no prominent congressmen among the signatories to that hybrid document, but it is matter for pain and astonishment that a few Indians of marked ability have so far lacked in political foresight and perspicacity as to be drawn into an unworkable compromise which has all the elements of disgraceful surrender in it and which, if not promptly and completely disowned and exposed, would develop a tendency to travel beyond the limits of Bengal where it has had its tragic birth. . . The poverty of political insight exhibited by those responsible for the Calcutta scheme is only equalled by their blind faith in the possibility of the persuasive art with a certain type of Anglo-Indians who arrogantly claim to prescribe the lines of progress in India and define the stages of such development. The result of this deplorable lack of prudence and discretion has been a miserable policy which is full of promise of future trouble and bitterness, if not scotched in time."

Hindu, Madras, 20th Nov. 1917.

The Madras Legislative Council.

7. The *Hindu*, of the 20th November, writes :—"The Madras Legislative Council met today after a period of six months from a memorable session at the close of which His Excellency the Governor made a speech which, as we stated at the time, had better not have been delivered at all and the evil consequences of which have not yet altogether disappeared. . . A hiatus of six months between one session and another is a formidable obstacle to the ventilation of grievances and it is obvious that such expression of public opinion loses its value, force and freshness when it is not made in time. . . There is another formidable impediment which, even if these normal features had been present, would still have virtually gagged the mouths of the elected representatives. Under the Council Regulations the President of the Council is clothed with the power of disallowing questions and resolutions which is most arbitrary and oppressive in character. . . We understand that as many as ten resolutions were disallowed for the present meeting. . . Among the resolutions rejected is one of which notice had been given by, we believe, the Hon'ble Mr. T. Ranga Achari, which sought to invite the attention of the Government to certain articles in the *Madras Mail* and their tendency to inflame public feeling. Mischievous statements, unworthy allegations, damaging assertions against the integrity of Indians and of the highest European officials, sly suggestions calculated to produce ill-feeling between different classes of people in a spirit of perfect abandon, are being indulged in day by day with no known attempt to bring the paper to its proper bearings. It is incredible to us how a discussion of the means whereby this incessant vilification could be put an end to could be more against public interests than the affording of seemingly perfect freedom to that paper to continue the discredited and dishonorable campaign. . . The denial of an opportunity, in such circumstances, to call the attention of the Government to the mischief caused by the

continuauce of the disgusting crusade is a proceeding which is neither just nor proper. The Madras Government has been alert to exhibit its signs of displeasure and resentment at criticism in Indian newspapers of its repressive policy. The feeling of the people at what they take to be differential treatment accorded to English and Indian newspapers is already strong and the result of the disallowance of a resolution on the subject is most unfortunate, and likely to do damage to the prestige of Government. The impression exists—whatever its justification—that Anglo-Indian journals are allowed a latitude which is denied to newspapers conducted by Indians."

New India, Madras, 20th Nov. 1917.

Writing on this subject, *New India*, of the 20th November, says:—"The tone of the replies given by the Government of Madras to the interpellations in the Legislative Council is indeed striking. Not a single useful suggestion of the Honourable Members has been accepted; and from first to last, all important information has been refused. When the questions referred to the vagaries of the men on the spot, the Government have refused to interfere. We do not remember any occasion when the Council was dealt with in so unhappy a manner. . . Several of the scandals that have in recent weeks shocked public life in Madras, naturally figured in the interpellations, and in the case of every one of them, the Government have backed up the persons whose performances were called in question. . . Such a policy was widely expected; but few would have anticipated the tone in which public opinion has been treated."

VERNACULAR PAPERS.

I.—Foreign Politics.

Hindu Nesan, Madras, 14th Nov. 1917.

Arabia.

8. The *Hindu Nesan*, of the 14th November, reproduces the short history of this country appearing in the *Dravida Patrika*, of the 7th idem, and abstracted in paragraph 14 of Report No. 45 of 1917.

Swadesamitran, Madras, 15th Nov. 1917.

The war.

9. The *Swadesamitran*, of the 15th November, refers in detail to the points raised by Mr. Lloyd George in his speech delivered at Paris advocating a more solid union among the allies in the conduct of the war and, approving of his suggestions that the responsibility of guarding Italy from all danger at this juncture should be wholly undertaken by France and Britain, the duty of determining the different fronts in which the allied armies should operate being vested in an inter-allied war council, and that it is necessary to prevent any foodstuffs reaching the enemy countries, remarks:—The open passage that is now available for the enemy in the east through Servia and the possibility of his having a passage through Russia also, in case the confusion in that country should continue or she should back out of the war, should also be taken into consideration. On the other hand, the question how far the blockade of enemy countries can be strengthened by the enemy being prevented from gaining ground in Italy and by the assistance of America should be considered. Besides this, the direct aid of the allies in Italy will also have another advantage of nipping in the bud the efforts of the German spies who are trying to create in Italy, as they did in Russia, a party for peace through the socialists. Every one will be glad to note the statement of Mr. Lloyd George that, while French and British forces will proceed to the Italian front in large numbers, the attempt to defeat the German forces in the western front would not abate in the least. We can cheerfully expect the position in Italy to have a favourable turn before the next summer, and we can also hope that the assistance of America will be forthcoming by that time.

Andhrapatrika, Madras, 14th Nov. 1917.

The war.

The *Andhrapatrika*, of the 14th November, says:—There are no indications of the war coming to a speedy conclusion. The war in Italy has created a critical situation. The confusion in Russia has gone beyond all bounds. It is sure that victory will be gained by the Allies in the western theatre. The time has come for the deep consideration of the food problem on account of the critical situation newly brought about. . . The English are determined to put down German militarism and establish independence in the world. There can be no doubt about the final victory of the English, who are manifesting so much self-sacrifice.

Kistnapatrika, Masulipatam, 17th Nov. 1917.

The war.

The *Kistnapatrika*, of the 17th November, says:—The internal condition of Russia is very miserable. There is no food and the poor are starving. There is no fixed Government. Internal dissensions have increased. The revolutionists have taken Petrograd, and are determined to make a separate peace with the Germans. This state of things has enabled the German army in the Russian theatre to march to the Italian theatre. The German advance in Italy is due to the opportunity afforded to the Germans by such a state of things in Russia. The Italians had to retreat at a quick pace. The greater portion of their army has been saved though some part of it is lost. The Allies are rendering suitable help by pouring their armies into Italy in large numbers. Mr. Lloyd George has candidly laid bare the present state of affairs. In the matter of the army, the Germans have singleness of command. The want of this among the Allies led to the loss of Servia and some other countries. Mr. Lloyd George announces that he has remedied this defect. It is hoped that the armies of the Allies will hereafter concentrate their efforts.

The war.

The *Andhraprakasika*, of the 10th November, reports the London Correspondent to *New India* to have written:—The war has been raging with severity in the Italian theatre. Both parties are fighting well, but the Italians have met with reverses. The Allies are sending armies to their rescue. In Russia also, the war is very severe. The people did not consent to the treasury, etc., being transferred to Moscow. The Allies are victorious in the Mesopotamian theatre. The Turks have met with great loss. The people in London are spending sleepless nights, for the enemy airships are dropping bombs in the nights. Though the people are put to great loss, our soldiers are guarding the city and are frustrating the enemy's endeavours. ANDHRAPRAKASIKA, Madras, 10th Nov. 1917.

The war.

The *Sampad Abhyudaya*, of the 17th November, describes the internal troubles in Russia and remarks that the anarchical condition therein had led to untold distress. The paper next refers to the enemy offensive in Italy and thereupon remarks:—The British press is extolling the qualities of the Italians and is expressing great sympathy for them. This shows that the enemy attacks against Italy are growing very severe. The German Press calls the Italians treacherous and demands that their very name should be wiped out. Good and evil are alike to be found in every quarter of the globe. In the west they think of God when they are in distress. At other times they are atheists. They are wise after the event and only then begin to see that as they sow so must they reap. Even then they seldom have faith in God. However that may be, the condition of Italy is very deplorable at present; and makes us feel very sad. SAMPAD ABHYUDAYA, Mysore, 17th Nov. 1917.

The Italian front.

10. The *World Advertiser*, of the 15th November, says that the Italian retreat is reported to be due not to the pressure of the enemy, but to discontent among a section of their own army and that the latter is the cause of the victory gained by the enemy. WORLD ADVERTISER, Madras, 15th Nov. 1917.

Referring to the news that the Italians have begun to evacuate Venice, the *Swadesamitran*, of the 20th November, hopes that though this city is being evacuated now as a precautionary measure, the Italians will not give it up to the enemy easily and feels sure that the allies will render timely assistance to Italy to frustrate the plans of the enemy.

The condition of Russia.

11. The *Swadesamitran*, of the 20th November, says:—Telegrams received today show that the extremists have gained the upper hand in Russia and some people doubt whether her future condition may make her useless as far as her support to the allies is concerned. The extremists and socialists seem to be determined in concluding peace immediately. If it were not for Mr. Kerensky, the confusion that now prevails in Russia should have begun many months back. It is really unfortunate that his efforts to restore order in that country and make Russia stand by her word to the end should have failed. SWADESAMITRAN, Madras, 20th Nov. 1917.

II.—Home Administration.

(*d*) *Education.*

The promotion of boys from elementary to secondary schools.

12. The *Swadesamitran*, of the 16th November, publishes a communication from a correspondent complaining of the great hardship resulting to elementary schools and the pupils studying therein by the rule that those seeking admission to secondary schools will have to pay one year's fee of the class below that to which they seek to be admitted and regretting that though it is now nineteen months since a resolution passed at a conference held in the office of the Director of Public Instruction in March 1916 that this penal fee should be cancelled was submitted to the Government of India for approval, no orders have been passed on it as yet. SWADESAMITRAN, Madras, 16th Nov. 1917.

Students and politics.

13. The *Swadesamitran*, of the 16th November, publishes in Tamil the gist of a letter written by Mr. G. S. Arundale, as Private Secretary to Mrs. Besant, to the Secretary to the Students' Association, Nagpur, about the part to be taken by students in political work. This letter appears in English in *New India* of the 15th idem. SWADESAMITRAN, Madras, 16th Nov. 1917.

SWADESAMITRAN, Madras, 17th Nov. 1917.

14. Adverting to the orders passed by the Syndicate of the Madras University in the case of the students of the Palghat College, who were expelled by the Principal, and to the circular issued by the Syndicate to the Principals of Colleges assuring them of its hearty support in maintaining discipline in Colleges, the *Swadesamitran*, of the 17th November, remarks:—The European professors and the educational authorities concerned in this merciless disposal might perhaps have lent themselves to it either on account of their ignorance of the real condition of students or on account of certain narrow ideas already entertained by them. But we cannot explain in any way how the Indian professors and the members of the Syndicate in general agreed to this disposal. We are anxious to learn that they were not a party to this merely to get a good name. The Syndicate warns the students that, even if the professors and Principals of the Colleges, who are directly affected by the strike of students, excuse their conduct, they should not rely upon the Syndicate also excusing them. If there is no blame upon the students and if, owing to exuberence of youthful energy, they commit any act unable to put up with the hardships to which they are subjected by their professors, is there no one to do justice in such a case? If the Educational authorities, the University authorities and the professors join together in treating the students unsympathetically what is to become of them? It is our opinion that those in the position of parents, who have sent their children to distant places for education, or those who can realise their condition, cannot get excited like this and spoil the progress of education.

The Victoria College, Palghat.

SWADESAMITRAN, Madras, 19th Nov. 1917.

The *Swadesamitran*, of the 19th November, refers in detail to the punishments inflicted on the students by the Syndicate and remarks:—This order will doubtless make the people tremble. Are these students youths or heinous culprits?

HINDU NESAN, Madras, 19th Nov. 1917.

The *Hindu Nesan*, of the 19th November, is also surprised at the Syndicate having inflicted on some students of the Palghat College punishments, which the paper concludes are too severe when compared with the mistake said to have been committed by the students, and observes:—There are many who hold the students of Colleges in India by the nose. The first among them are the Principals of Colleges in which they read. Then come the Director of Public Instruction and the Government of the province concerned. Besides these, there is the University which, rightly or wrongly, holds itself responsible for University education. The professors and Principals of Colleges in India have for some time past, instead of being kind to the students under their charge, been making much of their authority and the hold they have over the students and creating as many obstacles as possible in the way of the latter. Anything done by the students is construed to be an offence against discipline and they are charged with disobeying their professors and Principal and punished therefor more severely than they deserve, which we detest. These students are not given education free nor do they enter into an agreement, when they are admitted into colleges, that they would subject themselves to particular punishments for particular mistakes. Under these circumstances, if they commit any mistakes, the best course will be to warn them, considering their age, and not to exercise authority over them. Compared to the students in highly civilised western countries, those in Indian colleges should be considered to be very quiet youths. Such being the case, it is a matter for consideration whether the Principals, who have a tug with these students, without understanding their nature, deserve to occupy that position. If, instead of doing this, the higher authorities side with the Principals in their freaks, we cannot deem their act to be a considerate one. Though the Syndicate should have powers to do good or harm to the students undergoing the University course, they should exercise these powers only for the benefit of the students and not so as to injure them permanently. But the Syndicate of the Madras University seems to be inclined to do more harm than good to the students.

Referring to the general circular issued by the Syndicate about their readiness to support the Principals of Colleges in maintaining discipline in their institutions, this paper says that even an enemy, if he be a true warrior, will refrain from using his weapen against weak individuals such as youths and women and that it cannot regard the action of the Syndicate, in having thus ruined the students of the Palghat College and vaunting about their capacity of ruining the students in general, to be in keeping with their position.

15. The *Hindu Nesan*, of the 16th November, dwells upon the apathy of the Government of India and some of the Provincial Governments in the matter of making primary education compulsory and referring to the steps taken by the Corporation of Bombay to introduce free and compulsory primary education in that city and the acceptance by the Government of the Punjab of a resolution, brought up in that Legislative Council, that primary education should be made compulsory in that province, says:—When the Director of Public Instruction in the Punjab is in favour of compulsory primary education, there is no reason to believe that Directors of Public Instruction in other Provinces will be against it. Perhaps these as well as the Provincial and Imperial Governments are awaiting a suitable time for making primary education compulsory. We would like to impress on them that the suitable opportunity would not crop up of its own accord and that, if steps are being taken in that direction, the time will adjust itself.

Compulsory primary education.

HINDU NESAN, Madras, 16th Nov. 1917.

16. The *Kistnapatrika*, of the 17th November, reports Sir Rabindranath Tagore to have written. Our University may be compared to the die-casting machine. It does not turn out wise men. It only records attendance. It helps the work-a-day world to know market values. . . Let us establish a living institution by its side. While it makes noise and sends bales to the market, the tree of the living institution planted by its side, will give food and shelter to thousands of birds. There is no need to enter into a reconciliation with that old and useless machine. Let us drive it to the Police Stations, law courts and jails which are the abode of civilisation. If we want shelter and fruit, level it to the ground, and establish in its place institutions like those that existed in the Vedic age.

Indian Universities.

KISTNAPATRIKA, Masulipatam, 17th Nov. 1917.

(*f*) *Land Revenue and Settlement.*

17. In continuation of an article in a previous issue (vide Report No. 46, article 18) the *Swadeshabhimani*, of the 16th November, writes:—Having already shown that the assignment, on darkhast, of lands used for communal agricultural purposes, such as grazing and fuel, is undesirable from the point of view of the people, we should now like to point out that such assignment is undesirable in the interests of the Government themselves, where it is done for the benefit of the foreign missionaries and commercial bodies. It might be that these privileges to foreign settlers, such as traders and preachers of the gospel, are regulated by international compacts; but it is notorious since the outbreak of the present war that these agreements are apt to the regarded as mere scraps. An ally, a benevolent neutral, or a neutral might prove an enemy tomorrow and an enemy of today might be an ally some time hence. To grant these foreign institutions, therefore, interests of a permanent nature would be to ignore all responsibility in the matter. Those who are today or who have been for some time past prominent among the European allies of our Government have grown very clever in helping themselves through their trade, etc., to study all details of the internal conditions of the country and in enlightening their Home Government both openly and in private. If, perchance, any of these nations should prove hostile, they will have acquired much valuable information without difficulty, which they can turn to practical account. It is hardly necessary for us to bring these matters to the notice of our far-seeing Government The present war itself will have made this point sufficiently clear to them. Though these foreigners are able to get from our Government the privilege of settling here, they would not accord us the same privilege in their country! The Ramakrishna Mission, however, is an exception; but that is in liberty-loving America; whereas in India, there are over so many missions and traders enjoying every possible privilege. This is very mortifying to us from a political standpoint. We are constrained to mention all these points at this length, because we find that the major portion of these darkhast lands in our district (South Kanara) have of late been passing into the hands of these charitable institutions. The assignment of these darkhasts as large holdings of nearly a hundred or more acres in extent to single holders is also equally undesirable. The difficulties in regard to cattle-grazing in a single town such as

Darkhast lands in South Kanara.

SWADESHABHIMANI, Mangalore, 16th Nov. 1917.

Mangalore is enough to show the consequences of assigning waste lands of communal benefit to individual *wargdars*. If the Government are afraid of losing their revenue of a rupee per acre, they might assign these lands in small plots of a few acres each to adjacent *wargdars*. The extent of such land necessary for the farm requirements of each holding may be determined by experts. We hope that our able and far-seeing Collector will consider all the suggestions made by us on this subject and advise the Government accordingly. We learn that His Excellency during his recent visit has ordered that popular representations on this subject should be made to the Collector. This is why we dwelt on this topic at this length in two successive issues. We wish to add that the people should, above all, urge on the attention of Government, the desirability of appointing village committees, so that all local requirements in this respect might afterwards be easily made known through these committees. It is to be hoped that the District Association will exert itself on behalf of the people in urging the formation of such committees.

(j) *Salt and Abkāri.*

SWADESHABHIMANI, Mangalore, 16th Nov. 1917.

The rise in the price of salt.

18. The *Swadeshabhimani*, of the 16th November, writes:—Salt is one of the articles which have gone up in price in our market at present. The cause of this abrupt rise is explained in various ways by the people, but the departmental report now issued throws more light on this point. South Kanara and Malabar have to get their supply of salt from the Bombay Presidency. This year there was a decrease in the quantity imported from there, and further, the export of salt from our presidency to places such as Rangoon was more than normal, with the result that the price per maund was raised by As. 5 at the beginning of last year and As. 3 at its end. Besides, the report shows that owing to certain changes in connection with the salt factories of Madras, some unnecessary expenditure had to be incurred. It is questionable, however, whether these causes served to increase the price nearly one and a half times as at present. As salt is admittedly one of the prime necessaries of life, and indispensable to the rich and poor alike, it will be conceded that this doubling of its price will be felt a great hardship by the poor. Further in these days of epidemics such as plague, to withstand which some of the most celebrated doctors have recommended the consumption of salt in larger quantities, it is unfortunate that the price of salt should have gone up like this.

(k) *General.*

SWADESAMITRAN, Madras, 14th Nov. 1917.

Mr. Montagu's arrival in Bombay.

19. Adverting to the precautions taken by the Government of Bombay to keep the arrival of the Secretary of State for India secret and to the rude way in which the police there are said to have driven out the public, who assembled at the harbour to have a look at the Secretary of State, the *Swadesamitran*, of the 14th November, observes:—The authorities could have issued a notice beforehand that no one should be present at the landing place. Till now no Secretary of State visited this country like Mr. Montagu. He goes here to ascertain personally the aspirations of the Indians, and the people are usually eager to have a look at high officials. It is, therefore, really strange that the authorities did not note the feelings and attitude of the people who gathered there.

MUKHBIR-I-DAKHAN Madras, 14th Nov. 1917.

The arrival of Mr. Montagu.

The *Mukhbir-i-Dakhan*, of the 14th November, extends a hearty welcome to Mr. Montagu and his colleagues, congratulates them on the preliminary success of their mission, and observes that his arrival in India in his capacity of Secretary of State for India is an unparalleled, historical and memorable event and something to be proud of, for it demonstrates not only Mr. Montagu's present regard but also His Majesty's love for India.

It hopes Mr. Montagu will succeed in his endeavours, but remarks that the country is not yet ready to assume any extraordinary responsibility, and hence reforms should be introduced with a view to the promotion of arts, industries and education and to the assuring of numerically small communities not being left behind in the race.

It is understood that he will arrive at Madras on the 14th December, and in connexion therewith the paper says that it will look forward with pleasurable anticipation to seeing this distinguished visitor.

The *Qaumi Report*, of the 14th November, continues its adverse comments on Fakhri's appeal.

Qaumi Report, Madras, 14th Nov. 1917.

20. In commenting upon the presidential address of Rao Bahadur P. Tyagaraya Chettiyar at this conference, the *Hindu Nesan*, of the 14th November, characterises his attacks on the Brahmans as being most impolitic and, observing that the fear entertained by him that, if India should be granted Home Rule, the non-Brahmans would be completely ruined, is baseless, takes exception to his remarks against the aspirations of the Indian public.

The non-Brahman Leader's Conference, Bezwada.

Hindu Nesan, Madras, 14th Nov. 1917.

Referring to the same subject, the *Dravidan*, of the 14th November, says that Rao Bahadur P. Tyagaraya Chettiyar has a much better claim to be the leader of the people both by his education and experience than the non-entities, who are pushed forward as leaders by the Home Rulers, and expresses its appreciation of the sentiments expressed by him and the warning given that the non-Brahmans should not be led away by the wily tactics of the Brahmans.

Dravidan, Madras, 14th Nov. 1917.

The *Lokopakari*, of the 19th November, characterises the presidential address delivered at this conference by Rao Bahadur P. Tyagaraya Chettiyar as an inconsistent production and refutes the arguments of Mr. Chettiyar in the following strain:—It is a wrong notion on the part of Mr. Chettiyar that Home Rule would lead to the predominance of Brahmans. On the other hand, it is only the other classes that will predominate then. The Home Rule movement in India is only an off-shoot of the general desire for liberty which is apparent throughout the world, and it does not inculcate hatred towards the British Government. Mr. Chettiyar's speech seems to be an attempt to create a feeling of hatred against the Brahmans.

The Bezwada Conference.

Lokopakari, Madras, 19th Nov. 1917.

The *Prapanchamitran*, of the 20th November, reproduces the above.

Prapanchamitran, Madras, 20th Nov. 1917.

The *Andhrapatrika*, of the 16th November, represents the Chairman of the Reception Committee of the Bezwada non-Brahman Leaders' Conference to have said in the course of his address:—Our Government have blindly made University examinations the means of securing appointments. Such qualifications as strength of character, administrative skill, experience, etc., which are essential for public service have lost all attraction. The Brahmans having a retentive memory pass the different examinations and secure Government appointments. It is not their fault. It is the fault of the Government.

The Bezwada non-Brahman Conference.

Andhrapatrika, Madras, 16th Nov. 1917.

21. In the course of an article in the *Dravidan*, of the 14th November, dealing with the form of language to be used in the addresses to be presented to Mr. Montagu, while he is in India, the following observations occur:—After Mr. Norton left Madras, the Government of Madras abolished the teaching of grammar in schools in this Presidency and their orders abound in grammatical errors. When the Government themselves use ungrammatical language, we think there will be nothing wrong in using the same language in the addresses to Mr. Montagu, who is at the helm of such a Government.

Form of addressing the Secretary of State for India.

Dravidan, Madras, 14th Nov. 1917.

22. The *Dravidan*, of the 14th November, reproduces in Tamil an abstract of a communication from a correspondent published under this heading in the *Justice* of the 5th idem, complaining of the preponderance of Brahmans in the Accountant-General's office, Madras.

Accountant-General's office, Madras.

Dravidan, Madras, 14th Nov. 1917.

23. The *Hindu Nesan*, of the 14th November, reproduces the comments of the *Vartakamitran*, of the 27th September, on this subject, which are abstracted in paragraph 57 of Report No. 44 of 1917.

India's shipping trade.

Hindu Nesan, Madras, 14th Nov. 1917.

DRAVIDAN, Madras, 14th Nov. 1917.

Mrs. Besant and the interned Muslims.

24. The *Dravidan*, of the 14th November, takes exception to the statement made by Mrs. Besant in her message published in *New India* of her interview with the Viceroy in connexion with the release of the Muhammadan leaders in internment, that the Government have to maintain their prestige and responsibility in this matter, and observes:—We are at a loss to know in what other matters the Government of India have no prestige or responsibility to maintain. If Mrs. Besant also thought that these Muslim leaders were guilty of a grave crime, she should have properly advised the Muhammadans to accept the decision of the Government quietly. But strangely enough she suggests that the case of the interned Muslim leaders should be taken before a court of law and that a fund should be raised for this purpose. We do not think that this attempt of hers to rouse the feelings of the Muhammadans is a desirable one. The secret motive of this foreign lady, who has given her word to maintain a calm atmosphere in India at this juncture, to set on foot a great agitation on an important subject, which will engage the undivided attention of all, is evidently to win over the Muhammadans to her side. We have great sympathy for the interned Muslims. They are the true sons of the soil, and their present pitiable plight cannot but cause regret to all the Indians. We hope all the Muhammadans will make a representation to the Secretary of State praying for their release. But at the same time they should keep in mind Mrs. Besant's tactics.

DRAVIDAN, Madras, 14th Nov. 1917.

The monster petition to Mr. Montagu.

25. The *Dravidan*, of the 14th November, publishes, from the pen of a correspondent, a communication by the members of the Jakkamanāyakanpatti Dēvanga Dēvabrāhmana Maha Sabha of Bodinayakkanūr town, Madura district, that they had hastily affixed their signatures to the monster petition, that is now to be presented to Mr. Montagu, under the belief that the suggestions made therein would be productive of good to the people, and that as they now understand that it contains no proposals for improving the condition of the people, that portion of the petition signed by them should not be presented to the Secretary of State for India.

MAHAVIKATA DUTAN. Madras, 17th Nov. 1917.

The monster petition to Mr. Montagu.

The *Mahavikata Dutan*, of the 17th November, says that certain objectionable methods have been adopted in getting signatures to this petition, and characterises the efforts of those who get signatures as an attempt to throw dust into the eyes of Mr. Montagu. It remarks that, even if the signatures are all taken to be genuine, the total number for the Presidency comes only to about six lakhs in a population of nearly three crores, which may be taken to indicate that the majority are not for Home Rule.

HINDU NESAN, Madras, 12th Nov. 1917.

"What will you say to Mr. Montagu?

26. The *Hindu Nesan*, of the 12th November, reproduces in Tamil the gist of an article under this heading appearing in the *Commonweal* of the 9th idem.

SWADESAMITRAN, Madras, 16th Nov. 1917.

The interned Muslims.

27. The *Swadesamitran*, of the 16th November, reproduces in Tamil, as published in the *Hindu* of the same date, the proceedings of a public meeting held on the 15th idem at the Gokhale Hall, Madras, under the presidency of Sir S. Subrahmanya Ayyar, to express disappointment at the continued internment of Messrs. Muhammad Ali and Shaukat Ali, and to take such measures as will be necessary for their release, and, in commenting on the proceedings of the meeting elsewhere, expresses the hope that, as the presence of a large number of Hindus and Muhammadans at the meeting indicates their sympathy with the Muslim brothers in internment and as this meeting has, therefore, proved that the Hindus and Muhammadans are at one regarding these brothers, the Government may realise at least now the unnecessary pain and anxiety caused to the people by the continued detention of the Muslim brothers and order their release and appeals to all to contribute liberally to the fund proposed to be raised for contesting the cases of these Muslims and others in internment in a court of law.

HINDU NESAN, Madras, 16th & 17th Nov. 1917.

The *Hindu Nesan*, in its issues, of the 16th and 17th November, also reproduces in Tamil the proceedings of the meeting referred to above.

The Muslim interned.

Adverting to the message from Mrs. Besant, published in *New India*, of the 6th November, of her interview with the Viceroy about the Muslim brothers in internment, an abstract of which it publishes elsewhere, the *Liva-ul-Islam*, of the 15th November, observes:—The whole country views the contents of the message of Mrs. Besant with regret. The Indian public are not satisfied with the justice of the position taken up by the Government of India or the procedure adopted by Mrs. Besant. It is the opinion of many that in the existing condition of the country Mrs. Besant should not have interfered in this matter. The people should not, therefore, deem this affair to have ended and give it up. As many have been incessantly carrying out that the two Muhammadan patriots are unjustly in internment, without any sufficient cause, we hope both the Hindu and the Muhammadan leaders will devise proper means for obtaining justice for the interned.

LIVA-UL-ISLAM, Madras. 15th Nov. 1917.

A correspondent of the same paper says that the Muslims in India have been provoked by the assurance of the Viceroy in the Legislative Council that the question of the release of the Muslim brothers was under consideration not having been followed up by their release.

Internments.

A correspondent to the *Andhrapatrika*, of the 16th November, writes:—Is it fair to release Mrs. Besant and fail to release Ali brothers? Did our brothers do more harm than the Sin Feiners who wanted to wage war against England? Why should they be released and our countrymen kept under restriction? The Government of India will surely release them if the Hindu and the Muhammadan leaders join into a committee and request them to release all the persons interned before Mr. Montagu's arrival. There is difference between Mrs Besant asking and our countrymen asking. If the Government do not consent to release them, we cannot willingly co-operate with Mr. Montagu. Whether we get *swaraj* or not, our brethren should have liberty. If the Government reject our request, the Moslem League and the Congress should not hold their sessions. There should be no negotiations with the Secretary of State for *swaraj*. The policy of passive resistance should be at once resorted to.

ANDHRAPATRIKA, Madras, 16th Nov. 1917.

The interned Muhammadans.

The *Hitakarini*, of the 11th November, hopes that the Government will at least now perceive the real intentions and the loyalty of the Ali brothers and protect the independence of the Indians.

HITAKARINI, Ellore, 11th Nov. 1917.

The Cotton Committee.

28. Adverting to the work of the Cotton Committee which is now conducting its inquiries into the facilities that exist for the cultivation of long staple cotton in India, the *Hindu Nesan*, of the 15th November, observes that the inquiries of this committee cannot result in much good to India, as they are conducted only in the interests of the Lancashire Mill-owners, and that the Indians cannot, therefore, be expected to take an interest in the work of this committee.

HINDU NESAN, Madras, 15th Nov. 1917.

The Cotton Committee.

Anent the enquiry conducted by the Cotton Committee into the facilities for introducing the cultivation of long-staple cotton in India, the *Lokopakari*, of the 19th November, and the *Prapanchamitran*, of the 20th idem, observe:—This enquiry is intended to benefit the cotton manufacturers of Lancashire. We should only try to start industries which will benefit India much. It is necessary that our Government should note that India will not be benefited by carrying on an industry which is useful to foreigners.

LOKOPAKARI, Madras, 19th Nov. 1917; PRAPANCHAMITRAN, Madras, 20th Nov. 1917.

The duty of the Indians.

29. The *Swadesamitran*, of the 15th November, publishes an appeal to the Indians by one A. K. Vijaya Kirti Nayanar to make a united representation to Mr. Montagu regarding the reforms to be introduced in India, in the course of which the following observations occur:—The main reason why India has not improved in spite of the numerous benefits she has derived from the British rule is the fact that wrong opinions begotten of the acts of the bureaucrats in India and the spirit of jealousy and avarice on the part of the Anglo-Indians are made to influence

SWADESAMITRAN, Madras, 15th Nov, 1917.

the British public and the highly placed European officials here and to obstruct the progress of the country. Our main grievances now are that the higher appointments are mostly monopolised by the Englishmen and denied to the Indians, that the bureaucrats and the Anglo-Indians do not give an impartial treatment to the Indians and that the elected members are not in the majority in the Legislative Councils. We have a right to claim what is our due and no one can deny it to us. Now that Mr. Montagu is here in order to have a personal knowledge of the aspirations of the Indians, it is the duty of every Indian to forget all differences between them and give their united support to the reforms embodied in the scheme drafted by the congress and the Muslim League.

SWADESAMITRAN, Madras, 16th Nov. 1917.

Rao Bahadur P. Tyagaraya Chettiyar on Home Rule.

30. A correspondent from Chidambaram signing himself N. Dandapani Pillai contributes an article to the *Swadesamitran*, of the 16th November, in which he refutes seriatim the arguments adduced by Rao Bahadur P. Tyagaraya Chettiyar in his presidential address at the Bezwada Conference against the Brahmans and the grant of Home Rule to India.

DRAVIDAN, Madras, 16th Nov. 1917.

Rao Bahadur P. Tyagaraya Chettiyar on Home Rule.

The *Dravidan*, of the 16th November, grows wild over the remarks of the *Swadesamitran*, about the speech of Rao Bahadur P. Tyagaraya Chettiyar at the Bezwada Conference, and referring to the dubious tactics said to have been played by the Brahman Home Rulers in the matter of accepting the necessity for communal representation in the Councils of the Empire, observes that the Congress can never be taken to be representative of the majority of the people in South India. It refutes the arguments of the *Swadesamitran* that Mr. Chettiyar was unnecessarily fomenting disunion among the people by remarking that the awakening of the non-Brahmans has not been brought about by Mr. Chettiyar individually but by wounded feelings which have long been kept under control.

SWADESAMITRAN, Madras, 15th Nov. 1917.

A Home Rule meeting at Vāzhkudai.

31. The *Swadesamitran*, of the 15th November, publishes from the pen of a correspondent the proceedings of a public meeting held at Vāzhkudai on the 9th idem to support the resolutions passed at the meeting held in the Gokhale Hall, Madras, on the 4th idem, at which one Mr. Chinnaswami Ayyar is reported to have made the following observations in the course of his presidential remarks :—During the debate in Parliament about the release of Mrs. Besant, the main question asked was not about the grounds of the release but about the person who ordered it. As in executive administration, one who issues an order has got the right of cancelling it, there is no meaning in the question raised in the Parliament, and the Secretary of State could have well declined to give an answer. That he replied even to this unnecessary question indicates his patience. Seeing that every community in Europe is used to such violent methods of agitation, for which it has now been definitely ascertained that Mrs. Besant was interned, there is neither rhyme nor reason for the agitation still carried on about the release. The attitude of the Anglo-Indians in the matter of the visit of Mr. Montagu to India only goes to prove that they are hostile to our welfare. Some English papers make fun of there being political agitation even in petty villages, and accuse the leaders here of stirring up such agitation. We are really sorry that we should be condemned, and our capacity belittled by these people who have no idea of us. Petty villages had no importance fifty years back, but now they are quite different.

SWADESAMITRAN, Madras, 16th Nov. 1917.

The Secretary of State for India and the Congress.

32. The *Swadesamitran*, of the 16th November, expresses its regret at the Secretary of State for India having declined the invitation to be present at the next session of the congress and observes :—Is it not to ascertain personally the aspirations of the Indians that the Secretary of State has come here ? In the congress all the leading popular representatives will openly give expression to the wishes of the people. Therefore a visit to that assembly will give the Secretary of State a clear idea of the real condition and aspirations of the Indians. Besides it is seen from Lord Morley's *Recollections* that His Majesty King George himself had expressed his appreciation of the congress when he was Prince of Wales. How can a refusal of the Secretary of State to be present at such an assembly refrain from causing pain to the Indians ?

33. In the course of a leader under this heading, the *Swadesamitran*, of the 16th November, dwells upon the absence of union among the workmen in India, as exists in the western countries, so as to enable them to guard themselves against oppressive acts on the part of their employers and the necessity for proper steps being taken from now to prevent unnecessary rupture between the capitalists and workmen in this country, in view of the possibility of a large increase in the near future in the number of factories here and, referring to an article in the *Bombay Chronicle* which accuses Sir Dorab Tata and Sir Fazulbhoy Currimbhoy of not cross-examining the witnesses appearing before the Industrial Commission sufficiently to find out the real condition of the Indian workmen, expresses the hope that these two gentlemen will evince proper interest and sympathy for the workmen, forgetting for the while that they are themselves capitalists.

Capitalists and workmen.

SWADESAMITRAN, Madras, 16th Nov. 1917.

34. The *Nalla Ayan*, for November, has a leader on the demand for Home Rule for India, in which it says that the cry for Home Rule has been got up by the Brahmans with interested motives of self-aggrandizement and warns other classes, especially the Catholics, who have been, in the opinion of this paper, happy only under the British rule, against rallying to this cry.

Home Rule for India.

NALLA AYAN, Madras,

The *Dravidan*, of the 15th November, reproduces the above.

DRAVIDAN, Madras, 15th Nov. 1917.

The *Vannikulamitran*, for November, reproduces in Tamil the contents of a pamphlet said to have been issued by Mr. G. A. Natesan in the capacity of the Secretary of the Congress Propaganda Committee explaining the Congress-Muslim League scheme of reforms, and characterising the arguments of those who say that Home Rule means Brahman rule as baseless ones, exhorts the people in the villages to sign the monster petition to be presented to Mr. Montagu without any hesitation.

VANNIKULAMITRAN, Madras, November 1917.

The *Maharikata Dutan*, of the 17th November, makes fun of the Home Rulers, who abuse the Englishmen as birds of passage with no stake in the country, and accuses them of being an ungrateful class, in that they have forgotten that all the comforts which the Indians enjoy now are due to the efforts of the Englishmen.

Home Rule for India.

MAHAVIKATA DUTAN, Madras, 17th Nov. 1917.

The *Mukhbir-i-Dakhan*, of the 14th November, has a leader on Home Rule on the lines of the article published in its issue of the 10th October, which is to the following effect:—

Home Rule.

MUKHBIR-I-DAKHAN, Madras, 14th Nov. 1917.

From the very beginning of history it has been the practice of the Aryans to subdue contemporary nations. They gradually drove the Dravidians towards the Deccan and took possession of their land. The subjugated were called Sudras or Maliches. The Naga race that had established a powerful and extensive kingdom in Northern India was destroyed by them. The survivors were called "Andras" and the nobles of the race were given the title of Vysias.

The editor refers to the extermination of the Buddhists in India by the Rajas subordinate to Sankara Achariyar and says—

In short, the policy of the Aryans has always been to regard themselves better than others and to treat with severity all opponents and, when they succeeded in pasifying them, they called them Sudras, Vysias, Mulaichas, etc., and subjected them to such cruel and barbarous laws as were calculated to deprive men of their senses.

Manu Shaster, chapter I, says that Brahmans, when born, should be regarded as the best of creation. In fact, they must be regarded as lords of the universe and as the masters of the world. No king could impose any taxes on them or sentence them to suffer the extreme penalty for murder. Moreover it is laid down that a Sudra, desiring to sit beside a Brahman, should be branded or banished.

If Hindus are treated thus, will Mussalmans (Wallachas unclean as they are called) escape such treatment after the Aryans get Home Rule?

It is well known that the Hindu Congress was dead against Mussalmans politically and viewed the Muslim League with scorn and was thinking of how best to exterminate it. But this being a difficult task it contrived to bring about a union. It is, on this account, that the Muslim League is in danger. On the

one hand, the Hindus are endeavouring to put an end to it and make Congress-wallahs of the Mussalmans. On the other hand, Mussalmans themselves are tired of it because it no longer mirrors Muslim ideals. In this way the League will reach a position which will make its existence and non-existence on a par.

What is taking place in municipalities and district boards is no longer a secret. Do not men of insight see the darkness that prevails in different Government offices?

The recent occurrence at Behar on the Feast day is deplorable. The Mussalmans were not even allowed to say the prayers of the feast. Many were killed. Hundreds of respectable people were insulted, the villages were plundered, and helpless respectable Mussalman ladies were caught in calamities. It is said that nearly six hundred thousand men took part in the riot. These men not only treated the Mussalmans cruelly but also had no regard for the Government. When matters were represented to the Home Rulers, they said, "This is the work of ignorant people. Educated Hindus do not approve of this." Moveover they added, "Government's hand had much to do with the kindling of this conflagration."

It is regrettable that these political leaders do not take this affair seriously. Do they not know that leading politicians, jagirdars and wealthy men are at the bottom of it and these are now in custody?

After discussing the subject at length it thinks that after the grant of Home Rule, things will take a serious turn and that Mussalmans will have to repent.

PANDIYA NESAN, Madura, 12th Nov. 1917.

The Agricultural department.

35. The *Pandiya Nesan*, of the 12th November, has a leader on the condition of agriculture in this Presidency, in which it refers to the efforts made by the Government to improve the same and, commenting on the review of the Government of the administration report of the Madras Agricultural Department for the year 1916-17 in the same strain as the *Hindu Nesan*, of the 7th idem, as abstracted in paragraph 28 of Report No. 46 of 1917, observes that, if the condition of agriculture in the country should improve, efficient demonstration farms should be opened in every district and agricultural colleges started in important centres.

HINDU NESAN, Madras, 19th Nov. 1917.

Grants to devastanams.

36. A correspondent to the *Hindu Nesan*, of the 19th November, complains that the festivals, etc., in the devastanams in Kaveripatnam in Salem district are not done properly, though the Government are giving grants to these devastanams and suggests the desirability of the Government appointing a committee to see that the trustees of the devastanams receiving grants from Government do not misappropriate the funds of such devastanams and that the festivals, etc., therein are performed properly.

PANDIYA NESAN, Madura, 12th Nov. 1917.

Factories in India.

37. Referring to the efforts now made to start factories in India for the manufacture of such articles as are not available owing to the war a correspondent to the *Pandiya Nesan*, of the 12th November, observes:—Before new industries are started here, steps should be taken to see that the duties imposed on articles manufactured in India are reduced to a reasonable level, the duties on foreign articles increased and a restriction imposed upon the foreign articles imported into this country. After bringing about these reforms, the Government should start suitable industries in different places in India and devise means for their improvement. As for the capital for these concerns, half of it should be contributed by the district municipalities and half divided into shares to be taken by private individuals. The money paid by the people for purchasing such shares should be exempted from income-tax for some years. If the Government would adopt the same procedure for collecting money for this purpose as was adopted in the case of war loan, ten times as much as was collected for the war loan can be collected for this purpose. We are glad to learn that the Maharaja of Mysore has promised to supply as much bamboo as may be necessary for the manufacture of paper in India. If all Zamindars, Rajas and big men had followed the example of the Maharaja of Mysore and had come forward to help the people, there would have been no necessity for the poor Indians to go to South Africa and suffer hardships under the merciless

Englishmen there. We hope that the Government will act upon the suggestions made above and try to improve the industries in the country, as the development of industries here will only be beneficial to Englishmen and not affect them prejudicially.

The *Hindu Nesan*, of the 16th November, reproduces the above. HINDU NESAN, Madras, 16th Nov. 1917.

38. The *Vannikulamitran*, for November, publishes, from the pen of a correspondent, a similar report of the proceedings of the public meeting held at Purasawalkum on the 28th October 1917, under the presidency of Mr. T. V. Muthukrishna Ayyar, as the one appearing in the *Swadesamitran*, of the 29th idem, and abstracted in paragraph 61 of Report No. 44 of 1917. VANNIKULAMITRAN, Madras, November 1917.

Home Rule meetings.

The *Swadesamitran*, of the 17th November, publishes, from the pen of a correspondent, the proceedings of a non-Brahman meeting said to have been held at Shiyali on the 14th idem at which a resolution is reported to have been passed denying the claim of Mr. Tyagaraya Chettiyar to be the leader of the non-Brahmans. SWADESAMITRAN, Madras, 17th Nov. 1917.

39. The *Swadesamitran*, of the 19th November, reproduces in Tamil the lecture delivered by the Hon'ble Mr. V. S. Srinivasa Sastriyar on the 17th idem at the Gokhale Hall, Madras, on the merits of the Congress-League scheme of reforms and the scheme of compartmental autonomy. This lecture is published in the *Hindu* of the 19th idem. SWADESAMITRAN, Madras, 19th Nov. 1917.

The Congress-League scheme and compartmental autonomy.

40. The *Swadesamitran*, of the 19th November, also reproduces in Tamil the protest of Sir S. Subrahmanya Ayyar and others against a new scheme of reforms proposed by certain members of the Indian and European communities of Calcutta and the comments on this scheme of the *Bombay Chronicle*, both of which appear in the *Hindu* of the 19th November 1917. SWADESAMITRAN, Madras, 19th Nov. 1917.

The Indo-European agreement at Calcutta.

The *Swadesamitran*, of the 19th November, comments as follows upon this agreement:—We do not object to the Europeans proposing any number of new schemes of reforms. But we do not see the necessity for Indians, who fully sympathised with the Congress and Muslim League, ignoring the scheme prepared and settled finally by these two institutions and coming out with a new scheme. The gist of the Congress-League scheme is that a beginning should be made in getting the Government to be responsible to the people, a principle which has been accepted as a sound one throughout the world. So the only matter to be considered is whether the people are fit to undertake the responsibility and do justice to it. Our contention is that the people of this country are better fitted to take up this responsibility than the people of other countries were when they took up a similar responsibility. If our people are fit, as stated above, the Congress-League scheme should be given effect to and, if they are not, other means should be devised to make them fit. So those who have ignored the Congress-League scheme and begun to make other proposals have taken it for granted that our people are not fit to take up the responsibility of the administration. We doubt if these Indians have a correct idea of the extent of worldly knowledge acquired even by the people in villages within the last few years. If they have, they could not have accepted a scheme of Mr. Lionel Curtis of the Round Table. According to this scheme, the popular influence will exist only in name and another curious feature about it is that the laws framed by the Provincial Legislative Councils on matters connected with trade, industries, etc., will have to be approved by the Secretary of State for India. The result of this will be that, if a law passed by a Provincial Legislature in the interests of the industrial advancement of the Indians should affect European capitalists prejudicially, the latter will raise a hue and cry about it in England and bring pressure to bear upon the Secretary of State for India not to approve of it. The Indians who have signed the support of this new scheme seem to have ignored their own capacity and rights and acted on the impression that they would be wise only in demanding as much as the authorities are prepared to give. But these are bound, when they SWADESAMITRAN, Madras, 19th Nov. 1917.

propose a new scheme, to prove how the Congress-League scheme has become unsuitable. If, without doing this, they yield, with an eye upon self-interest, to new schemes promulgated by others they cannot be held to be fully alive to their responsibility in securing the progress of the country at a critical juncture.

HINDU NESAN, Madras, 20th Nov. 1917.

The *Hindu Nesan*, of the 20th November, also publishes the protest of Sir S. Subrahmanya Ayyar and others against the Indo-European agreement concluded at Calcutta and, condemning the said agreement in a leader, observes that the Anglo-Indians, who were all along scheming to frustrate the attempt of the Indians to present a cogent scheme of reforms to Mr. Montagu, have succeeded in drawing some mad Bengalis into their snare.

SWADESAMITRAN, Madras, 20th Nov. 1917.

Democracy in French India.

41. The *Swadesamitran*, of the 20th November, reproduces in Tamil the purport of a lecture delivered on this subject by Mr. A. Rangaswami Ayyangar on the 19th idem under the auspices of the Madras Mahajana Sabha and the remarks of Mrs. Besant as the president of the meeting, both of which appear in extenso in the *Hindu* of the 20th idem.

DRAVIDAN, Madras, 15th Nov. 1917.

Social reform and how the Government can help it.

42. In the course of a leader under this heading, the *Dravidan*, of the 15th November, observes that the Government are in a way helping the perpetuation of the social evils in the country created by the caste system by their opening separate schools for each community and that, if social reform should be effected in the country, the Government should notify that all people irrespective of caste can traverse the public streets maintained at public expense, that schools maintained exclusively for a particular community will be closed and that all classes of people can seek admission into the existing schools.

SWADESAMITRAN, Madras, 19th Nov. 1917.

The Government cinchona plantations.

43. Referring to the enormous profits derived by the Government from these plantations in 1916–17 and to the arrangements made by them for the sale of quinine at cheap rates to the people at the mufassal post offices, the *Swadesamitran*, of the 19th November, regrets that the same system has not been introduced in the post offices in the city, and suggests the desirability of the Government taking steps to make quinine available for the ordinary people at cheap rates either at the post offices or elsewhere in the city, as it is a well-known fact that malaria has been playing havoc here and the people have no other alternative now than to buy quinine at exorbitant prices from private dealers.

HINDU NESAN, Madras, 19th Nov. 1917.

Agriculturists and banks.

44. In the course of an article contributed to the *Hindu Nesan*, of the 19th November, by a correspondent on this subject, in which he dwells upon the apathy of the agriculturists of this country in deriving the fullest advantage from the raw products available therein, the following observations find a place:—It is the duty of the Government to correct the mistakes committed by the people owing to indifference and carelessness. If the Government have not done it till now, it is because there is no law that the Government are responsible for the faults of the people. In the ancient days, when the country was ruled by Rajas, they took care to see that the people did not suffer any hardship, as they were born and bred up in this very country and wanted to be useful to it. Why should our rulers, who have hailed from a foreign country, be anxious about the prosperity of our country and its people? Naturally they will have an interest only in their own country and not in others. But, if it is asked whether they would allow the country to be ruined, the answer will be that they will maintain the prosperity of the country just at that level which will suffice for their collecting the money required by them.

HINDU NESAN, Madras, 20th Nov. 1917.

The meeting of the All-India Muslim League at Lucknow.

45. The *Hindu Nesan*, of the 20th November, reproduces in Tamil a portion of the proceedings of this meeting at which resolutions are said to have been passed indicating the strong resentment of the Muhammadans in India of the detention of Messrs. Muhammad Ali and Shaukat Ali in internment without charging them with any definite offence and praying for their release and expressing the opinion of the Muhammadans that the work of the secret police in connexion with the Arrah riots was not satisfactory.

46. A correspondent to the *Swadesamitran*, of the 17th November, dwells upon the hardships caused to the tanners in India by the restrictions imposed by the Government upon the tanning of skins and the export of tanned skins or hides, and regrets that while America and Japan are able to purchase raw hides and skins from here and make a profit by manufacturing articles therefrom, Indians are not permitted to derive any benefit from the products available in their own country. He is surprised at the statement of the Viceroy that the tanning industry in this country is more flourishing after the Munition Board began to purchase hides and skins in India than it was ever before, and says that it is only certain companies, which have been given the sole right, by the Government, of purchasing tanned hides that make a good profit thereby and that the poor people engaged in the tanning industry are, as a matter of fact, suffering a loss of nearly 30 per cent. He adds that the action of the Government has practically led to the destruction of the only industry which was flourishing in India, and that the tanners as a class would be ruined completely soon, unless the Government realise their hard lot and seek proper remedies.

The condition of tanners.

SWADESAMITRAN, Madras, 17th Nov. 1917.

47. Referring to a Muhammadan meeting said to have been held at Royapettah under the presidency of the Persian Consul, at which a resolution is reported to have been passed against the grant of Home Rule to India, on the ground that it would greatly benefit only the Hindus, the *World Advertiser*, of the 15th November, says that as the object, with which Home Rule is demanded is to impart education and distribute other benefits equally among all classes, it is only a demented brain that can conceive of its doing harm to the Muhammadans.

An anti-Home Rule meeting.

WORLD ADVERTISER, Madras, 15th Nov. 1917.

48. Adverting to a novel procedure said to be adopted by the Postal authorities in Bombay in training the clerks of that department for the work of the postmen, in case a strike of postmen as occurred recently should recur, the *Dravidapatrika*, of the 21st November, says:—The money spent for this purpose in this period of war could, with advantage, have been spent upon giving increased wages to the postmen, who were sent away for having demanded it. But it is foolish to expect better decisions than this from our experts.

Postmen's strike in Bombay.

DRAVIDAPATRIKA, Madras, 21st Nov. 1917.

49. The *Dravidapatrika*, of the 21st November, takes exception to the notice said to have been issued by the Estate Collector under the Zamorin of Calicut that Tiyyas should not traverse certain public roads, and hopes that this order will be cancelled without delay, as Collectors are expected to take an impartial view when considerations of caste crop up.

Caste restrictions even in the twentieth century.

DRAVIDAPATRIKA, Madras, 21st Nov. 1917.

50. Referring to the meeting of the local Legislative Council to be held on the 20th November, the *Swadesamitran*, of the 17th idem, writes:—The last meeting of the Council was held on the 24th May last at Ootacamund and it is to meet again on the 20th instant. Thus the administration has been conducted for nearly six months without convening any meeting of the Council. This fact itself proves that the statement of Lord Morely in Parliament in appreciating the existing constitution of the council that the Indians would share in the daily administration of the country has come to be no more than a dream. These six months, during which the council did not meet, have not been barren of any event concerning which there was a necessity for the Government and the popular representatives exchanging views. It is during this period that events causing much anxiety and excitement to the people have occurred and roused public feeling throughout the country. It would not have been possible in England to avoid calling for a meeting of the Parliament at a similar juncture. But it has been possible in India, because the people have no influence or power in the administration of the country, they being centred in the hands of the bureaucrats. That is why the administration has been carried on ignoring the existence of a Legislative Council, though such a council exists as a result of a Parliamentary statute. Though a meeting of the Council is to take place now, there is not the certainty of the doubts of the people on various subjects being cleared. The public have

The meeting of the local Legislative Council.

SWADESAMITRAN, Madras, 17th Nov. 1917.

to know now whether the Government have taken any definite steps to suppress the activity of the Home Rule Leagues. They know that individual officials in different places have not been favourable to the Home Rule party, for which there is no justification. Now that His Majesty's Ministers and the Government of India have agreed to introduce some reforms in this country, what all the Home Rulers do is to impress on the Government and the people the particular reforms that are necessary. It is only for understanding this that the Secretary of State for India has come all this way. So the Government and the officials should be grateful to the Home Rule League for having taken the trouble to give a definite shape to popular opinion here and they need not try to harass it. It appears that notice of certain questions was given with the idea of ascertaining the attitude of the Government in this matter. But we see from the agenda for the meeting that these questions have been disallowed by His Excellency the Governor. His Excellency has the power of disallowing a question or a resolution only if it is against public interests. If questions or resolutions connected with the liberty of the people, their union and the existence of friendliness among them are deemed to be against public interests; what else is conducive to public interests? Those who framed the constitution of the existing Legislative Councils did it no doubt in a liberal spirit; but those who framed the rules for the conduct of business in these Councils have deprived the people of any benefit from the Minto-Morley reforms in practice. We hope this point will receive the attention of the Secretary of State for India.

SWADESAMITRAN, Madras, 20th Nov. 1917.

In commenting upon the proceedings of the meeting, the *Swadesamitran*, of the 20th November, observes:—The number of questions on the agenda of the meeting shows the interest the elected members have been evincing in the affairs of the country. But the replies of the Government to these questions are bound to cause great dissatisfaction to the public and their representatives in the Council. The Government do not seem to realise that in asking these questions the elected members are only discharging their duty to those who elect them and that these questions are intended only to acquaint the Government with the existing grievances and make the administration of the country move on correct lines. In answer to a question whether the Government officials were trying to prevent people from becoming members of Home Rule Leagues, it was stated that His Excellency's speech at the last meeting of the Council was communicated to all officers for their guidance in the matter. But in reply to a question whether the Government officials were taking an interest in getting members for non-Brahman and anti-Brahman associations, it was pointed out that, as the existing rules prohibited Government officials from taking part in political movements, no separate orders were necessary. How were the Government justified, in the face of these rules, in communicating the opinion of the Government to all officers in the case of the Home Rule Leagues alone? While admitting that they had read in the papers about the circular issued by the District Judge of Guntūr calling for information about the vakils in that district who took an interest in Home Rule Leagues and the *swadeshi* movement, the Government stated that they had not a copy of the circular with them. It is really strange that the Government, while denying that they issued any such instructions to their officials, should take no notice of a District Judge unnecessarily interfering in a political movement. It is necessary that the officials of the Government should so conduct themselves that the Government are not taken to be partial to any one of the different political movements in the country. So it will not satisfy the people if the Government stop with the statement that they have no copy of the circular and take no further action about it. As for the question about two articles in the *Madras Mail* regarding the release of Mrs. Besant and the Home Rule movement, it was stated on behalf of the Government that no action has been or will be taken about them. The Government officials would do well to realise that, in virtue of the announcement by the British Government that Home Rule is the ideal of the Indian administration, the people have a right of carrying on any political agitation, subject to law, for attaining this ideal, and conduct the administration impartially, though their own individual opinions might differ from those of the people. The statement that the Government could not take any action regarding the occurrences during the Panchama meeting in the Spur Tank,

as the accounts published about it were conflicting, comes as a surprise upon us. We know that, in other political meetings, the police take detailed notes with special interest, and that, at times, the Government issue definite orders, even before a meeting takes place, about the manner in which it is to be held. The replies of the Government to a number of other questions were not satisfactory.

ANDHRAPATRIKA, Madras, 17th Nov. 1917.

The Madras Ligislative Council.

Referring to the forthcoming session of the Madras Legislative Council, the *Andhrapatrika*, of the 17th November, says:—The Hon'ble Mr. B. V. Narasimha Ayyar sent a resolution regarding the order issued to Krishnaswami Sarma under the Defence of India Act. That resolutiun was rejected as being opposed to the welfare of the people. We are at a loss to know how such rejection of the resolutions of the representatives of the people is conducive to public good. . . The idea has spread among the people that while the rule that Government officers should not take part in Home Rule meetings, is strictly enforced, the rule that they should not take part in Anti-Home Rule meetings is not duly enforced. The sooner this impression is removed by the Government, the better. It is plain that the Anglo-Indian Association is taking part in politics and are working in opposition to the aspirations of the people. If the Association is going to present an address to Mr. Montagu regarding political reforms, it is unlawful that there should be Government officials in the Association. Equal justice should be dealt to both the Indians and the Anglo-Indians. The Association has in a recent meeting spoke very insultingly of His Excellency the Viceroy and the Secretary of State. Under such circumstances, it is unlawful to allow to the Anglo-Indian officials in the Association rights which Indians do not enjoy. The people say that the Government officers have rendered great help to the non-Brahman conference held at Bikkavolu, and that they are dissuading persons from attending the forthcoming Gōdāvari District Conference as representatives. Again while teachers are prevented from taking any part in the Home Rule movement, Mr. O. Kandaswami Chetti and others are freely taking part in anti-Home Rule political movements. It is difficult to understand the reason of such irregularities. We request the Government to put an end to such things and to deal justice to all alike. The announcement of Mr Montagu has created a calm atmosphere and the Government have adopted a peaceful policy. It is therefore unjust under such circumstances to keep Mr. Sarma and others still under restriction. The Government will do well to remove such restrictions and help to begin a new era. The people are kept ignorant of what takes place in the Conference of Collectors held annually at Ootacamund. At a time when mutual confidence between the Government and the people should be promoted, there is no necessity to keep the proceedings of this Conference secret. . . We pray that the Government will cancel their order regarding students and politics in accordance with public opinion. We know what answer the Government will give to the question of the Hon'ble Mr. Krishna Rao, if the Government will take any action against the leading articles of the *Madras Mail* of the 19th and 22nd September. . . The relations between the people and the Government are growing more and more friendly. Under such circumstances, it is the duty of the Government to remove all old restrictions and begin a new era altogether.

LOKOPAKARI, Madras, 19th Nov. 1917.

The Indian teachers and the army.

51. A correspondent to the *Lokopakari*, of the 19th November, appeals to all Indians and especially the teachers to enlist in the army and proceed to the front, and prays that the Government may be pleased to permit the teachers to enlist and pay their salaries to their families during their absence.

PRAPANCHAMITRAN, Madras, 20th Nov. 1917.

The same communication is reproduced in the *Prapanchamitran* of the 20th November.

DRAVIDAPATRIKA, Madras, 21st Nov. 1917.

Mr. Montagu's visit.

52. The *Dravidapatrika*, of the 21st November, offers a hearty welcome to Mr. Montagu and, dwelling upon his liberal views and sympathy for India, observes:—There is nothing strange in the Indians being anxious to give a good reception to him, as they know that he goes here with the sincere object of introducing useful reforms. It is the conduct of the Police in Bombay in driving away the Indians, who had gathered at the harbour, to have a look at him, that is surprising. Mr. Montagu

has come to India in order to improve the condition of the people and not for giving an interview to the officials. Some are under the impression that the Indians have not been permitted even to see him, merely to hide the pitiable condition of India from his eyes. Is it not enough if his own assurance, given in England, that he would not express his views while here, is kept up? Why should the Indians be prevented even from entertaining him? Leaving the past alone, let us hope that the people will not be driven away by the Police at least when Mr. Montagu comes to Madras and other places, and that they will be allowed to receive him well.

ANDHRAPATRIKA, Madras, 15th Nov. 1917.

Mr. Montagu's visit.

The *Andhrapatrika*, of the 15th November, represents a humorous correspondent to the *Bombay Chronicle* to have written :—The arrangements made by the authorities in connection with the landing of Mr. Montagu were so strange that most of the people were ignorant of the event till after he left for Delhi. . . . A reliable person told me that the Government kept the matter secret because they learnt that if it were made known some Europeans would keep him in confinement and not release him till the Cabinet should recall him. It is stated that an editor of a Madras paper, who is the leader of this "Secret Society" and whose threats cowed down both the Home Rulers and the Government was the first to plan such a confinement. . . .

HITAKARINI, Ellore, 11th Nov. 1917.

Mr. Montagu.

In welcoming Mr. Montagu to India the *Hitakarini*, of the 11th November, suggests that he should first visit Madras, because in no other city are there as many problems to be grappled with and as many opposing views to be heard as in Madras.

SAMPAD ABHYUDYA, Mysore, 22nd Nov. 1917.

Mr. Montagu's visit.

The *Sampad Abhyudaya*, of the 22nd November, writes :—Mr. Montagu arrived in Bombay like a common individual and proceeded to Delhi. There was no presentation of addresses, souvenirs, and the like; no processions, parties or eulogies. This has caused some disappointment in some quarters. At the visit of His Imperial Majesty too, the people were not allowed to arrange for gorgeous receptions. Mr. Montagu acts just as if he were a private individual and not the holder of the exalted office of Secretary of State. Those who have rank and power cannot see the country as it really is; they cannot observe the true hardships and grievances of the people. In days of yore, the rulers of India used to travel in their kingdom in disguise. Showy receptions cannot achieve the purpose of these visits. India is now in a critical condition. Mr. Montagu has come to India in order to study local conditions and find a remedy for the political disease of this country. This is not the time for addresses, worship and the like. We heartily approve of the manner in which he has arranged his visit.

MYSORE STAR, Mysore, 18th Nov. 1917.

Mr. Montagu's visit.

Writing on this subject, the *Mysore Star*, of the 18th November, remarks :—All Indians will be deeply grateful to Mr. Montagu for coming to this distant country to ascertain the real wants and wishes of the people despite the dangers entailed by the war. In according our hearty welcome to him, it is our earnest wish that he may be able to enter into the true feelings of the people and propose changes which will conduce to the advancement of all classes and communities alike.

SWADESHABHIMANI, Mangalore, 16th Nov. 1917.

Referring to the same subject, *Swadeshabhimani*, of the 16th November, remarks :—The result of Mr. Montagu's visit will be known only after his return to England, probably after the close of the war. That is to say, he will say nothing when he is in India, as he has powers only to hear. There is not the slightest doubt that he and his party will be well able to do this work.

DRAVIDAPATRIKA, Madras, 21st Nov. 1917.

The late Mr. G. Subrahmanya Ayyar.

53. In the course of a short biography of the late Mr. G. Subrahmanya Ayyar published in this paper, the following observations occur :—He read in the St. Peter's College at Tanjore, which, though it has been imparting education to hundreds of Indians, had only a step-motherly love for them. As has been the case with every public worker in India, he got into the hands of the C.I.D. officers and was in custody for nearly one month on a charge of sedition.

54. The *Dravidapatrika*, of the 21st November, writes:—"Divide and rule" is a principle followed by our Government. According to this they created a division between the Hindus and the Muhammadans for some time. But these two communities joined hands in Lucknow last year. For some days, the Government divided the people as moderates and extremists and patted the former as their favourite ones. Now all people have become extremists. An attempt is now made by the Government to divide the people as loyalists and seditionists. All the same, we hope our people will not be duped by this. Mr. Bright once observed that the moment the *Times* condemned any act of his, he knew immediately that what he did was right. Similarly, every one of us should think that we become real patriots and loyalists only when the Anglo-Indians call us seditionists.

Divide and rule.

DRAVIDAPATRIKA, Madras, 21st Nov. 1917.

55. The *Andhrapatrika*, of the 14th November, reports the *Mail* to have stated that it has received reliable information to the effect that Mr. Montagu will arrange to see on his return to England that memorials from India are not sent to him direct but through the authorities.

Memorials from India.

ANDHRAPATRIKA, Madras, 14th Nov. 1917.

56. The *Andhrapatrika*, of the 14th November, gives under this heading the proceedings of the Bombay meeting held on the 11th November, which appear in *New India* of the 12th November 1917.

Dishonesty in Anglo-Indian agitation.

ANDHRAPATRIKA, Madras, 14th Nov. 1917.

57. The *Andhrapatrika*, of the 14th November, says in its leader:—Canada has entered the war because she thought it her duty to do so. But she demands rights commensurate with her duties. But who will suppose that the races which have shared in the war will agree to the present Parliament by itself, dealing, on behalf of the whole empire, with international matters and peace proposals. Mr. Bonar Law stated distinctly that he would surely consult with the Colonies on this matter. . . Sir John Flavele (?) urges that every part of the empire should enjoy complete independence and possess equal rights with the other parts in the administration of the empire. He believes that a federated empire ought to be the goal, and says that the Parliament will no more be the Parliament of the English people exclusively but a Parliament of all. England can no longer enjoy the exclusive right to conduct the affairs of the empire. That right will be shared more or less by all the parts of the empire. . . Under the new scheme, the Colonies also along with England cannot but share in the administration of India. If such a thing happens, the difficulties of India will become indescribable. To save India from such a catastrophe, self-government is asked for. It is not the object of the Home Rulers to take advantage of the critical situation of the Government due to the war and among them, English leaders like Mr. Charles Roberts have stated that English statesmen will consider Indian problems with sympathy. Under such circumstances, Rao Bahadur Tyagaraya Chetti who is putting an absurd construction on the aspirations of popular leaders, will do well to consider the matter with farsightedness. Even Sir Valentine Chirol considers the Home Rule movement just. He has stated that the failure of the Minto-Morley reforms is due to not confiding powers to the people and that it is necessary to vest the people with some powers. It is to be regretted that while Sir Valentine Chirol, who once wrote that Lord Morley's reforms were dangerous, now states that they are useless, some Indians are yet whiling away their time, with commending the state of India before the Sepoy Mutiny. The utterances of Captain Wedgewood in the Parliament will clear the doubts of the opponents. It is understood that *swaraj* will tend not only to the advancement of India but also to the stability of the empire. Mr. Tyagaraya Chetti and Mr. Kurma Venkatareddi Nayudu are running counter to the spirit of the times when they counteract such an end.

Self-government.

ANDHRAPATRIKA, Madras, 14th Nov. 1917.

58. The *Andhrapatrika*, of the 14th November, says that the following appears in the diary of Sir Charles Dilke under date 9th January 1881:—This morning I saw Sir Lewis Mallet, the permanent Under Secretary of the India Office. I have been of opinion that the India Council has been unsatisfactory from the very beginning.

The India Council.

ANDHRAPATRIKA, Madras, 14th Nov. 1917.

Sir Lewis Mallet also who is competent to pronounce a decisive opinion on this point has agreed with me.

The paper observes:—Mr. Montagu also has recently confirmed this opinion. The Congress demands that the Council may be abolished, and that the Secretary of State may be placed on the same status as the Colonial Secretary.

ANDHRAPATRIKA, Madras, 15th Nov. 1917.

Home Rule and Anglo-Indians.

59. The *Andhravatrika*, of the 15th November, says in its leader:—Though Mr. Montagu may take a favourable view of the representation of the Indians, the result does not wholly lie in his hands. By such a representation, the opinion of liberal statesmen in England may change for the better. But there are many old Anglo-Indians in England who enjoying pensions from Indian treasury, do their best to see that the prestige of Anglo-Indians in India is in no way affected. They obstruct all attempts calculated to give liberty to the Indians. It is they that agitated when Lord Ripon wanted to introduce local self-government into India. It is they that, at the time when Minto-Morley's reforms were introduced, raised a scare that the prestige of the English would disappear. Again it is they that, at a time when attempts are being made to establish self-government in India, started a hostile agitation. Many regard their words as gospel truth, because the English people in general do not evince an interest in the Indian problems, though there has been a change in this miserable situation, many liberal English leaders are devoted to work connected with the war. The hostile old Anglo-Indians, determined to see that the aims of the Indians are not fulfilled, have established the Indo-British Association and are attempting to run counter to the spirit of the times. The object of this association is to prejudice the British public against India. . . Indians have at once to counteract such attempts. They should bring home to the minds of the people in England the aspirations of the Indians. They should go to England and ask the British public to give responsible Government to the Indians. . . The discussions in the Parliament have revealed the need for drastic changes in administration. It has been realised that such changes are necessary not only for the progress of the Indians, but also for the stability of the empire and for victory in the war. English leaders have now understood the urgency of establishing a Government in India which will be answerable to the people. The new spirit has changed the views of some conservative leaders like Lord Curzon, Mr. Bonar Law, Sir J. D. Rees, and Sir Valentine Chirol. The members of the Labour Party have expressed themselves in favour of Home Rule.

ANDHRAPATRIKA, Madras, 15th Nov. 1917.

Mr. Lloyd George's speech.

60. The *Andhrapatrika*, of the 15th November, refers to the speech of Mr. Lloyd George and says:—The Prime Minister said that unless there was a rule binding all the war theatres together, he could not be responsible for the result of the war. It seems that if such a rule is not formulated and adopted, he may resign his office of premiership. It is not proper that such a thing should happen. Mr. Lloyd George has brought new splendour to the war operations. It is due to his wisdom that the enthusiasm in England regarding war has increased. We hope his desire will be fulfilled. . . We do not think it is his intention to insult Mr. Asquith. This is not the time for any controversy. It should be the first duty of the ministers to save Italy immediately. We hope such a thing will soon happen.

ANDHRAPATRIKA, Madras, 15th Nov. 1917.

Reddis and the Congress scheme.

61. A correspondent to the *Andhrapatrika*, of the 15th November, says:—The Anglo-Indians are standing in the way of Mr. Montagu giving us reforms. They are holding out threats. It is perhaps natural for them to do so when their arbitrary power is affected. But there are some selfish men among us also who say that if *swaraj* is granted, the Brahmans will become all-powerful and who have therefore started the non-Brahman movement. Their attempts are now foiled. Kshatriyas, Arya Vysias and some Sudras also have disowned these men. Such is the ultimate fate of men who adopt unjust methods. . . The *Reddi* community has distinguished itself in the past for its administrative capacity. It is ridiculous to say that the members of that community

will not now be able to manage their affairs if *swaraj* be given. O, Reddis! What became of your valour? Do you want to conduct yourself like women? Shame! Does not the holy blood of our heroes course through your veins? Hold a meeting and express your approval of the Congress scheme.

A Special Gōdāvari District Conference.

62. A correspondent to the *Andhrapatrika*, of the 15th November, who does not wish to declare whether he is a Brahman or a non-Brahman because to do so will be a source of joy to some and of indignation to others, says:— If the Revenue authorities had not shown their sympathy for the non-Brahman Conference held at Bikkavolu, it would not have been possible in a village like Bikkavolu to get contributions and the materials required for the holding of the Conference. It is due to the influence of the authorities that the people of the villages here who had been stingy in other matters contributed liberally in respect of this Conference. The proceedings were rather irregular so much so that the former and the latter parts of the resolution regarding Legislative Councils do not agree with each other. Certain landlords have thought this resolution ridiculous and have undertaken to hold a conference of all castes this month in the Ramachandrapur taluk in order to try to adopt the Congress League scheme. It is regrettable that the organisers of the Bikkavolu non-Brahman Conference, the village munsifs and others are trying to obstruct the proposed meeting. The audacity of the village munsifs is due to want of fear in them for the authorities. There is no room to suppose that the Revenue officers may not know this, for we know that most of these village officers are the friends of the Revenue officers.

ANDHRAPATRIKA, Madras, 15th Nov. 1917.

Another correspondent to the same paper says that those who wish the welfare of the non-Brahmans have decided to hold a special District Conference, believing that by its self-contradictary resolutions regarding the powers that should be vested in the non-official members of the Legislative Councils for securing good administration, the non-Brahman Conference at Bikkavolu has done harm especially to the ryots.

The special Gōdāvari District Conference.

The *Andhrapatrika*, of the 19th November, comments on the proceedings of the special Gōdāvari District Conference, and says:— The selfishness of those who created imaginary differences and have endeavoured to retard the progress of the country, has become manifest. Non-Brahman communities like the Kshatriyas and the Vaisyas have approved of the Congress-scheme. Among others, excepting a few men in Madras and their followers are enthusiastic about self-government. The Presidency Association has given expression to the opinion of the non-Brahmans wishing the welfare of the country. The endeavours of the opponents have only helped to make the aspirations for self-government shine with great splendour. The President of the Special Gōdāvari District Conference has in his opening speech made out a case for self-government. If the Indians had been trained in self-government, their usefulness in the war would have been a thousand times what it is now. The Mesopotamia report and the matters connected with the war have brought the truth home to the minds of English statesmen. The authorities in England now see that the fulfilment of the wishes of the Indians is essential for the efficiency of the empire.

ANDHRAPATRIKA, Madras, 19th Nov. 1917.

The same paper publishes the speech of the President of the Special Gōdāvari District Conference, which contains:—It is now 150 years since the British Government was established in India. But nothing was done to uplift the country. The authorities say that under the British rule, the country has made great progress. But the view of the people is different. . . Responsible British Statesmen have stated that the present system of Government in India is arbitrary. As many of the members of the India Council are members of the Indian Civil Service receiving pensions, they approve of the acts of the bureaucracy in India. . . . In order that the Executive Councils may be bound by public opinion, they should be placed under the control of the Legislative Councils. If the country should make progress in sanitation, education, etc., the finance should be under the control of the people. Though it may be the view of some that the voice of the people should gradually gain ground over the several departments, it cannot be believed that the bureaucracy that will not give up their authority,

ANDHRAPATRIKA, Madras, 19th Nov. 1917.

would show sympathy at the proper time. The authorities had not till recently put into force some of the liberal provisions of the Local Boards Act. . . For some years after the time of Sir Thomas Munro the authorities treated their settlement of lands as permanent, but to the great disadvantage of thousands of ryots, they have now been resettling the lands and increasing the land assessment arbitrarily.

ANDHRAPATRIKA, Madras, 16th Nov. 1917.

Indian aspirations.

63. The *Andhrapatrika*, of the 16th November, says in its leader:—The necessity for self-government has been recognised not today or yesterday. The Marquis of Hastings, Sir Thomas Munro and Lord Macaulay recognised it long ago. . . Under the Charter Act, Indians were not disqualified to hold offices in the service of the East India Company by reason of their religion, birth, etc. As stated by the then authorities, there should be no separate ruling caste in India. Differences of creed and colour should not stand in the way of the people getting appointments. The way to hell is, as the proverb says, paved with good intentions. Though the provisions of the Charter Act are unobjectionable, yet as they have not been put in force, they have become useless to the people. John Bright, Cameron, and Vicount Palmerston complained that the provisions of the Act were not carried out. The proclamation of Queen Victoria is maintaining the affection of the people for the British Government. Queen Victoria declared that she would treat the Indians and the rest of her subjects alike. If we examine the history of British administration, we will find the British not lacking in proclaiming righteous principles But the authorities in India have been narrow-minded in putting the proclamations into practice. It may be said that Lord Curzon was the first man to put a wrong construction on the Queen's proclamation. King Edward and His Majesty King George confirmed the proclamation. Many Englishmen have expressed their dissatisfaction now and then at the indifference with which the authorities have been treating the Government proclamations. The Hon'ble Mont Stuart Elphinstone said in 1850 that while giving the Indians education and acquainting them with liberal ideas of administration, it was impossible to rule them as ignorant people. Sir John Malcolm stated that it was impossible to maintain the empire without allowing the Indians to occupy high posts. Sir John Lawrence said 53 years ago that the administration of the country should be left, as far as possible, to the people themselves. Now there has been a spread of education, and, under such circumstances also, Rao Bahadur Tyagaraya Chetti says that the Indians are unfit for self-government. His words should be without foundation, or Indians who attained fitness for self-government fifty-three years ago, should have forfeited that fitness subsequently. The readers should judge which is the truth.

ANDHRAPRAKASIKA, Madras, 10th Nov. 1917.

The resolutions of the Landholders' Association.

64. Referring to the resolutions passed in the meeting of the Landholders' Association, certain correspondents to the *Andhraprakasika*, of the 10th November, make the following remark:—Wise men who examine the resolutions now adopted will hesitate to say that they are proper or that they are the resolutions of the zamindars. We however regret to have to record them.

ANDHRAPRAKASIKA, Madras, 10th Nov. 1917.

The ill-treatment of a railway porter.

65. The *Andhraprakasika*, of the 10th November, learns that the Sub-Magistrate of Saidapet belaboured a porter for refusing to open a gate at a railway-crossing which he shut for a train to pass, kicked him with his foot with the shoe on, threatened to fire at him with his pistol. The paper remarks that it is improper that the English should behave like this towards the Hindus in these times.

ANDHRAPATRIKA, Madras, 17th Nov. 1917.

Brahmans and non-Brahmans.

66. The *Andhrapatrika*, of the 17th November, reproduces the following from the *Madras Times*:—As the Brahman vilification movement which was started by some disappointed men is now assuming dangerous proportions, the Government have to put a stop to it by restraining or punishing those who promote such racial animosities. Vilification of Brahmans is increasing beyond limits. It is not possible that the Brahmans will patiently put up with abuse contained in the speech of Rao Bahadur

Tyagaraya Chetti at Bezwada. He said "In the past the Brahmans were very greedy. . . — The time has come for the Brahman authority and Brahman egoism to disappear. Even the British Government are learning that the Brahmans are not to be relied on. They have now realised that the Brahmans are mean, and ungrateful to those whose salt they eat". If the above statements are examined with an impartial mind, they will appear to be untrue and to be deliberate misrepresentations. . . Not only in giving appointments, but also in raising the pay, the Government are partial to non-Brahmans. Such things are not laid bare. If they are, the Government justify their action by giving some other reason. Such things have already created dissatisfaction among Brahman officers. Though there may be such partiality to non-Brahmans when conferring appointments, it is surely unjust, and dangerous to administrative efficiency to show such partiality in raising pay and giving promotions. . . While Sir Michael O'Dwyer who accused the Home Rulers with disloyalty and with causing annoyance to the Government had to tender an apology, Mr. Chettiyar is enjoying full freedom in promoting racial animosity.

67. Referring to the fact that Mr. Tilak could not, according to an order of the Punjab Government, go to Delhi in connection with the Home Rule Deputation that is to wait on Mr. Montagu, the *Andhrapatrika*, of the 17th November, says:—The Home Rule Deputation without him is ridiculous. It is, as the *Amritabazaar Patrika* observes, like the play of Hamlet without Hamlet. Mrs. Besant may move about freely, but not Mr. Tilak and Mr. Pal. We request the Government to give them liberty immediately or room will be afforded for unnecessary agitation by the people.

Mr. Tilak.

ANDHRAPATRIKA, Madras, 17th Nov. 1917.

68. The *Andhrapatrika*, of the 17th November, says:—Even optimistic men feel despondent when they consider to what extent people receive medical aid from the Government. Out of 414 lakhs of people in the Madras Presidency, only 76 lakhs get medical aid. The cost of this aid at As. 6-6 per head is Rs. 31 lakhs. If the people get the help of Ayurveda, that will cost only one anna per head of the population.

Ayurvedic system.

ANDHRAPATRIKA, Madras, 17th Nov. 1917.

The *Andhrapatrika*, of the 19th November, reports the President of the Ayurvedic Conference to have said:—The Medical Registration Act which lays the axe at the root of Ayurvedic medicine and discourages Ayurvedic practitioners, provides against any help being given to Ayurvedic medicine from the Government charitable funds. The Act has retarded and will retard the advancement of Ayurvedic medicine. We have to carry on a constitutional agitation till the Government encourages the Indian system of medicine. The authorities should put the Act in abeyance till they afford facilities for the spread of Ayurvedic medicine.

The Ayurvedic medicine.

ANDHRAPATRIKA, Madras, 19th Nov. 1917.

69. The *Andhrapatrika*, of the 17th November, reports Mr. K. Vyasa Rao to have said in the course of his lecture on "Centralization in Education" appearing on page 3 of the *Hindu* of the 16th, as follows:—The word centralization implies that the authorities are all-knowing and that they should have all authority in their hands. This idea makes the Government think that they themselves know what is best to be done. The evils in the present system of education are due to this idea on the part of the Government. . . To obviate this state of things, the existing methods must be changed. Centralization must be discontinued. Technical schools should be established.

Centralization in education.

ANDHRAPATRIKA, Madras, 17th Nov. 1917.

70. The *Andhrapatrika*, of the 17th November, reports the *Commonweal* to have referred to the names of several persons who are on the side of Doctor Nayar, and remarked that, though those who are on the side of Doctor Nayar are proud of the support of the Anglo-Indians, yet the people of Madras have no respect for them.

Doctor Nayar.

ANDHRAPATRIKA, Madras, 17th Nov. 1917.

71. The *Andhrapatrika*, of the 19th November, says:—The *Madras Mail* says that the British will not bear the responsibility of protecting India if their authority is reduced to any the least extent. From this it is plain that the agitation of the *Mail* is due to the

The *Mail*.

ANDHRAPATRIKA, Madras, 19th Nov. 1917.

fear that the arbitrary power of the Anglo-Indians will be reduced. The *Mail* will never consent to Home Rule being established now or in the near future. It says that if Home Rule is given, the English soldiers will not help to establish peace in India, and the English people will have nothing to do with India but will leave her to drift in the mid-sea. It is ridiculous to discourage the Indians with such threats. The *Mail* thus holds out threats as a last resort, but it will altogether fail in this. . . If the Indians are given military training and high military posts, they will soon be able to defend their own country, and English soldiers need not then be troubled. . . If as suggested by the *Mail*, the Anglo-Indians selfishly leave India to herself, God will come to her rescue. . . The grant of self-government to India will form the foundation of the efficiency of the empire. If India now enjoyed self-government, there could be no need to apply for help from America in order to save Italy in her critical situation. India would have curbed the prowess of Germany by sacrificing her money and her men. Realising this truth, even the opponents of India's aspirations such as Sir Valentine Chirol and Lord Curzon now show sympathy for those aspirations, having in their view the efficiency of the empire rather than the prosperity of India. . . Sir B. Fuller stated that instead of giving self-government by morsels as in Ireland and fostering discontent, it will be proper to give it with grace, and show magnanimity. Lord Carmichael says that if the unrest in India is not mildly suppressed, the empire will meet with disaster. All the English statesmen say that India should get self-government. Neglect on the part of England to grant Home Rule to Ireland at a time when the agitation for it was strongest, has made the tranquillity of Ireland, a thing difficult to establish. We pray that Mr. Montagu will not mind the words of the *Mail* but will consider deeply and lay the foundation of self-government in India, thus helping on the advancement of India and the British Empire.

KISTNAPATRIKA, Masulipatam, 17th Nov. 1917.

Non-Brahman Conference.

72. In its leader under this heading, the *Kistnapatrika*, of the 17th November, says:—Nowhere else has the nature of the Non-Brahman Conference become evident as at Bezwada. The Kshatriyas, the Arya Vaisyas and the Viswabrahmanas have expressed their approval of the Congress scheme. It has been proved beyond doubt at Bezwada that, only in the rest of the non-Brahmans, there is difference of opinion. About 2,000 non-Brahmans assembled at the theatrical hall of the Raja of Mylavaram and expressed their strong approval of the Congress scheme. Nothing need separately be said about the Presidency Association. A non-Brahman meeting at Kurnool approved of the Congress scheme. From all these it will be plain that the three higher castes are for the Congress scheme, that the members of the fourth caste are not all against it, and that the majority of the *Kammas* who are landholders are in favour of the Congress scheme. Among Reddis also many are in favour of the Congress scheme. The Landholders' Association is mostly in favour of the scheme. See how few are the opponents of the Congress scheme. The Coimbatore Conference may be said to have gone beyond the Congress scheme except in the matter of control over the finances. It is a pity that the Andhra non-Brahmans that assembled at Bikkavole had not even half the liberal mindedness of the Coimbatore non-Brahmans. The Pulivendla non-Brahmans are greater advocates of freedom than our northern district opponents. Our opponents that assembled at Bezwada have approved of the Bikkavole scheme with slight changes. It will thus appear that there is difference of opinion among the opponents of the Congress scheme.

The paper concludes the leader with a refutation of the arguments advanced by the opponents of the Home Rule, in the course of which occur the following remarks:—Home Rule with separate class representation will make the Indians fit for Home Rule, while slavery without power can only turn out slaves without rights and duties. The opponents ask how the Government can go on, when the Executive Members do not approve of the orders of the Legislative Councils. They are subject to this doubt, because they have not forgotten the arbitrary authority of the Executive Councils. There can be Home Rule only when the power of the rulers is subject to that of the subjects. Members of the Executive Council cannot but carry out the orders of the Legislative Councils. The former

are but the servants of the latter. Until this principle is recognised, there can be no Home Rule and the Government cannot be responsible. This is the chief reform that should be introduced in Indian administration. So long as we are kind to the Members of the Executive Council, we cannot get Home Rule.

The non-Brahman movement.

The *Dharmasadhani*, of the 1st November, says:—The Secretary of the *Arya Vaisya* Mahasabha sent a telegram to the Gōdāvari District non-Brahman Conference stating that it had nothing to do with the conference. From this it is plain that the Vaisyas in the Northern Circars will not join the non-Brahman movement. The *Andhra* Panchamas are away from it. Kshatriyas do not appear to join it So, the expressions "the non-Brahman movement and the non-Brahman conferences are meaningless in the Andhra country. If the organisers of the movement still use such expressions, they only betray their hatred for the Brahmans.

DHARMASADHANI, Cocanada, 1st Nov. 1917.

Political reforms.

73. The *Andhrapatrika*, of the 20th November, says:—The Chairman of the Reception Committee of the Gōdāvari District Conference and the President of the Conference have made it plain that the resolutions of the meeting at Bikkavole are quite opposed to the Congress scheme of reforms. Those resolutions, instead of showing the way for responsible Government, help to promote the arbitrary authority of the Government. To grant Home Rule by morsels will be a source of discontent, as stated by Sir B. Fuller. Any system in which Government is not responsible to the people is not only useless, but also dangerous, as stated by the President. Neither the scheme that the Europeans in Calcutta and the conservative Indians are joinly considering, nor that prepared by the non-Brahmans at Bezwada and Bikkavole can be of any use to the progress of India.

ANDHRAPATRIKA, Madras, 20th Nov. 1917.

Indian Chiefs.

74. Referring to the recent dinner party held at Delhi by the Indian Chiefs in honour of the Indian representatives at the Imperial War Conference in England, the *Swadeshabhimani*, of the 16th November, writes:—As might be expected, the speeches at the dinner had nothing unsavoury about them. They were all, including that of His Excellency the Viceroy, more or less in consonance with the spirit of self-government characteristic of the times. It is not surprising that the States should expect the right of representation in the Imperial Conferences. His Excellency the Viceroy too did not express himself altogether against it. The speeches of some of the Chiefs made reference to the sympathetic attitude of his Majesty the King expressed through Mr. Montagu, His Excellency the Viceroy's courageous attitude in regard to Indian aspirations, despite Anglo-Indian opposition, etc. Further, His Highness the Maharaja of Bikanir made it clear that the introduction of democratic principles into the Native States was not only desirable but a necessity demanded by the times. It was also found that even Sir James Meston was under the conjuring influence of democractic principles It augurs well for the future that at this opportune moment of Mr. Montagu's visit, the Chiefs' Conference gave clear expression to the just aspirations of the country.

SWADESHABHIMANI, Mangalore, 16th Nov. 1917.

India's services to the Empire.

75. In continuation of an article in its previous issue (vide report No. 46, article 78) the *Satyavadi*, of the 20th November, writes:—Even under such extreme dearth of funds, the princes and peoples of India have exceeded their means in voluntarily providing numberless varieties of articles for the conduct of the war from the outset. It is not possible to name them here. Their total value might come to several lakhs of pounds. Despite the enormous taxes wrung out of the people, and the annual expenditure of Rs. 30,00,00,000, India has, during the present war, paid in all Rs. 1,22,00,00,000 for the army. Notwithstanding this, they have burdened India with several crores of rupees of the British war loan. A Calcutta paper had the boldness to announce that India has paid another £100,000,000 for the use of the British traders and had written three leading artirles to say that South Africa has assisted with a paltry sum of only £1,000,000. Every broadminded Britisher therefore, whatever be his want of confidence in the Indians or narrow ungenerous attitude towards them, will now see clearly that, considering the enormous loads which India is already burdened with, she must not in future be burdened with fresh loads in connection with the military expenditure, which are greater than those of Canada, Australia and South Africa and which she is quite unable to bear.

SATYAVADI, Mysore, 20th Nov. 1917.

Manorama, Calicut, 16th Nov. 1917.

Smoking.

76. The *Manorama*, of the 16th November, advocates the passing of a measure preventing youths from using cigarettes and bidies, similar to the one that is proposed to be introduced into the Bengal Legislative Council.

Manorama, Calicut, 20th Nov. 1917.

Recruitment in this presidency.

77. Referring to the arrangements made for recruiting in this presidency, the *Manorama*, of the 20th November, exhorts the people of Malabar to maintain their traditions by joining the Army freely, and hopes that the leaders in various parts of the country will render every assistance to the recruiting officers in this matter. In this connexion the paper also draws attention to the vagaries of certain recruits who seem to think that they could do anything; because they have been selected as such; and hopes that the authorities will see that such things do not take place in future.

Qaumi Report, Madras, 12th & 13th Nov. 1917.

"Fakhri's appeal".

78. The *Qaumi Report*, of the 12th and 13th November, comments adversely on "Fakhri's appeal", condemns it as one-sided because the author is unable to see any good in either the Congress or the Muslim League, and suggests that he might at least have given the Devil his due.

III.—Legislation.

Swadesamitran, Madras, 15th Nov. 1917.

A Bill to amend the Village Courts Act.

79. Adverting to the provisions of the Bill to amend the Village Courts Act, a correspondent to the *Swadesamitran*, of the 15th November, makes the following observations:—

The conclusion arrived at in the statement of objects and reasons to the Bill, that the existing Bench Courts are not so popular, as only very few suits are tried by them, is not a correct one. The reasons why a large number of suits are not disposed of by the Bench Courts are the small number of such courts in existence, the limited jurisdiction they have and the fact that they do not sit every day. If the Courts to be established according to this Bill are given a larger jurisdiction and made to sit every day, the number of suits disposed of by them will increase. Thus if the money value of the suits to be tried by them is increased to Rs. 200, the number of small cause suits now disposed of in District Munsifs' Courts will naturally go down, and if the territorial jurisdiction is not less than about 50 square miles, they can be made to sit daily.

It is impossible to recover a fine levied in criminal cases in the same manner as the amount of a decree, as is laid down in clause 17 (3) of the Bill; for there are many in villages who have not even as much of movable property as can be destrained. As the object of punishing one is to prevent one from committing an offence again, this purpose will not be served, if the fine levied on one is not collected. So the infliction of a fine can have no effect, unless some other punishment is also provided in cases where the fine is not paid.

As the three members who form the court may not be able to remember all the evidence given in a particular case, it is very necessary that the evidence of the parties and their witnesses should be recorded.

If the members of the panchayat are elected by the people and not nominated by the Government as is laid down in the Bill, it should be laying the foundation for village panchayats. It would be better if at least others than the President of the panchayat are elected by the people.

Errata.

Report No. 46.

Page 2710, paragraph 88, line 14, *for* "which" *read* "what".

Report No. 47.

Page 2663, line 11 from the bottom, *for* "the same paper", *read* "the *Andhrapatrika* of the 6th November" and *insert* "*Andhrapatrika*, Madras, 6th Nov. 1917" in the outer magin.

Issued, 27th November 1917.]

CONFIDENTIAL. **No. 48 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 1st December 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(*d*) *Education.*

1. The *Wednesday Review*, for the week ending 21st November, states:—"The Syndicate of the Madras University has after all realised its responsibility in the matter of enforcing discipline in colleges affiliated to the University. The circular which the Syndicate has just issued is very much belated and comes after half the mischief has been done. The political magicians amongst us who have contracted to create a calm atmosphere for Mr. Montagu's benefit have succeeded in creating for our young men an atmosphere disturbed and vitiated in the extreme. They first kicked up an unseemly row over the very sensible order of the Government against students' taking part in political meetings and as if that was not enough offered to mediate between the Government and the students, thus leading them to imagine that they were a helpless aggrieved party and the interference of their elders was necessary to rescue them from the machinations of a wicked Government. What could be more wicked than for a Government to issue an order which might possibly scare away some timid students from joining in Home Rule processions and swell the applause at public meetings in honour of interned persons! And if the heads of the colleges should try to enforce the order of the Government and elect to punish their boys for indiscipline and disobedience, what is more natural than that the politicians should bid the principals take back the students unconditionally while they formed themselves into a committee and instituted a searching inquiry into the conduct of the principals. That is the tragedy which the Syndicate has suffered to be enacted so long. Now that it has woke up to its responsibility we trust it will set its foot down upon indiscipline in colleges and by making a swift example of the delinquents rescue the students from the hands of self-seeking agitators."

Wednesday Review, Trichinopoly, 21st Nov. 1917.

The University of Madras and College discipline.

2 *New India*, of the 27th November, writes:—"The tendency observable in some quarters to perpetuate the annual slaughter in the Intermediate on one or other plausible plea deserves prominent public notice. Several of the persons directly responsible for it have begun to plead that while the havoc is unfortunate, the Province has to put up with it because no sound remedy has been suggested; while others, far more unscrupulous, have asked the young men to try their best to get through in spite of the sacrifice. . . How any sensible people can ever bring themselves to put forward such a solution we do not understand. What will the redoubled efforts of our young men avail if the experts should decide, with the servile support of these reactionaries, that every year 75 per cent of the candidates shall find their future blasted? . . . It is a wonder to many how these experts and their apologists have been maintaining their peace of mind at the sight of so huge and avoidable a tragedy. They are all human beings; and some of them, we believe, are parents of children receiving education. So it must not be difficult for them to realise what enormous misery they annually cause to thousands of householders in the Province. They can no longer deny their guilt. Whether it be through previous mistaken regulations controlling the Principals or through any other mistake, the guilt is theirs. As to that, there can be no doubt. They may not have foreseen all this misery, or even intended it; but that the mistake lay with them, no sensible person can deny. . . It may be that some of them have their susceptibilities too benumbed by repeated activities of that type; but such stone-hearted people are to be only a few exceptions. The bulk of the experts have perhaps been examining this problem in a mood of supreme indifference, as if they were dealing with inanimate things, and not sensitive and poor young men, to whom a single failure may mean the blasting

New India, Madras, 27th Nov. 1917.

The Intermediate examination.

of a whole career. The responsibility of the experts is very great; and the continuation of the slaughter argues a negation of human, at least, parental instinct in them."

(k) General.

WEDNESDAY REVIEW, Trichinopoly, 21st Nov. 1917.

Sir Bamfylde Fuller and Home Rule for India.

3. The *Wednesday Review*, for the week ending 21st November, writes:—"The Indian situation is receiving increasing attention in England partly due to the circumstance that the Secretary of State has been deputed on a mission to study the problems of administration here. It is well for us that in spite of the war, there are British statesmen who are displaying a keen interest in our affairs and the expression of opinion by experienced administrators must be welcome to those who are bearing the responsibilities of office. Reuter wires a summary of the views of Lord Carmichael and Sir Bamfylde Fuller as expressed by them at a meeting of the Colonial Institute and in the *London Times* respectively. . . Sir Bamfylde Fuller's views as wired by Reuter are not clear however. At first sight they appear to be a counsel of despair. It is either absolute British control or Home Rule at once and in entirety. Sir Bamfylde has no alternative to suggest. We may assure him that there is no fear of Home Rule being wrested from the British Government if the latter do not at once grant it. His comparison of the Indian situation to the crisis in Ireland is rather far-fetched and is apt to give the British reader an altogether wrong view of the affairs here. The cry of Home Rule does not proceed from the people or from their natural and accredited leaders. But it is the slogan of a small clique headed by an Englishwoman whose knowledge of real India is almost nil. . . What India wants is not the weakening of British authority which alone can maintain peace and order among the various communities, but an increasing share for her people in the administration with all its responsibilities. That is different from Sir Bamfylde Fuller's alternatives. There is really no desire among Indians to relegate the Indian Civil Service or the European element in the administration to a back seat, and have all the powers and responsibilities of administration entrusted in the first instance to their representatives. The desire is far otherwise. And the insistent demand for communal representation is a signal proof of want of confidence of one community in another."

WEDNESDAY REVIEW, Trichinopoly, 21st Nov. 1917.

The *Madras Mail*.

4. The following appears in the *Wednesday Review* for the week ending 21st November:—"It is highly gratifying to us that some of the Honourable Members of the Madras Legislative Council are turning their attention to propriety of language in the newspapers. Only they seem to be alive to the mote in other people's eyes while blind to the beam in their own. We wonder with what face they could ask the Madras Government to take action against the *Madras Mail* for certain articles that appeared in that paper which evidently could not have been to their liking, while some of the Home Rule organs did not think any epithet too opprobrious to be applied to the responsible Government and to those who could not join them in their political devil-dance. Compared to the virulence of the language used by them in referring to their critics the writings of the *Madras Mail* are like the cooing of the dove itself. If the honourable gentlemen who are so touchy on the point had drawn the attention of the Government to the wild utterances of some of the Home Rule papers their solicitude for the language of the newspaper press would be regarded as disinterested. But if their objection is only to the language of the *Madras Mail* they cannot be accepted as impartial critics of press literature; and the Madras Government very properly declined to proceed against the *Madras Mail* at the bidding of these critics."

UNITED INDIA AND NATIVE STATES, Madras, 22nd Nov. 1917.

Europeans and self-government.

5. In an article under the heading "Maudlin Sympathy," *United India and Native States*, for the week ending 22nd November, states:—"The unequivocal, if mild, demands of the people of this country for over thirty years to be allowed a fuller share in the government of their own land, which had so far elicited no appreciable response from those responsible for the granting of such rights, have within the last two years assumed a character of insistence which there is no mistaking. . . A very

practical, sane and statesmanlike consideration has been brought to bear upon the issues that press upon the nation for the fulfilment of their aspirations. It is therefore idle at this stage to conjure up all sorts of stupid fears and make light of the very concrete demand of the national institutions, such as the Congress and the Muslim League. Every Indian politician, we are sure, is anxious to meet such a thing that may be made out against his demands as a real case. Without it indeed he would have no right to claim anything. But surely he feels it detestable when jutebag politicians and retired Anglo-Indian worthies clamour against him and try to cry him down believing in the virtue of shouting the loudest. He feels a disgust at the outcry organised and engineered by emergency politicians who summon to their aid almost any kind of reasoning to prove that Indians are unfit for self-government and it would be good time for them to ask for it when they have made themselves fit. . . The average 'European' agitator must have been having, we are afraid, a very poor opinion indeed of the intellectual and political knowledge of Mr. Montagu and other administrators, that he has been 'bawling' out an undefined something with a view to intimidate the Secretary of State and the Government of India out of the statesmanlike line of action which they have felt they must take up. Grandiloquent expressions such as 'the interests of the population', 'British ear of a sympathy', 'Indian Maximalists' and others have been heard in addition to the old, resounding cry of 'unfit for self-government'. . . Mr. Welby's maudlin sympathy towards the masses is likely to deceive nobody and he ought to know that India recognises, as much as he, that she must appeal to the 'British ear of sympathy' and she is doing it quite constitutionally and firmly. Only she is fighting against that stolid thing of the un-British, bureaucratic ear of antipathy upon which all the fine democratic principles of freedom and liberty are woefully lost. The unquestioning subscribers to the Sydenham—cum—Welby agitation might do something more profitable than knock their heads wildly against a rock."

6. Writing under this heading, *New India*, of the 27th November, remarks:— "The nature of the questions and interpellations to which, according to the Hon'ble Mr. T. Ranga Achariyar, objection was taken by the President of the Legislative Council, points a very important moral to the less manly of our countryman in these momentous days. The resolution that was disallowed referred to the writings of the *Madras Mail*, which, under some pretence or other, was till very recently imputing systematically the worst of motives to the highest Indian officers in the empire, the Viceroy and the Secretary of State. . . It was open to the Government to take the proper action under the ordinary laws of the State; and if they did not think it necessary, they could have explained, at least why they were thus pursuing a course which, to impartial observation, was certainly inexplicable. They could have easily seen that the Honourable Member had been merely voicing the views of a large number of educated Indians; and also that their indifference to the mistakes of a journal well known to be the apologist of their doings, was open to serious misconception. . . So long as the Legislature is not supreme over the executive, the public have no guarantee that the administration would be carried on in the proper way. The executive officials, without any bad motive, will refuse the right of the Council to enquire into any scandal, however serious. . . Of course even without the instances quoted by Mr. Ranga Achariyar, no sensible man will find it difficult to perceive how the Legislative Council will be valueless if its discussions are to be controlled by an agency which it is intended to check. And even if there be some who sincerely think that executive vagaries could be controlled with a Legislature *subordinate to it*, the information contained in that opportune letter must open their eyes to the absurdity of their habit."

The Legislative Council farce.

New India, Madras, 27th Nov. 1917.

7. In commenting on a speech delivered by His Excellency Lord Ronaldshay in the Bengal Legislative Council, *New India*, of the 27th November, observes:—"The fault lies in the rude and arrogant ways of the Europeans in this country. Unless all thoughts of their supposed superiority vanish, co-operation with Europeans will not be possible on the part of self-respecting Indians. On the platform of perfect equality and on no other will Indians worth their salt

The co-operation of Indians with Europeans.

New India. Madras, 27th Nov. 1917.

consent to meet the Europeans. Therefore Lord Ronaldshay should advise his countrymen and appeal to them. Indians have done enough; and we cannot blame them if they refuse to do anything more. Indians can pull on and progress without European patronage in this country and the earlier this is realised by high officials like Lord Ronaldshay the better it would be for them. As Indians understand this, and as times without number they have been insulted and brow-beaten, is it any wonder that they prefer to let Europeans alone and go their own way? The vast majority of Europeans come here to earn their bread or as exploiters in one walk of life or another, and we do not see the reason why Indians should tolerate their bad manners and rude ways."

JUSTICE, Madras, 27th Nov. 1917.

The disadvantages of Home Rule for India.

8. In a leader headed "Back to the Past", *Justice*, of the 27th November, says:—"The so-called Home Rule movement is the most reactionary movement of modern times in India. It is an attempt on the part of a handful of individuals to take India and its people back to the dead past. Of course, its adherents speak of it as the embodiment of the political ambitions of the people of India. The absurdity of this assumption will be patent to any thoughtful man who is able to picture to himself what would be the real condition of India under Home Rule. The wild talkers would undoubtedly occupy all the places of power, and we know where these talkers would come from . . If to live in the midst of chaos is Home Rule, the Home Rulers are right. But no one can contemplate such a situation with equanimity and without anxiety. . . In a country like India with its huge mass of custom and superstition and its debilitating and depressing social arrangements it takes time for the new spirit to pervade and permeate the people. But till the beneficent influnce of western civilisation reaches the lower strata of Indian society it would be rash for the British rulers to leave the Government of the country in the hands of a selfish oligarchy which is waiting for an opportunity to give effect to the old theories of social organisation . . India has been going forward under British rule, and the efforts of the Home Rulers to set back the tide are doomed to failure. But unless this most reactionary movement and its pretensions are thoroughly exposed, some harm may be done, and we therefore appeal to every patriotic Indian imbued with the right spirit of progress to join the forces of progress to fight the self-constituted agents of reaction in this country."

NEW INDIA, Madras, 28th Nov. 1917.

The London Branch of the Home Rule League.

9. In an article under the heading Anglo-Indianism in the mother country, commenting on the replies to questions in the House of Commons on the police raid on the London office of the Home Rule for India League, *New India*, of the 28th November, says:—"Can madness go further? Lala Lajpat Rai of Punjab—the great Arya Samajist—the philanthropist who has given his all—money, trouble and time for the service of his Motherland and of the poor and down-trodden—independent, courageous—an incarnation of honesty and piety—one of the most respected of Indian leaders who refused to make common cause with the breakers of the Surat Congress—who has ever stood for politics straightforwardly and who declared on oath in the witness-box at Calcutta that no educated man out of the lunatic asylum would ever think of disloyalty to the British Crown who, times without number, has declared that such disloyalty is indistinguishable from disloyalty to India—a man who is ever known to regard material wealth which is not required as a means to serve his fellow-men as tinsel and trash—such a religious and political saint to be accused of receiving German money! German money—for what? To betray his own country; for, according to his well-known views to betray England is to betray India!! What has British statesmanship come to, if a responsible officer charged with supreme authority over a fifth of the human race could really allow himself to be persuaded by foreign spies that such a man could be guilty of such an offence. . . Knowing, as we do the great Lala's moral worth, we do not hesitate to declare at once that it will be impossible for any one to implicate him in any such plot as this even if it be proved to exist, as impossible as it has been for the Northcliffe Press to make out Lord Haldane as a traitor in German pay. . . Can it be that Lala, on touching the floor of the great western temple of Mammon,

became so enamoured of that bewitching deity, as to conceive such a devotion to it as to disown his whole past life and be treacherous to England which, according to his own political creed up till then professed was treachery to his own beloved Motherland. We cannot and ought not to pursue this hopeless riddle further lest we should catch the contagion of the madness of those who formulated the charge. . . Surely this blinding mistiness is enough to cause any sane person to suspect that the information is exactly of the kind said to have been furnished to the Madras Government by a 'responsible officer' that Mrs. Besant was a subsidised agent of Germany. . . The disordered brain of a cocksure bureaucrat trusted his police spy more than his common sense, forgetting that the yarn spun by the former would exactly measure the length required by his idea of the strength of the latter's own suspicions. With this knowledge, can we easily divine for ourselves how some one in America who was feeling that he had drawn on the secret funds of the India and Home offices too long wanted to justify his existence by informing the suspicious magnate at the Downing Street, that there was 'cause to suspect'."

IV.—Native States.

10. The *Karnataka*, of the 24th November, has the following :—"Next to the discontinuance of the present system of recruitment to the Mysore Civil Service, the reform needed to secure real efficiency in our Public Service is the abolition of the so-called Efficiency Audit Institution. Our complaint against it is not simply that it has rendered itself abnoxious to a number of men in service or just out of it. No one, whose business it is to enquire into the conduct of others and point out their shortcomings, can afford to study their pleasure, or can escape their censure if he has decided to carry out his duty in a strict and impartial manner. The charge against the Efficiency Audit, as it now goes in our State, is not that it is stern and impartial in its scrutiny, but that it is injudicious and erratic. It is not certainly against the declared objects of the institution, but only against the procedure followed in practice by it that every right-thinking person is obliged to enter his emphatic protest. . . In its punitive department, the Efficiency Audit is known to pounce upon the unwary and the unskilled, while it has proved itself to be incapable of dealing with the really clever and consummate in malpractice. . . Its existence has only robbed the higher authorities of their sense of personal responsibility, while its detective work,—even if it be merely that of an ancillary body to Government in their own directly-conducted work of inspection—is vitiated, as already shown by its very natural desire to perpetuate and glorify its own self. . . Inefficiency was never more in evidence in our Public Service. If the field of our Government's operations has become wider within recent years, the operation itself has become shallower and less consequential. The quantity of Government's work has undoubtedly increased tenfold; but its quality has deteriorated as any one could see. . . Of pseudo-visionaries and imitative idealists, we are having rather an overabundant supply. Every one is busy at some scheme or another,—for the fact is that without an original-looking scheme, there is no prospect of rapid promotions. . . The non-scheming section of our Public Service is lost in apathy and discontent. Persistent negligence and ill-treatment have demoralized it. It has lost all interest in service *as service*, and it is only counting the hours of the day and the days of the month, in order that it may count the pay or the pension in proper time. . . We have very few 'public servants,' but very many wage-earners in Government's employ. Look where you will—Civil Service, Judiciary, Technical Departments, Economic Development Departments—everywhere you notice a certain want of seriousness, of resolution and of personal interest. Every one is dissatisfied with everybody else, and does things because he must."

The Mysore Public Services.

Karnataka, Bangalore City, 24th Nov. 1917.

VERNACULAR PAPERS.

I.—Foreign Politics.

Desabhimani, Cuddalore, 3rd Nov. 1917.

The war.

11. In the course of a leader reviewing the present situation, the *Desabhimani*, of the 3rd November, expresses the same sentiments regarding the Italian retreat and the German submarine activity as the *Hindu Nesan* of the same date, as abstracted in paragraph 12 of Report No. 45 of 1917.

Liva-ul-Islam, Madras, 22nd Nov. 1917.

The war.

The *Liva-ul-Islam*, of the 22nd November, writes in almost the same strain as the *Swadesamitran*, of the 20th idem, about the condition of the Italian front and the situation in Russia abstracted in paragraphs 10 and 11 of Report No. 47 of 1917.

Andhrapatrika, Madras, 20th Nov. 1917.

The war.

The *Andhrapatrika*, of the 20th November, says:—One reason why the Germans are acting on the offensive in Italy is to reduce the enemy force. Another is to satisfy the people with temporary successes. Italy and Russia may not be taken into account in the war. Britain, France and America will be able to overthrow the Germans. The issue of the war may be delayed on account of the weakness of Italy and Russia, but there can be no doubt about the final victory of the Allies. We cannot divine the future of Italy, but if the Italians can with the help of the French and the English, check the advance of the Germans at the Ediji, there cannot be any harm. The Maximalists are supreme in Russia. Kerensky has failed and the Maximalists will sue for separate peace. It was till now believed that Russia could cope with the war. Russia having now become less useful, only India can now unfailingly supply materials required for victory in the war. There is no need for England to depend on other provinces, leaving India, which is at hand. If Indian industries are developed, and Indians are given military training and high military offices, there can be nothing wanting for the war. If India should bear such responsibility, the people should have good sustenance and prosperity. Self-government is the only means for this. Indians, who are weak, have no scope to show their strength, and render help to the Empire. If it is desired to have a powerful India, opportunities should be afforded for the strength of the people to develop. Such opportunities can only be had under self-government. We therefore hope that the British Statesmen will at once give self-government to the Indians, and bring the war to a victorious termination.

Andhrapatrika, Madras, 27th Nov. 1917.

The war.

The *Andhrapatrika*, of the 27th November, says:—Without understanding the objects of the war, the Russians are anxious to sue for peace. . . Kerensky who sacrificed his whole energy for the welfare of the country has been deprived of his position. Commanders who are for the prosecution of the war have been removed and the Maximalists have taken the authority into their hands. The army in Galicia has been reduced. Trotsky has communicated with the neutral ambassadors regarding the armistice. It cannot be understood how the establishment of peace will be possible while all small States have been devoured by Germany and villages and cities have been destroyed. When the people in Russia understand the thoughtless nature of the acts of the Maximalists, we think that they will insist on war being prosecuted. It must be remembered that Russia will not, and cannot, at present render any help in the war. On account of the foolish act of the Russians, the Germans were able to march their armies from the Russian theatre against the Italians. . . The Italians have recovered from their reverses and are bravely attacking the enemy. The Germans have ceased to advance near the Plave. They may take their stand there. The Italians have occupied convenient positions. It may be supposed that with the help of the English and the French armies, the Italians may drive out the enemy. As the Germans do not score rapid successes, their movements cannot but soon be frustrated. Their Italian expedition may thus

prove a source of loss to them. The Hindenberg line which was considered invulnerable has been broken through. The French also gained a victory at Verdon. The state of Turkey is miserable. The endeavours of the English in Palestine have met with success. Jerusalem cannot but fall in a few days. Though Russia does not help in the war and Italy has lost some territory, the English and the French armies are meeting with successes, which are heart-rending to the Germans. If the Americans also come out with all their war equipment, the power of the enemy will be crushed. If the British grant self-government to India, train the Indians and send them to the war front, the British can accomplish the vow they have taken to plant the banner of liberty in the world.

The war.

The *Kistnapatrika*, of the 24th November, says:—The war is still raging terribly in Italy. Mr. Lloyd George said in the Parliament that when the Italians were crossing the Togliomento, the Germans took a lakh of Italians prisoners, and captured 2,500 guns. It appears that the enemy is trying to take Venice.

KISTNAPATRIKA, Masulipatam, 24th Nov. 1917.

The war.

The *Desabhimani*, of the 25th November, writes as follows under this heading:—. . . The Allies in Italy have at present taken a firm stand and are attacking the enemy but there is no prospect of this being maintained. They do not like to lose their armies unnecessarily. . . Our Prime Minister is contemplating to prosecute the war with greater energy than before after conferring with the military experts of the allied countries about military tactics and the strength of armies to be employed in the different theatres of the war. America also has sent a member to represent her in the conference. We wish that hereafter the war will be prosecuted with increased vigour and peace soon established in the country.

DESABHIMANI, Guntur, 25th Nov. 1917.

The war.

The *Desabhimani*, of the 18th November, writes as follows under this heading:—. . . The Germans have captured some portion of Venice, in the north-east of Italy and are advancing. Though the Italians are attacking, they are not able to make a stand. Unless the Allies' armies come to this front in larger numbers, it is not possible to make a stand and fight. It is advisable to be quiet till then. It is no good to take the offensive till then.

DESABHIMANI, Guntur, 18th Nov. 1917.

The war.

The *Sampad Abhyudaya*, of the 26th November, writes:—Lord Northcliffe in a letter to Mr. Lloyd George declining the control of the Aviation Department says that there is want of unity in the British Army, that treasonous designs are increasing, that fault-finding appears to be the chief business, that the example of the United States of America should be copied and that Sir Douglas Haig is an able Commander. His praise and dispraise go to show that the British Army too has defects which can be remedied.

SAMPAD ABHYUDAYA, Mysore, 26th Nov. 1917.

Referring to the same subject, the same paper in its issue of the 26th November, says:—Lord Northcliffe's criticism is being ridiculed in some quarters. Some say that his criticism is intended to create differences between the British and the Americans. Others say that he has only analysed the situation and that if the British pay no heed to his words, they will themselves have to face the consequences. Whatever the truth may be, it will be admitted that our prime duty consists in receiving suggestions from whatever quarter they may come, and give them the consideration they deserve. The British should never lose the help of the Americans. Their help is of the utmost importance at present. We should also be prepared to give them adequate return for their help. We should, at the same time, see, however, that they don't claim for themselves more than they deserve.

Submarine warfare.

12. Anent the statement recently made by Mr. Lloyd George that several means have been devised to prevent the mischief caused by the German submarines and that five submarines were sunk in a single day, the *Swadesamitran*, of the 24th November, observes:—It is quite natural that some people thought that the mischief of the submarines was at an end. However, eight ships of over 1,600 tons were lost two weeks ago, while only one was sunk by a submarine last week. So, some may

SWADESAMITRAN, Madras, 24th Nov. 1917.

conclude that the submarine activity has completely disappeared. But ten ships have been sunk this week. In this connexion we will refer to the telegram received today communicating the opinion expressed by an expert in naval matters that there are no grounds at present for the belief that the activity of the submarines will abate. Again, another telegram has been received that the Germans have extended the zone of their submarine activities in the Mediterranean Sea and the Atlantic Ocean. Like the proverb that the stubborn person and the crocodile cling to their hold, the Germans still cling to their faith in the utility of the submarine warfare!

Swadesamitran, Madras, 24th Nov. 1917.

The British success in the Western front.

13. Referring to the recent British success in the Western front, and to the retreat of the Germans in consequence, the *Swadesamitran*, of the 24th November, writes:—This is the first time when the British have advanced to a great depth into the enemies' defences at a single stretch. The Germans may find satisfaction at the chaos prevailing in Russia and the victory scored by them in Italy. But what are they going to say for the success of the British in the Western front and in Palestine?

Hindu Nesan, Madras, 26th Nov. 1917.

The Russian situation.

14. Dwelling on the present situation in Russia, the *Hindu Nesan*, of the 26th November, observes that the socialists and the extremists in that country are for immediate conclusion of peace without considering what her fate would be after such peace, and how prejudicially this would affect her friendly relations with the other allied countries, and stating that the conclusion of peace by Russia would be in direct contravention of the terms of agreement entered into by the allied countries in September 1914, remarks that the lot of Russia, in case she should take this unjust course, would indeed be deplorable.

Sampad Abhyudaya, Mysore, 24th Nov. 1917.

The supreme war council.

15. In an article referring to the unity and co-operation among the enemy allies under the guidance of Germany, and welcoming the formation of a supreme war council among the allies of Great Britain, the *Sampad Abhyudaya*, of the 24th November, writes:—It is owing to the absence of such united action that Russia came to grief and Europe was launched into a catastrophe. This is the main cause of all the numberless revolutions in the world. The allies have begun to see this point. It seems likely that this will lead to victory.

Manorama, Calicut, 27th Nov. 1917.

The population in Germany and Austria.

16. Referring to the proposal of Germany and Austria to legalise polygamy and to give pecuniary assistance to the children, born of such unions, and to those of unmarried women, the *Manorama*, of the 27th November, points out that, though Hindu customs allow polygamy, it is nowhere in the world customary to honour the issues of unmarried persons, and expresses surprise that the westerners, who have reached the zenith of civilization, should elect to honour them.

II.—Home Administration.

(*c*) *Jails.*

Hindu Nesan, Madras, 24th Nov. 1917.

Prisoners' accommodation in jails.

17. Adverting to the resolution moved by the Hon'ble Mr. A. S. Krishna Rao at the last meeting of the Legislative Council about the desirability of providing separate accommodation for prisoners in jails, and to the reply of the Hon'ble Mr. Gillman that the matter would be considered by the committee to be appointed shortly to revise the laws relating to jails in India, the *Hindu Nesan*, of the 24th November, observes, that in these days of advanced civilisation, the necessity of providing separate accommodation in jails for prisoners will be admitted by all, and that it is therefore desirable that the committee should be appointed soon and the matter considered.

(*d*) *Education.*

Dravidan, Madras, 20th Nov. 1917.

Victoria College, Palghat.

18. The *Dravidan*, of the 20th November, observes that the conduct of students, in going on strike whenever they feel aggrieved by the discipline enforced by their

masters, can never be approved by any sincere patriot and, expressing its approval of the punishment inflicted by the Syndicate of the Madras University on certain delinquent students of the Victoria College, Palghat, remarks that, though these punishments are very severe, they are quite reasonable. Considering the conduct of the students and that the support which the students have from the political agitators in the country does them more harm than good.

The Palghat Victoria College.

KERALA PATRIKA, Calicut, 24th Nov. 1917.

The *Kerala Patrika*, of the 24th November, points out that the University authorities have, no doubt with the best of intentions, punished rather severely the strikers among the students of the Palghat Victoria College, and that this would be felt more keenly by their innocent parents and guardians than by themselves, and thinks that inasmuch as even the grown-up among the students have been led away by the evil counsels of the so-called leaders of the people, the matter deserves reconsideration by the University, for which, however, the leaders in the district and the Principal should work together instead of condemning the actions of the University authorities, the Principal and the District officials in meetings assembled or otherwise.

The Victoria College, Palghat.

PRAPANCHAMITRAN, Madras, 27th Nov. 1917.

Adverting to the order passed by the Syndicate of the Madras University in the case of the students of this College, who were expelled by the Principal, the *Prapanchamitran*, of the 27th November, in echoing some of the sentiments expressed on the subject by the *Swadesamitran*, of the 19th idem, and abstracted in paragraph 14 of Report No. 47 of 1917, writes:—The hardship of the students has been increasing since the issue of the Government Order prohibiting them from taking part in politics. To one, who observes the spirit of freedom that now pervades the whole world, the new spirit of freedom now found among students in the Colleges of India will not appear to be strange. It is necessary that the Government and College authorities should recognise this new spirit with a certain amount of sympathy. It cannot but set the students in India thinking about the reason for several restrictions being imposed on them here, while similar restrictions are not imposed on the students in England, and it is essential that the authorities should realise this and act accordingly. Students of today are responsible for the future prosperity of India, and it is therefore necessary that they should learn the present condition of the country. Those who contend that they should refrain from attending political meetings may as well prohibit them from reading the proceedings of such meetings appearing in the newspapers. The adoption by the authorities of such a course is impracticable and, if they realise that the harm likely to be caused to students by their attending political meetings can equally be caused by their reading the proceedings of those meetings in newspapers, they cannot but come to the conclusion that their contention that the students should be prohibited from attending public meetings is not right, and will only give rise to unnecessary agitation. This is the time for the fulfilment of the aspirations of the Indians. If only the Government of India would act paying heed to these facts, there will be no room for any complaint whatever in India.

The Palghat College incident.

SWADESHABHIMANI, Mangalore, 23rd Nov. 1917.

Referring to the resolution of the Syndicate on the Palghat College incident, the *Swadeshabhimani*, of the 23rd November, says:—Those who are in power in the sanctuaries of educational institutions and those who hold responsible positions should always be cool-headed and unbiased. It is men who possess these qualities that are chosen for positions of responsibility in all civilised countries. Where the students are not guilty of neglecting their duties or of any grave offence or misconduct, but have only incurred the displeasure of the college authorities because of a particular frame of mind of the latter, it would hardly be fair to mete out such rigorous punishment as the University have done in the present case. The Syndicate has further issued a circular, for the information of all colleges, dwelling on students' strikes and their consequences, the maintenance of discipline, etc. These are points which nobody would object to, as they are wholly in the interests of the students themselves. This particular incident of Palghat, however, is most deplorable. As our contemporary the *Hindu* has suggested, we trust that the question will not fail to be discussed in the Legislative

Council. We wish to express the hope that the Syndicate will show its true sense of responsibility in the matter by withdrawing the formidable weapon which they have hurled at those poor sparrows.

SWADESAMITRAN, Madras, 21st Nov. 1917.

Scale of school fees.

19. Referring to the excessively high scale of school fees now obtaining, the *Swadesamitran*, of the 21st November, observes:—Is it not the duty of the Government to spread education widely among the people? Though they have not been completely negligent in the performance of this duty, have they provided all the facilities required for the widespread of education? No and the high scale of school fees may be instanced as one of the obstacles to the spread of education. The resolution moved by the Hon'ble Mr. Venkatapathi Raju at yesterday's meeting of the Legislative Council, suggesting a reduction of the school fees, was lost. Whenever a proposal was made by popular representatives, it has been usual for the officials to evince great anxiety that the adoption of the same would tell upon efficiency, and it was the same argument that was adduced by the Hon'ble Mr. Stone against this resolution. He has not evidently bestowed any thought over the point whether, on account of efficiency, a few alone should have the benefit of education, while the majority are denied it, or it is better to give the benefit of education to many, even at the risk of reducing the efficiency a little. It is because the benefit of education is available only for a few that many classes among the Indians have not had higher education, and this accounts for the disproportion of the different communities in Government appointments. If facilities are offered for all people to have education, many persons can have the benefit of it. The Government are no doubt evincing as much interest as others in elevating the backward classes. Still these cannot improve merely by the Government conferring some appointments on the educated among them. It is only by making higher education available for all classes that the Government can show their interest in such classes. For this, the scale of school fees should be reduced. It is, therefore, a matter for regret that a resolution moved on this subject was not accepted by the Government. The number of schools should be increased, and the expenditure on education should in general be very liberal. Though His Excellency says that every pie available is spent on education, we have often pointed out that as much is not spent in this country on education as is done in other countries and as is spent on other items in this country itself.

VARTAKAMITRAN, Tanjore, 23rd Aug. 1917.

Educational exhibitions.

20. Referring to the educational exhibition organised at Tanjore for the benefit of the elementary school teachers, the *Vartakamitran*,* of the 23rd August, says thatthe teachers concerned cannot derive much benefit from this exhibition as the exhibits are not arranged in proper order and as sufficient time is not given for the teachers to observe and study each exhibit.

SWADESAMITRAN, Madras, 23rd Nov. 1917.

The Intermediate examination.

21. Adverting to the defeat of the motion brought forward by Mr. K. Ramanuja Achariyar at a recent meeting of the Senate of the Madras University to reduce the minimum number of marks required for a pass in English in the Intermediate examination and to the reply of the Local Government to an interpellation in the Legislative Council to take steps for securing a larger percentage of successful students in this examination, the *Swadesamitram*, of the 23rd November, observes:—How can the students get their grievances redressed? What is responsible for such a large number of failures in this examination—the inefficiency of students, the defect in the instruction imparted to them by the Professors or the severity of the examiners? Such failures will not, indeed, redound to the credit of any one.

HINDU NESAN, Madras, 23rd Nov. 1917.

The Convocation Address.

22. The *Hindu Nesan*, of the 23rd November, characterising the Convocation Address recently delivered by His Excellency the Governor of French India as being more fit to be delivered before an Historical Association than before an assembly of new graduates, observes that the address would have given immense satisfaction to the people, had it contained information as to how the students in French Universities emerge therefrom as good citizens imbibing the qualities of liberty, fraternity and

* Received during the current week.

equality, how the national and educational institutions thrive in the French Dominions and how the young graduates should acquit themselves in their life.

Referring to this address, the *Prapanchamitran*, of the 27th November, remarks that the address is not adapted to the students who have just come out successful in the University examinations. PRAPANCHAMITRAN, Madras, 27th Nov. 1917.

Under this heading the *Andhrapatrika*, of the 22nd November, agrees with the President when he says:—Excepting the Moghul Kingdom, no other Muhammadan Kingdom lasted in India for more than two centuries. But some Hindu Kingdoms lasted from twelve to fifteen centuries. The Hindus of those times were peaceful and cheerful. The kings were not arbitrary and did not tease the subjects. The ministers were not given to any violent acts. The Hindus of those days obeyed the law without being compelled to do so. In those days were the Hosala and the Dravidian temples constructed. The grandeur and the architecture of those temples call forth the administration of the people even today. ANDHRAPATRIKA, Madras, 22nd Nov. 1917.

The Convocation.

The paper proceeds to write:—M. Martinean quoted a precept of Confucius and recommended it for the adoption of all rulers. He then referred to the science of political economy written by Kontilya. The more we examine the ancient writings, the plainer it is that the administrative methods of the Indians in ancient India are in no way inferior to the modern administrative methods.

23. The *Swadesamitran*, of the 27th November, publishes in Tamil the gist of a lecture on this subject delivered by Mr. Statham, Principal of the Kumbakonam College, at the Kellet Hall, Madras, on the 24th idem under the presidency of the Hon'ble Mr. Justice T. V. Seshagiri Ayyar, as it appears in *New India* of the 26th idem. SWADESAMITRAN, Madras, 27th Nov. 1917.

The preparation for University course in secondary schools.

24. The *Andhrapatrika*, of the 22nd November, says:—For some time past, the existence of a separate University for Travancore was felt a matter of necessity. It does not appear that the Madras University is duly encouraging Malayalam. . . Education has made greater progress in Travancore than in the Madras Presidency. A university may be started in Travancore, which will be of use to the whole Kerala country. We hope that the movement to start such a university may soon meet with success. ANDHRAPATRIKA, Madras, 22nd Nov. 1917.

A University for Travancore.

25. The *Desabhimani*, of the 25th November, has the following under this heading:—We have written already about the injustice of this order. The order, not being given effect to in the Madanapalle College, the recognition of that College has been withdrawn with the result that students from that College cannot appear for the examinations of the Government and that no money aid will be received from the Government. Though the money in the Government treasury is ours, we cannot have it unless we do as they want us to. We know the interests of our children better than officers of the Government who are alien. After all, only those that want to pass examinations should study in colleges affiliated to the University. . . We wish to point out that all institutions managed by the Indians should follow example of the Masulipatam National College and the Madanapalle College and that those that are not in quest of Government service should study in those institutions and serve the country. DESABHIMANI, Guntur, 25th Nov. 1917.

G.O. No. 559.

(e) *Local and Municipal.*

26. In requesting the Government to give the Taluk Board of Madanapalle the privilege of electing its non-official President, the *Andhrapatrika*, of the 20th November, observes:—It would appear that the non-official vice-presidents of the Chittoor and Chandragiri taluk boards had discharged their duties most creditably and had been of immense help to the taluk boards' presidents. All this is praiseworthy. This is a case in point to show that to whatever work Indians are appointed, they can discharge their duties with unsurpassed skill. ANDHRAPATRIKA, Madras, 20th Nov. 1917.

The Chittoor District Board administration.

KERALA SANCHARI, Calicut, 21st Nov. 1917.

27. In reviewing the Report on the working of the Calicut Municipality for the year 1916-17, the *Kerala Sanchari* of the 21st November, draws attention to the unsatisfactory condition of the sanitation of the town, and rejoices at what the Municipality has done in the matter of education, and of medical aid.

Calicut Municipality.

(*f*) *Land Revenue and Settlement.*

SWADESAMITRAN, Madras, 24th Nov. 1917.

28. The *Swadesamitran*, of the 24th November, publishes a further portion of the series of articles contributed by Rao Bahadur V. K. Ramanuja Achariyar to the *Commonweal* on this subject and rendered into Tamil by Mr. S. Mahalinga Ayyar, a High Court Vakil, and referred to in paragraph 24 of Report No. 43 of 1917.

Land Revenue Settlement.

(*h*) *Railways.*

VARTAKAMITRAN, Tanjore, 23rd Aug. 1917.

29. Referring to the incidents connected with this strike, the *Vartakamitran*, of the 23rd August, observes:—The provident fund being an amount collected from the coolies by withholding a portion of their wages together with an equal sum contributed by the company, we doubt if the railway company have the power to refuse to give the amount to the coolies. It does not seem to be compatible with reason, too, to deny the workmen a portion of their wages for work done already. If the Directors of this railway company had been in India, there would have been no occasion whatever for such troubles to crop up. The Agents and other officials of the company here make any proposals they like merely to get a good name from the Directors. It is only because railways are managed by private companies that the latter, with a view to their own profit, try to reduce the wages of their workmen. All this trouble will not ensue, if the railways are under the management of the Government.

Railway coolies' strike at Bombay.

ANDHRAPATRIKA, Madras, 27th Nov. 1917.

30. The *Andhrapatrika*, of the 27th November, says:—We learn that the Kurnool Railway will be closed from the 1st January 1918 and that the rails will be taken to Mesopotamia.

The Kurnool Railway.

(*k*) *General.*

VARTAKAMITRAN, Tanjore, 23rd Aug. 1917.

31. The * *Vartakamitran*, of the 23rd August, contrasts the active interests taken by the Christian Missionaries in giving industrial education side by side with religious instruction, as is seen from the fact that every Christian religious institution has an industrial school attached to it, with the apathy of the heads of mutts here in helping the cause of education, beyond teaching a few old books, which cannot help the Indians materially in after-life and, appealing to the latter to wake up and use the enormous funds possessed by them in starting industrial schools in different places, observes:—The heads of these mutts should understand what all the foreign Missionaries do to propagate their religion and should try to follow them. After the Arya Samaj began to work in the Punjab, the Christian Missionaries have had to admit that they have no work in that province. When will South India also come up to that level?

The revival of industries in India.

VARTAKAMITRAN, Tanjore 23rd Aug. 1917.

32. In the course of an article under this heading, the * *Vartakamitran*, of the 23rd August, describes the various kinds of manures that are useful in agriculture and says:—Oil-cake is a very good manure. As oil is used in western countries for manufacturing soap and other articles, oil-cake is available for them free and they therefore use it liberally as manure. Why cannot arrangements be made for using it as manure in India? If this is to be possible, oil and not oil-seeds should be exported from India. Oil-seeds are now exported in large quantities from this country; because Germany and other countries levy an import duty on oil, for the import of oil into those countries means that they lose the chance of having oil-cake. This

Manures.

* Received in the current week

export of oil-seeds is doubly disadvantageous to India. Firstly the profits derived from the oil-extracting industry are denied to her. Secondly, oil-cake which can be used as manure for lands here is utilised by Europeans for their lands. Unless the oil-extracting industry is developed here, there is no chance of the price of oil-cake going down. To do that, a duty should be levied on oil-seeds exported and their export prevented, and the Government should render the necessary assistance for exporting oil. Saltpetre is another good manure. But this cannot be manufactured in India without a licence. Unless this restriction is removed, the manufacture of saltpetre cannot be attempted. Though there are great facilities for producing salt in India, the necessity of taking out a licence to do so affects the quantity of salt produced. In Germany, salt used as manure seems to be given free mixed with ashes. Besides this, limestones and other stones in which there is phosphorus are available here in many places. The Indians have not attempted to get them powdered to be used as manure, while the Europeans prepare manure from such stones, bones, etc., and derive large profits therefrom. All this requires scientific knowledge. The scientific education now imparted to our young men is useful only for their breaking glasses! What can be done !!

33. The *Hindu Nesan*, of the 21st November, reproduces, from the pen of a correspondent, the substance of a lecture said to have been delivered on this subject by Mr. T. V. Kalyanasundara Mudaliyar, one of the secretaries of the Madras Presidency Association, under the auspices of the Dravidian Association, Kumbakōnam, on the 18th idem, in which he is reported to have refuted the arguments of the *Justice*, *Dravidan* and other papers which cry out that Home Rule means Brahman rule and Brahman predominance, and that the Indians are unfit to conduct their own affairs, and appealed to the Indians to stand united, forgetting all differences of opinion, and co-operate at this juncture when Mr. Montagu is here.

HINDU NESAN, Madras, 21st Nov. 1917.

The Dravidians and Home Rule.

The *Swadesamitran*, of the 24th November, publishes the above lecture in extenso.

SWADESAMITRAN, Madras, 24th Nov. 1917.

The *Swadesamitran*, of the 24th November, publishes, from the pen of its own correspondent, the proceedings of a public meeting held under the auspices of the Madras Presidency Association at Kumbakonam on the 18th idem, when Mr. T. V. Kalyanasundara Mudaliyar of Madras is reported to have delivered a lecture on this subject. In the course of the speech which is published in extenso in this paper, the lecturer exhorts the people to recognise the Congress as a body representing their interests, and, refuting the statement that the Brahmans are responsible for the low condition of the Dravidians and attributing the present disunion in the country to the work of the South Indian People's Association, calls upon the Dravidians to rally to the cause of Home Rule and communicate to the Secretary of State for India their willingness to support the Congress League scheme of reforms subject to the amendment relating to communal representation in all public institutions.

SWADESAMITRAN, Madras, 24th Nov. 1917.

The Dravidians and Home Rule.

34. The *Swadesabandhu*, for October, reproduces in Tamil the remarks of a paper called *Catholic Times and Catholic Opinion* of England, which thinks that this is a favourable opportunity for granting almost complete Home Rule to India, as no one can now doubt the capacity of the Indians to manage their own affairs or their loyalty to England, and that it is such a grant that will be a grand proof of the fact that the British Empire is now waging the war for the sake of liberty and truth.

SWADESABANDHU, Madras, October 1917.

Home Rule for India.

A correspondent to the *Dravidan*, of the 19th November, discusses the desirability of granting Home Rule to India from various standpoints and, coming to the conclusion that it is in no way desirable, observes that, if Mr. Montagu will understand that Home Rule can be granted to India only when all the Indians, without distinction of caste or creed, demand it and intimate the same to His Majesty, he would be rendering invaluable help to the forty (?) millions of people in India. The correspondent also demands that education should be made compulsory.

DRAVIDAN, Madras, 19th Nov. 1917.

SWADESAMITRAN, Madras, 24th Nov. 1917.

Home Rule.

In the course of "Some Notes" published in the *Swadesamitran*, of the 24th November, from the pen of Mr. R. S. Narayanaswami Ayyar, B.A., B.L., the latter gives detailed statistics to show that India is the most poverty-stricken country in the world, that enormous expenditure is incurred in this country by the Government in the shape of large salaries paid to the officials and that the condition of education and industries here is very low when compared with that of other countries, and, remarking that these grievances can be remedied when the country acquires Home Rule, as it will then be possible to curtail the enormous expenditure incurred by the State, to prevent the wealth of the country from being taken to foreign countries, to improve the economic condition of the country by rendering pecuniary aid liberally in the cause of education, industries, sanitation and other matters of public interest, and to secure for its people their birthright of freedom and equality, suggests that the following reforms are necessary :—

(i) The Indians should acquire self-government under the British Empire.

(ii) India should have an equal status with the other countries subject to the British Empire.

(iii) India and the several members of the British Empire should, with a fraternal feeling, act in harmony and co-operate with one another.

(iv) The Indians should be given the right to manage the political affairs of India.

ANDHRAPRAKASIKA, Madras, 17th Nov. 1917.

Home Rule.

A correspondent to the *Andhraprakasika*, of the 17th November, says :—It is strange that certain Englishmen in England have taken the silence of the masses in India in regard to the question of self-government for consent. . . It is untrue that all the higher classes have given their consent to Home Rule being granted all at once. They also are divided in their opinion. Excepting a few, the Muhammadans say that the grant of Home Rule immediately is undesirable. Indian Christians also are of that opinion.

SAMPAD ABHYUDAYA, Mysore, 27th Nov. 1917.

Home Rule for India.

The *Sampad Abhyudaya*, of the 27th November, in its news columns, writes :—It is understood that the Anglo-Indian opponents of Home Rule have decided to boycott the Home Rulers by abandoning all trade and other relationship with them. This is a great blunder. If the Indians should copy their example, they would be unable to remain in India even for a moment.

The Anglo-Indian officers as well as traders are trying their utmost to prevent the grant of reforms such as Home Rule. To gain this end they are trying to create dissensions in our party. Seeing all this, some people ask whether India will not become another Russia. If the Government should be wanting in firmness and show less regard for justice, it seems to us that such calamities might happen.

JARIDAH-I-ROZGAR, Madras, 19th Nov. 1917.

Home Rule.

The *Jaridah-i-Rozgar*, of the 19th November, writes :—It is a political principle that one nation cannot prosper at the expense of the power and strength of another. The community, which depends for its progress on another, ruins itself. Two different communities cannot conjointly rule over one country, just as a crow and a parrot cannot be reared in one and the same cage.

Can Indian Muhammadans depend on Hindu Rule for their existence? Can we expect the community, which keeps itself aloof from the Muhammadans because it considers them impure, to grant them the full rights when it gets the upper hand?

Should a Muhammadan drink a handful of water from a Brahman's well, the whole well is said to be consequently polluted. Will the Muhammadans be given equal rights as soon as Home Rule is granted, and will they enjoy the common privileges as they do under the British rule, of having access to every fountain, tank, lake, river, and every other source of water-supply? Emphatically no! As soon as Home Rule is granted the water-supply will be cut off from Muhammadans. They will be even prevented from their ablutions and bathing; as compared with Hindu cultivators, they will be accorded less right to utilise water for their cultivation.

Muhammadans get their daily supplies from Hindu bazaarmen. If they give corn they (the Mussalmans) will eat and if they (the Hindus) lend money they can transact their business. At present all Muhammadans depend upon Hindu merchants. If the Hindus should even now cut off the food supply, the Muhammadans will die of starvation.

This is a different question that they should make timely efforts and adopt separate means for themselves. When, at present, the Muhammadans are kept under the thumb of the Hindus, will there be any delay in their becoming slaves of the Hindus without any cost as soon as they are given Home Rule?

Hindu community is an extremely bigoted one. The religious question of contamination is responsible for their bias. The way in which the Muhammadans are treated in public offices on account of this is quite evident. The way in which the Hindu authorities recklessly sacrifice the rights of the Muhammandans is evidenced by their suggestions and decisions. Besides religious bias, they entertain political spite against Muhammadans on the ground that they had no right to enter India and disturb the comforts of the Hindus and they had no right to proclaim themselves Emperors of Delhi. The Hindus had, as a matter of course, to accept their sovereignty now from the private and public meetings, held by their leaders, it is evident that they want to take vengeance on the Muhammadans for their past success and predominency, as far as possible to usurp their rights, to endanger their life and property and to subject them to such degradation as they have not hitherto suffered.

Will the Muhammadans, along whose veins the blood of amour-propre courses and, whose nature can never tolerate a thing of this kind, like to be the slaves of a community over which they had for centuries exercised superiority? It will be better for the Muhammadans to commit the cowardly act of self-destruction than to join the Hindus in the Home Rule League so that their future life of degradation may not prove worse than the crime of suicide.

Industries in the Madras Presidency.

35. In the course of a leader under this heading, the *Dravidan*, of the 17th November, reproduces the substance of the comments of the *Swadesamitran* and the *Hindu Nesan*, of the 8th and 10th idem, respectively, abstracted in paragraphs 32 and 36 of Report No. 46 of 1917 regarding the essential factors necessary for the development of industries in this country and the practical ineffectiveness of the work of the Madras Department of Industries.

Dravidan, Madras, 17th Nov. 1917.

The Public Works Secretariat.

36. The *Dravidan*, of the 19th November, reproduces in Tamil the substance of a communication under this heading published in the *Justice* of the 16th idem giving facts and figures to indicate the predominance of Brahmans in the Public Works Secretariat.

Dravidan, Madras, 19th Nov. 1917.

The condition of the depressed classes.

37. A correspondent to the *Dravidan*, of the 19th November, dwells upon the bad condition of the depressed classes, and observes that it can be remedied only if the highly-paid officials adopt the system in vogue in olden days of visiting the habitations of these classes *in cognito* and having a personal knowledge of their condition, or if these are allowed to elect their own representatives to the Legislative Councils.

Dravidan, Madras, 19th Nov. 1917.

The Vizagapatam non-Brahman conference.

38. The *Dravidan*, of the 20th November, reproduces in Tamil a report of the proceedings of this conference, appearing in the *Justice* of the 17th idem.

Dravidan, Madras, 20th Nov. 1917.

Monster petition to Mr. Montagu.

39. The *Dravidan*, of the 20th November, publishes a letter from one Subrahmanya Servai and six others of Tiruppattūr and other villages in the Rāmnād district stating that their signatures had been taken to the monster petition to be presented to Mr. Montagu by some Home Rulers, who uttered many falsehoods to make them sign therein, and requesting that their signatures should be removed therefrom.

Another correspondent to the same paper complains that the signatures of himself and a number of others were taken in a petition which was reported to be a declaration that the people accepted Rao Bahadur P. Tyagaraya Chettiyar and

Dravidan, Madras, 20th Nov. 1917.

Dr. T. M. Nayar as their leaders in view of their disinterested services to the Dravidians and that on subsequent enquiry he found that the petition, which he and others had signed, was the Home Rule petition to be presented to Mr. Montagu. He adds that when questioned about this duplicity the gentleman, who took the signatures, said that he was offered a rupee and four annas for every hundred signatures got by him.

DRAVIDAN, Madras, 21st Nov. 1917.

The monster petition to Mr. Montagu.

A correspondent signing himself P. T. Madhava Nayudu writes to the *Dravidan* of the 21st November complaining that he and five others affixed their signatures to a petition brought to them by a Brahman, without knowing the contents of it, and requesting that these signatures may be cancelled from the petition, seeing that it relates to the grant of Home Rule which they do not require.

SWADESAMITRAN, Madras, 21st Nov. 1917.

The Madras Legislative Council.

40. The *Swadesamitran*, of the 21st November, writes:—The proceedings of the meeting of this Council held yesterday are such as to cause not only dissatisfaction but also a feeling of surprise and pain to the people; for many important matters which the public were anxiously expecting to be brought up for discussion at the meeting have not been considered at it. The tension of feeling and excitement caused to the people by the undesirable speech delivered by His Excellency the Governor on the 24th May last is not an ordinary one. Then came the famous G.O. No. 559. Though the public wanted that the popular opinion about these two matters should be freely represented to the Government and proper remedies sought, they could not do it. That is why the Hon'ble Mr. Venkatapathi Raju gave notice of a resolution that, in order to provide for emergencies like this, a meeting of the Council should be convened on the requisition of ten members. But he did not move it and we do not know why. We hope he would publish the reasons why he did not do so, for that would dispel the unnecessary suspicions which the people may entertain about this matter. Similarly the Hon'ble Mr. V. K. Ramanuja Achariyar and others, who were to have moved some resolutions on G.O. No. 559, did not do so. This has caused great disappointment to the public and especially the students. If they had been moved, the question would have been discussed fully, and there would have been an opportunity for the attitude of the Government in the matter being ascertained and also for the Government to understand the opinion of the people about it. It is really unfortunate again that the resolution of the Hon'ble Mr. Rama Ayyangar about the incidents of the Palghat College was not moved, in spite of the excitement caused among the people by the cruel punishments inflicted on some students of the College by the Syndicate. This has been the fate of three important resolutions.

HINDU NESAN, Madras, 21st Nov. 1917.

Referring to the same meeting, the *Hindu Nesan*, of the 21st November, observes:—In all self-governing countries, the public have the right of questioning the executive officials if they do anything unpalatable to the people. But in the case of the Legislative Councils in India, no such right exists. Here the members have not even the right of criticising the executive officials. On the other hand, if any questions are attempted to be asked in the Council about any undesirable acts of the officials, the Executive Government have the right of disallowing any such questions. It is in exercise of this right that the Government, at times, disallow, without the least consideration, some important questions and resolutions proposed to be asked are moved by the popular representatives and the latter cannot raise their voice against it. There is no restriction that the meetings of the Legislative Council should be held at any regular intervals, nor have the members the privilege of calling for a meeting when necessary. Coming to this meeting of the Council, the President seems to have disallowed nearly ten resolutions of which notice had been given. The other Provincial Governments do not appear to be as strict and nervous in the matter of exercising this right as the Madras Government. For example, a resolution about the recommendations of the Public Services Commission was disallowed by the Local Government, while a resolution on the same subject was discussed in the Legislative Council of the United Provinces and one such resolution is to be moved in the Bengal

Council. Will it not be very advantageous, if, instead of each Provincial Government acting as it likes, there are some provisions on this subject in the rules regarding the conduct of business in the Legislative Councils binding on all Provincial Governments?

In a leaderette on the same subject, this paper also observes that the replies of the Government to many of the questions asked at the meeting were not at all satisfactory and remarks that the incessant warning of the Anglo-Indian papers, ever since the release of Mrs. Besant, and the chorus sung in the same strain by an Indian paper have made the Government lose their calmness of judgment and evince no sympathy whatever in the matter of replying to the questions of the popular representatives.

The Madras Legislative Council.

Referring to the last meeting of the Madras Legislative Council, the *Dravidan*, of the 22nd November, writes:—Many of the questions asked at this meeting were unnecessary ones. The only question essential for the progress of the Dravidians was the one put by the Hon'ble Mr. Ahmad Tambi Marakkayar about the proportion of the different communities employed in the three important Government offices in Madras and the reply of the Government thereto. It is seen from this reply that the proportion works at 64 per cent for the Brahmans, 1·9 per cent for non-Brahman Hindus, 1·7 per cent for the Muhammadans, 10·6 per cent for the Indian Christians and 15 per cent for the other classes. If such a horrible state of affairs exists even under the British rule, how can we describe our prospective position under the Home Rule of the self-interested Brahmans. So we should take the necessary precautions before it is too late. The Hon'ble Mr. V. K. Ramanuja Achariyar asked whether the Anglo-Indian Association is a political organization and, if so, whether Government officials would be justified in being members thereof. The motive underlying this question is evidently to prevent the Government officials in the Anglo-Indian Association from expressing their opinion against Home Rule. But this question of Mr. Ramanuja Achariyar confers an indirect benefit even upon the Dravidians, for it also raises the general point whether Government officials can be members of the Theosophical Society which is conducted by political agitators like Messrs. Arundale and Wadia and Mrs. Besant. We hope the Government will bestow as much thought upon the Theosophical Society as upon the Anglo-Indian Association. Some unnecessary questions asked about the articles in the *Madras Mail*, the speech of Dr. T. M. Nayar at the Panchama meeting and the Secondary School-Leaving Certificates received the replies from the Government that they deserved. Coming to the resolutions moved at the meeting, the speech of Lord Pentland regarding the resolution of the Hon'ble Mr. Venkatapati Razu suggesting the desirability of reducing the high scale of fees in schools and colleges is sufficiently convincing and requires no additional arguments from us. The interest taken by His Excellency in the cause of primary education cannot but be plain to all now. In conclusion, some of the questions asked as well as the replies given therefor and some of the resolutions moved at this meeting did aim at securing public progress as much as possible. His Excellency's liberal views and acute intelligence are sufficiently indicated by his speeches at this meeting.

DRAVIDAN, Madras, 22nd Nov. 1917.

The Madras Legislative Council.

Adverting to the proceedings of the recent meeting of this Council and especially to the interpellation of the Hon'ble Mr. Ahmed Tambi Marakkayar regarding the proportion of the members of different communities employed in the important public offices in Madras, and the reply of the Government thereto, the *Mahavikata Dutan*, of the 24th November, makes observations almost in the same strain as the *Dravidan* of the 22nd idem.

MAHAVIKATA DUTAN, Madras, 24th Nov. 1917.

The Madras Legislative Council.

The *Prapanchamitran*, of the 27th November, characterising as unsatisfactory some of the replies of the Government to the interpellations in the recent meeting of the local Legislative Council, writes in almost the same strain as the *Swadesamitran*, of the 21st idem, about the defeat of the motion brought in the Council by the Hon'ble Mr. Venkatapati Razu for the reduction of the scale of fees collected in schools and colleges in this Presidency, and observes:—The Provincial Legislative

PRAPANCHAMITRAN, Madras, 27th Nov. 1917.

Councils exist for the people to bring home to the Government, through their representatives, their grievances with a view to their being redressed. It can indeed give satisfaction to the people if the administrative officers of the Government co-operate and sympathise with the representative members and give appropriate replies to their questions. These councils have been constituted with the idea of enabling the Government to conduct the administration by the joint deliberations of the officials and popular representatives. Its administration will, therefore, be very efficient, if both the authorities and the representatives of the people would act with mutual confidence.

SWADESAMITRAN, Madras, 27th Nov. 1917.

The Madras Legislative Council.

The *Swadesamitran*, of the 27th November, reproduces in Tamil a communication to the press by the Hon'ble Mr. T. Ranga Achariyar about the conduct of the proceedings in the recent meeting of the local Legislative Council. The communication appears in English in the *Hindu* of the 26th idem.

ANDHRAPATRIKA, Madras, 21st Nov. 1917.

The Madras Legislative Council.

The *Andhrapatrika*, of the 21st November, says:—An examination of the procedure followed in the Legislative Council will point to the urgent necessity of a change in the present constitution of the Government. We do not see any good being done to the people by their representatives in the Legislative Councils. The Government are not bound to answer all the questions put by them. The procedure followed in yesterday's meeting is discouraging. The importance of new conditions, and the new angle of vision were not to be discernible anywhere. . . Under the Bill introduced by the Hon'ble Mr. Gillman to amend the law relating to village courts, suits admissible in such courts may be filed in the District Munsifs' Courts also. When such is the case, it can be easily understood what interest the people will have to get the suits decided in the village panchayat courts, where the authority of the village munsifs continues undiminished. The members of the panchayat will be nominated by the Government and not elected by the people. The people can have no confidence in such members. Six members sent in resolutions recommending the cancellation of the Government Order relating to students and politics. All these six heroes withdrew the resolutions and thus showed their courage. . . . On account of war needs, it was found necessary to remove certain railways. So there does not appear to be any need to collect the railway cess from the people any longer. . . In reply to the resolution regarding the reduction of school and college fees, the Hon'ble Mr. J. H. Stone said that the poverty of the people cannot be a reason why the Government should ameliorate the miserable condition of the people, and thus showed his hard-heartedness once again. . . It is strange that the Government had not noticed the articles that appeared in the dailies regarding the circular issued by the District Judge of Guntur, calling for a list of pleaders taking part in the Home Rule and *swadeshi* movements. This illustrates the evil consequences of being on the top of hills for a long time. It is not known why the Government have not questioned the Judge about the circular. They will do well to get an explanation from him. . . When asked if they had sent any order to the District officers about the Home Rule agitation, the Government replied in the affirmative. They will do well to cancel the order now at least. . . It will be a source of disappointment to the people that the Government have agreed to the agent of the Government of Java purchasing the best breed of cattle for sending the same out of India. . . On the whole, the procedure of the Legislative Council requires immediate change. The authority of the people will gain importance only after the grant of self-government.

ANDHRAPATRIKA, Madras, 22nd Nov. 1917.

The Madras Legislative Council.

The *Andhrapatrika*, of the 22nd November, says:—When the resolution of the Hon'ble Mr. Chidambaranatha Mudaliyar was put to vote and declared lost, he demanded a poll. His Excellency the President then sent for the members who were not in their seats at the time of the discussion. The Hon'ble Mr. Ranga Achariyar and the Hon'ble Mr. Ramachandra Rao asked if it was fair to take the votes of such gentlemen. His Excellency the President replied that the rules were not against it and that it was in keeping with the practice. We cannot say if it is in accordance with practice or not, but it is against common sense.

The Madras Legislative Council.

Referring to the interpellation in the Madras Legislative Council in connexion with the *Panchama* meeting at the Spur Tank at Egmore under the presidency of Doctor Nayar, and the reply of the Government thereto, the *Sampad Abhyudaya*, of the 26th November, writes:—It is the duty of the head of a family to prevent ill-will among its members. So also it is the duty of the Government to inquire into the cause of any ill-will among its subjects and see that they do not overstep the bounds of justice. It behoves the Government to enquire into the conduct of the *Panchamas* and the Brahmans concerned in the affray, obtain, if necessary, security for good behaviour from those who are guilty, give them advice and thus help to remove their mutual ill-will. If, on the other hand, the Government should allow the parties to go to the criminal courts, to employ counsel, cite witnesses and augment their mutual hatred and even attack each other, it must indeed be deemed the misfortune of the people; and eventually, it might prove the misfortune of the Government too. It behoves all Governments to consider the fate of Russia as a result of the Tsar's autocratic methods. Indifference in this respect will be sure to lead to dangerous consequences in the end. A Government knows no racial, religious and caste differences and no prejudices. The only distinction it knows of is between the good and the wicked. It ought to protect the good, and reform the wicked by means of education and discipline. Those Governments which perform these functions well will endure for all time. Others will be sure to have to face trouble. It behoves the Government of India as well as the Local Government to consider these points. We trust that they will give their best attention to the subject.

Sampad Abhyudaya, Mysore, 26th Nov. 1917.

The same paper in an other article writes:—After six months there is going to be another meeting of the Madras Legislative Council. There have been many unhappy incidents during the last six months. Mrs. Besant and others had been kept in confinement. There were many sources and consternation. Many autocratic acts were done. Constitutional principles, however, prevailed in the end. Mrs. Besant and others were released. Some of our Anglo-Indian brethren began to proclaim that there would be a political revolution in India in consequence of the release. Fortunately their words did not come true. The confidence in the British Government increased; and a popular conviction came to be established that under the British Government justice will always triumph in the end. If the council meetings should be held at least once in two months, the methods of the Government will be rendered more constitutional. It is imperative that the Government of India should carry out this suggestion.

The Madras Legislative Council.

In commenting upon the proceedings of the Madras Legislative Council, which ended on Wednesday last, the *Manorama*, of the 23rd November, doubts whether, at any time before, there were asked so many questions and whether the Government ever gave such unfavourable replies to useful questions and representations, and thinks that the Hon'ble Mr. Montagu can have a correct idea as to the nature of the Legislative Councils in India from a perusal of the proceedings of the last meeting of the Madras Legislative Council. It also adds that the replies of the Government to various questions, relating to the unnecessary harassing of the people by lower officials, compel the inference that their acts are even countenanced by the Government.

Manorama, Calicut, 23rd Nov. 1917.

On the same subject, the *Yogakshemam*, of the 23rd November, writes:—As the Legislative Council meets only at intervals of five or eight months, there is much congestion of business and it is not carried on satisfactorily. This is a serious evil. Besides, in eight or ten months, various administrative irregularities might have taken place in a large presidency like ours. As the non-officials, who represent the people, do not get timely opportunities to bring these to the notice of the Government, much dissatisfaction is produced, and the people lose their confidence, in the Government. The non official members have no powers worth the name. The Government are not bound by the opinion of the majority in the Council. This detracts much from the usefulness of the Council; and the only advantage is the advertisement it gives to the irregularities and defects in the administration. If the people be denied even this satisfaction, it is no wonder

Yogakshemam, Trichur, 23rd Nov. 1917.

that the Legislative Council has disappointed the people. Further when, after overcoming all these difficulties, any non-official member puts a question with a view to remove a doubt, or brings forward a resolution recommending a change in the policy of the Government, the latter dismiss it without any sympathy with the answer, "we are not prepared to answer the question," or oppose it. This policy of the Government enhances the people's dissatisfaction in the administration, and it is not unlikely that the Government are aware of it. Whether it has attracted their attention or not, we see no change as a result of it.

At the last meeting of the Council non-official members asked several questions, half of which related to administrative irregularities the rest having for their object the removal of certain doubts. The Members have neither the consolation that these irregularities would be set right, nor the satisfaction that those doubts were cleared. When Indian Newspapers criticise the administration, they are severely punished, whereas the whitemen are allowed to say anything in their Newspapers against the Indians. To a question by an Honourable Member as to why the Government were not taking steps against a Madras Daily belonging to whitemen, which was attacking the British Prime Minister, the State Secretary, and the Viceroy in season and out of season in place and out of place, and which even went to the length of calling the last-named a "rogue", the reply of the Government was that they did not mean to take any such steps in the matter. Is it a wonder that this reply has produced an impression that the Government are partial? At a time like this when the State Secretary is carrying on enquiries on the spot as to what great administrative changes should be introduced, if things are done in this manner in our Legislative Councils, it is not also to be wondered at that the people should make their own inferences as to what might be their future condition.

LOKAPRAKASAM, Trichur, 26th Nov. 1917.

Writing on the same subject the *Lokaprakasam*, of the 26th November, has the following in English:—"After a long interval of six months the Madras Legislative Council met last Tuesday, and the session is memorable in more respects than one. Our readers will remember that it was towards the close of the previous session that His Excellency the President made an unhappy speech so as to create a good deal of trouble which has not, even now, altogether disappeared. Intimidation, internments, suppression of public opinion and many other disheartening expedients, which an executi e can bring to play, have taken place during this eventful period, but it was not possible to call for a meeting at the time. Unlike the countries enjoying self-government, the Legislative Councils in India are not armed with such powers as to call into question executive acts which are disliked by the public. That there should be a hiatus of six months between one session and the next is indeed to be regretted as such expressions of public opinion at long intervals deprive them of their force and freshness. Neither do the rules for summoning these Council meetings here provide for their being convened on receipt of the requisition of a certain number of members. If the facilities, said to be non-existent in the foregoing lines, were in the enjoyment of our Madras Members, they would surely have so cleverly managed, by bringing before the local Council, the grave problems that arose for solution last summer, as not to call for the recent intervention of the Government of India. The arbitrary exercise by His Excellency the President of the power to disallow certain questions and Resolutions is another regrettable feature of these meetings and the fact that as many as ten resolutions were disallowed for the meeting that was held last week throws a deal of lurid light on the unwholesome tendency to avoid public discussion of important matters. Among these resolutions was, we are told one which sought to invite the attention of the Government to a few articles in the *Madras Mail* and their tendency to influence public opinion. In reply to another question fortunately allowed on the self-same subject the Government replied that their attention had been called to the articles under reference, but they had not taken nor did they propose to take any action in respect of them. Why the Madras Government exhibited its signs of displeasure and resentment when its repressive policy was subjected to scathing criticism in the columns of the Indian Press alone remains a mystery, especially now, after hearing the above reply. This sort of answer lends strength to the impression current in certain

quarters that the Anglo-Indian Journals are allowed a latitude which is denied to Newspapers conducted by Indians. Is it congenial or diplomatic, we ask, to allow such impression to gain volume and strength, especially in these days?

The *Vartakamitran* and the Government of Madras.

41. The *Vartakamitran* *, of the 20th September, expresses its gratitude to the Government of Madras for the latter having acceded to the request of its editor that he may be furnished with copies of the statistics issued by the Government from time to time and t heir orders on matters such as trade, industries, agriculture, etc.

VARTAKAMITRAN, Tanjore, 20th Sep. 1917.

Post-war trade in India.

42. The *Vartakamitran*, of the 20th September, has a long article under this heading in which it refers to the suggestion made by the English merchants and Trades Associations that Germany and other hostile countries should not be allowed to trade with India after the war, and observes:—The idea of the English merchants in preventing the articles of foreigners being imported into India is only to enable their own articles being imported into this country in their place and not to encourage the Indian industries by preventing foreign competition. If the suggestions of these Europeans are adopted, even the existing industries in India will be ruined and the price of the foreign articles sold in India will also increase and lead to many difficulties. All the Europeans want to make India a country yielding raw products and their suggestions are based on this principle. India has no representative in the conference which is to consider about the condition of trade after the war. England and India are considered together for the purposes of this conference which is not fair. As England is a country advanced in industries, while India is not so, the bracketing of India with England will only lead to obstacles being thrown in the way of Indian trade and industries. Protective duties are found necessary even for some existing industries in India like the cotton industry. We need not point out that protective duties have been necessary in the case of every new industry in all countries and that all the great industries that now thrive had once the help of protective duties. Such being the case, it cannot be a bona fide argument to say that, because protective duties are unnecessary for the industries of advanced England, they are unnecessary even for Indian industries. Let us cite some practical instances. A protective duty is very necessary for the cotton industry and an incessant demand for the introduction of it has been of no avail. Besides this, an excise duty is levied on cotton goods manufactured in India, so as to enable English goods to enter the Indian market freely. This by itself has been a clog upon the development of the cotton industry in India. Even when they increased the import duty on cotton goods on account of the war, they have declared the excess to be a tax on income and not a protective duty and therefore they can cancel this tax whenever necessary. Taking the oil industry, the reason why this industry has not thriven in India, though there are facilities enough in the country for its development, is the fact that, as an import duty is levied on oil in countries in Central Europe, they import only oil seeds from here and not oil. So the best course to be adopted to improve the oil industry in India will be to levy as much duty on the export of oil-seeds from here as is levied on the import of oil into those countries. This should be noted by our Government. They claim additional privileges for English goods imported into India and they are no doubt necessary. But the Government of India should, at the same time, be given the power to introduce the necessary safeguards for preventing such additional privileges from obstructing the development of Indian industries and trade. The Government have as much responsibility in the matter of improving the industries and trade of a country as the people and this view is supported by an examination of the history of Germany, Japan and other industrial countries. But the Government of India cannot do anything in this matter, even if they wish, as they are guided here by the British Parliament, the influential merchants in which get the Parliament to warn this Government often that they should not interfere in industrial matters. It is on account of the view expressed by Parliament in the time of Sir Arthur

* Received during the current week.

Lawley, that the Government should not compete with ordinary merchants in trade, that the Government weaving factory in Salem had to be abolished. Means should be devised from avoiding such difficulties hereafter.

VARTAKAMITRAN, Tanjore, 20th Sep. 1917.

Indian agriculture.

43. Adverting to the cry often raised about the deterioration of agriculture in India, a correspondent to the *Vartakamitran*, of the 20th September, observes:—Though the Government have been taking much trouble to improve agriculture in India, they are not inclined to reduce the land assessment in proportion to the deterioration of agriculture. The reforms introduced by the Government for improving agriculture have not been of much use, owing partly to their unsuitability to the conditions of this country and partly to the mutual distrust between the mirasidars and the ryots. So the following points should be noted if the condition of agriculture in India is to be improved. The matter to be first attended to is the education of the agriculturists. The measures now adopted by the Government for this purpose are based on the view that primary education is enough for them. This is wrong. Diligent boys in primary schools in villages should be given also higher education, including agricultural education. The second matter to be considered is methods of agriculture. Seeing that agriculture was going down on account of want of experience, the Government opened an agricultural department and appointed western agricultural experts as directors therein. But these have no knowledge whatever about the condition of land, irrigational facilities or the seasons here. By the time they understand these things and are in a position to adapt the modern methods to the conditions of the country, their period of office comes to an end and they are replaced by new men. Thus these Directors are of no use to any one. Now let us consider about the demonstration farms and agricultural colleges started by the Government. The youngmen trained in these colleges have no idea of the ancient methods of agriculture obtaining in this country and are not therefore in a position to compare them with the modern ones taught to them in these colleges and demonstrate to the people the superiority of the latter. Thus the education imparted to these youths does not benefit the agriculturists in any way, but only entails vain expenditure on the Government. So those educated in the agricultural colleges should be made to take up agriculture as an avocation and, applying the new methods in their own lands, teach the old and influential ryots in the villages modern methods and show their superiority to old ones. These ryots will then apply these methods in the villages and others will naturally take the cue from them. The methods of agriculture in the country will be reformed and the economic condition of the agriculturists improved, only if such a system is followed. The next point to be noted is that the co-operative societies started in the country by the Government, with the object of helping the poor agriculturists financially, do not benefit them much. We fear that, if the Co-operative department is worked as it is done now, it may take a long time for the agriculturists to be benefited by it. So the following reforms should be introduced in this matter. The system of advancing loans to agriculturists only on the security of land should be given up, as the majority of them have not land enough to offer as security or their lands are already encumbered. Therefore the Government should start banks which will advance loans on grains. Money can be advanced safely on three-fourths the value of the produce and this will be easier, as the price of grains is bound to go up some months after the harvest and a sale thereof will then bring in an amount sufficient to repay the loan with interest and to leave a margin also for improving the lands. Moreover, it is because the agriculturists do not usually have a correct idea of the prospective price of the produce in their hands that they get duped by merchants and brokers. If the produce is deposited with the grain banks, the latter can gauge the proper time for selling it and do good to the agriculturists thereby. It is necessary that the Government should adopt the measures noted above if the condition of the agriculture is to improve.

SWADESAMITRAN, Madras, 22nd Nov. 1917.

The application of the Defence of India Act.

44. Adverting to the remark of Lord Ronaldshay, in announcing the appointment of a committee to enquire about the wide conspiracy, which has been found to exist in Bengal with the object of subverting the British Government, that those who condemned the internment of persons under the Defence of

India Act without any trial had no idea of the real condition of the conspiracy in their province, the *Swadesamitran*, of the 22nd November, observes:—The objection of the public is not to the application of the Defence of India Act to suppress conspiracy. Such a suppression would be welcomed by all. Our main objection is to the application of this Act for the purpose of interning persons without any trial on the score that they are guilty of other ordinary political offences. Our complaint is that it is not fair to intern them without hearing both sides according to ordinary law. Can the Government be justified in acting in such a manner as to embolden even their subordinate officials to apply this Act, which was specially framed in view of the emergencies of the war, even in ordinary political matters We can never approve the procedure of the officials in issuing internment orders against political agitators, who publish books and deliver public lectures, under the impression that they are guilty of offences which cannot be punished by means of an ordinary trial. Besides this, though the Government say that, in the case of every internment, the accused is informed in writing of the offence he is guilty of and an explanation taken from him, we cannot refrain from noting here that there is a complaint that no such formality has been gone through in the case of some interned persons. Moreover, those who conduct secret inquiries about people who are suspected as being capable of committing political offences, and gather evidence in such cases are the low-paid subordinate police officials. Detection as an occupation has not improved as much here as in western countries, and those who take to it cannot be said to have a proper training and capacity. Great care should, therefore, be taken in relying upon the evidence gathered from the beginning by such people. When even persons of rank and merit are not spared from the list of these detectives, the necessity for reforming the method of enquiry now adopted will become patent. Like the English law, there should be a provision in the Indian Act that, before a person is punished under it, the evidence gathered against him should be sifted by a committee appointed by the Government and some non-official Indians should also be included in this committee.

An unconstitutional procedure.

45. The *Swadesamitran*, of the 22nd November, characterises, as unconstitutional, the procedure adopted by His Excellency the Governor of Madras in the last meeting of the Legislative Council in calling in certain members, who were outside the Council Chamber, when a poll was demanded on the resolution of the Hon'ble Mr. Chidambaranatha Mudaliyar regarding backyard cultivation, and observes:—When this procedure was objected to by the Hon'ble Mr. T. Ranga Achariyar and the Hon'ble Mr. M. Ramachandra Rao, His Excellency said that he was only acting in pursuance of rules and precedents. We cannot see anything in the rules to favour his view. The procedure adopted by His Excellency seems to indicate that the Government have a majority on their side and can afford to reject any resolution. Perhaps rules may hereafter permit of even absentee members being sent for.

SWADESAMITRAN, Madras, 22nd Nov. 1917.

The deputations to Mr. Montagu.

46. Referring to the procedure adopted by Mr. Montagu in receiving the several deputations that wait on him, the *Swadesamitran*, of the 22nd November, remarks:—Though the principle of quietly listening to several kinds of representations may be quite compatible with bureaucratic ideals, it will not betoken an inquiry. We see from the telegrams that no questions or cross-questions have been put to any deputation. It will be hard to find out the truth by such a procedure. It may be stated that if necessary the Secretary of State may ascertain the nature of the particular deputation later through the officials. But why should there be inquiry and deputation for ascertaining a matter through official sources? Judging from what has happened till now, we have to conclude that the procedure adopted is not quite satisfactory. Several people believe that the Secretary of State will ascertain the true state of affairs by means of this inquiry and confer numerous benefits on the country and they are anxiously following the trend of the inquiry. So we hope that it will be conducted in a manner which will avoid unnecessary disappointment and which will convince the people that it is not conducted just to appease them for the nonce.

SWADESAMITRAN, Madras, 22nd Nov. 1917.

SWADESAMITRAN, Madras, 23rd Nov. 1917.

The deputations to Mr. Montagu.

The *Swadesamitran*, of the 23rd November, reiterating its observations on this subject observes that the important matter to be ascertained by the Secretary of State for India is whether or not the Indians are fit for Home Rule, and referring to his having declined the invitation of the Congress to be present at its next session, quotes the comments of the *Tribune* that he should set aside the restrictions imposed by officials and visit the capital of each province, especially the minor provinces under the control of Lieutenant-Governors and Chief Commissioners, a district under the charge of a European Collector and that under an Indian Collector and a municipality, a district board and a taluk board, as it is only then he will find it possible to ascertain personally the fitness of the Indians for Home Rule and their capability to discuss questions calmly and thoroughly.

HINDU NESAN, Madras, 24th Nov. 1917.

The deputations to Mr. Montagu.

The *Hindu Nesan*, of the 24th November, publishes in Tamil the views on this subject of the *Tribune* and the Delhi correspondent of the *Bombay Chronicle* as they appear in these papers. These are reproduced in English in the *Hindu* of the 22nd idem.

HINDU NESAN, Madras, 26th Nov. 1917.

The deputations to Mr. Montagu.

Adverting to the large number of addresses presented to the Secretary of State and in particular to that presented by the Congress and the Muslim League and a lengthy commentary thereon submitted by the Bombay Congress Committee, wherein they are said to have laid stress on the disadvantages resulting in his relying on "the men on the spot", the *Hindu Nesan*, of the 26th November, observes:—It is but right that this matter has been brought to the notice of the Secretary of State; for, the present local authorities neither closely move with the people nor evince any interest in their welfare. The term "men on the spot" refers to the Viceroy, the Governors, the Lieutenant-Governors, the Chief Commissioners and the members of the Indian Civil Service, and many of them have no interest whatever in India and her people and mainly care for the efficient working of the administrative machinery. They do not lend their ears to other matters, nor do they pay heed to popular opinion. When the people suggest anything, they assert that they are creating an unnecessary agitation. That is why the public have been incessantly demanding a government which will be responsible to the people. At present we can do nothing but expect the Secretary of State to realise the great responsibility resting on his shoulders, carefully examine the various schemes presented to him and introduce such reforms as would give satisfaction to the Indians.

SWADESAMITRAN, Madras, 26th Nov. 1917.

Adverting to the various addresses presented to Mr. Montagu by different deputations, the *Swadesamitran*, of the 26th November, in the course of a long leader, says that, from a perusal of the addresses presented, the Secretary of State can find out for himself that the only scheme of constructive reform applicable to the whole of India is the one presented to him by the Congress and the Muslim League which has been drafted with a liberal outlook without giving room to any shortsighted views, and that all the other deputations have cared for the advancement of their own interests and demanded special representation of their communities without stating how the ideal of the British Government to improve the self-governing institutions in such a way as to secure in course of time a government which will be responsible to the people, can be realised, and observes that, if it is deemed necessary that the existing administration in India should be reformed and Indians should acquire the status enjoyed by the people in other countries, the recommendations made by the Congress-League cannot but be accepted.

SWADESAMITRAN, Madras, 23rd Nov. 1917.

Indo-European scheme of reforms.

47. Adverting to the statement said to have been made in memorandum of reforms jointly published by certain Indians and Europeans in Calcutta that the schemes of reforms till now proposed are not compatible with the policy of His Majesty's Government regarding the Indian Administration as announced in Parliament by the Secretary of State for India on the 20th August last, the *Swadesamitran*, the 23rd November, writes:—It will not do simply to say that the

scheme of reforms suggested by the Congress and the Muslim League is not compatible with the object of the British Government, without specifying in what respects it is so. Though these Indians and Europeans abruptly dispense with this scheme, they admit that the necessity has come, as announced in the communiqué issued by His Majesty's Government, for the appointment of administrative officers who would be responsible to the voters and could be removed by them at any time they pleased. The Congress League scheme of reforms does not demand adequate powers for the people, according to the interpretation made by these Indians and Europeans of the pronouncement of the Secretary of State. It is true that this scheme does not require that the people should, in the very beginning, be given power to remove administrative officers, for it is the intention of the Congress and the Muslim League to ask for such a power and acquire it gradually. Their object is, indeed, to see that necessary reforms are now introduced for making the Government responsible to the people in course of time. The further suggestions made by these Indians and Europeans and the arguments adduced in support thereof are quite inconsistent with each other. While they demand a Government responsible to the people, they say, at the same time, that no change should be made to affect the powers of the Central Government. Why? It is this Government that conducts the administration of the whole of India and the object of our scheme will be defeated when it is said that no change should be introduced in it and that people should not be given any powers in its administration. We demand the right and responsibility in all political matters, whereas what the Indians and Europeans referred to above require is only absolute right in certain matters and a small increase of influence in certain others. We will not be carried away by their proposal to leave certain powers completely in our hands. It is said that matters such as the laying of roads, the construction of bridges, the control of elementary education and agriculture should be completely left in our hands. Thus the important powers will continue to be vested in the Central Government as at present. The object of the pronouncement made by the Secretary of State is the gradual increase of our responsibility in the administration of each department. Our complaint is that the bureaucracy, now carrying on the administration of the country, is not suited to the times, however capable it might be; and any reforms now proposed should therefore aim at remedying this defect.

Indo-European scheme of reforms.

The *Swadesamitran*, of the 24th November, continuing its comments on this subject, writes:—The advocates of the new scheme of reforms allege that they base their proposals on the statement made in Parliament on the 20th August last by the Secretary of State for India. As every reform proposed by them should, therefore, be consistent with the true interpretation of this statement, let us now examine if their interpretation of it is correct. His Excellency the Viceroy referred to this very statement in his speech in the Imperial Legislative Council on the 5th September last. He said that the ideal of the British Government was the grant of Home Rule to India and that India should simultaneously advance in three ways to attain this ideal and detailed them to be local self-government, administrative experience and legislative councils. It must be noted here that the Viceroy insisted on the progress being simultaneous, whatever might be the ways. He never said that progress should be made in a particular direction at first and on reaching the end of it, it should be begun in another. Though the advocates of the new reforms seem to base their recommendations on this statement of the Secretary of State, those recommendations are not compatible with the true interpretation of the statement. According to these, the Indians should gain complete responsibility in respect of certain departments of administration, whereas their voice will not prevail in the other departments. Can this be called simultaneous progress? Their recommendations indicate that the Indians have full capacity to manage only certain departments and no capacity whatever to manage certain other departments. But in the Congress Muslim League scheme of reforms, we demand that we should have influence over every department of administration at the same time and that the Government should gradually be made responsible to the people. Our reforms

Swadesamitran, Madras, 24th Nov. 1917.

will admit that our demands are the reforms quite compatible with the purport of the Secretary of State's statement as interpreted by the Viceroy.

The legislative councils as constituted under the new reforms cannot have the powers of such councils. It is these councils that are all-powerful in any country. According to the suggestions made by these reformers, Provincial Legislative Councils will have only certain specified duties and powers. These councils will, when compared with the Imperial Legislative Council, appear to be like municipal councils. It is doubtful how far the Executive Government will respect such councils and give effect to the laws passed by them. In such a predicament, they will be held responsible for any mistakes committed by the departments under their control and blamed by the central Government which will have the power to criticise the work of those departments. Again, according to these new reformers, the central Government will be conducted as now by the bureaucracy, who may attach great importance to capacity alone and remove the Provincial Government on the ground of inefficiency. Hence after a few years, it may give room for the complaint that the Indians have not the capacity to manage the departments left under their control. They would then remain as they are today without any experience or training in the matter of managing certain departments of administration. We cannot believe that this is the trend of the announcement made by His Majesty's Government.

SWADESAMITRAN, Madras, 23rd Nov. 1917.

The South Indian Islamiah League.

48. The *Swadesamitran*, of the 23rd November, publishes in Tamil an abstract of the proceedings of a meeting of the Muhammadans held at Muthiyalpet on the 22nd idem, when it was resolved to organize a new association under this name to oppose any scheme of political re-construction, which tends to undermine the authority of the British Government in India, and favour the introduction of progressive political reforms here. These proceedings appear in English in the *Hindu* of the same date.

SWADESAMITRAN, Madras, 23rd Nov. 1917.

The spirit of freedom.

49. The *Swadesamitran*, of the 23rd November, reproduces in Tamil the substance of an address delivered by Mr. G. S. Arundale at the Gokhale Hall, Madras, on the same date, to the new graduates of the University of Madras, under the auspices of the Madras students' convention, extracts from which appear in the *Hindu* of the same date under this heading.

SWADESAMITRAN, Madras, 23rd Nov. 1917.

A Home Rule meeting at Pannaipuram.

50. The *Swadesamitran*, of the 23rd November, publishes, from the pen of a correspondent, the proceedings of a public meeting held at Pannaipuram on the 14th idem, when a number of speakers, including the president of the meeting are said to have addressed the meeting on the necessity for Home Rule in India, the benefits accruing therefrom, how India is now governed and how she will be governed when she acquires Home Rule, the aims and the present needs of India, and the necessity for co-operation among the people in working for the acquisition of Home Rule. Resolutions are also said to have been passed at this meeting condemning the Anglo-Indian agitation as well as the attitude of Mr. Tyagaraya Chettiyar and his party and the efforts made by them against the grant of Home Rule for India.

MAHAVIKATA DUTAN, Madras, 24th Nov. 1917.

Retrenchment of expenditure in public offices.

51. Adverting to the appointment of Mr. Tottenham on special duty in connexion with the retrenchment of expenditure in certain public offices, the *Mahavikata Dutan*, of the 24th November, writes:—Mr. Tottenham will perhaps recommend that the establishments may be reduced and economy practised as far as possible, and the Government may approve them and issue orders accordingly. It is, of course, the duty of the people to help the Government in times of trouble. When we observe the distress of the people in the western countries which are directly affected by the war, our condition is indeed a thousand times better than theirs. But should the retrenchment of expenditure be effected only by reducing the number of petty officers and menial servants? It is doubtful if the retrenchment will affect the pockets of persons who are earning large salaries. If only 5 per cent of the salaries of persons drawing Rs. 100 and above be withheld, a large amount can easily be collected thereby.

Moreover, retrenchment may be effected in the exchange compensation allowance, war allowance, travelling allowance and other special allowances drawn by European officers, the touring expenses incurred by His Excellency the Governor and others and the expenditure incurred on account of the exodus of the Government to the hills. Perhaps nobody dare lay his fingers on these and it is only the beggars' bowl that has to be affected!

52. The *Dravidan*, of the 23rd November, in the course of a long leader, says:—Some impatient Brahman politicians accuse the British officers of adopting the policy of "divide and rule" and making all possible endeavours to create divisions among the people of this country. But any one who pries deep into the social life in India cannot but come to the conclusion that it is only British Government that has established a central authority, introduced a common language and maintained the equality of all its subjects besides granting the freedom for the member of any community to progress, and adopting measures leading to the unification and advancement of the Indians. It is indeed the Brahmans, that, in olden days, introduced the caste system, and dividing the Dravadians into a number of sections, created factions among them. This is how they divided and ruled the Dravidians to eke out their livelihood.

Divide and rule.

DRAVIDAN, Madras, 23rd Nov. 1917.

53. The *Dravidan*, of the 23rd November, publishes, from the pen of a correspondent, the proceedings of a public meeting held at Sattur on the 18th idem, when Mr. G. M. Sundaram Pillai of Kovilpatti is reported to have delivered a lecture on the present condition of the Dravadians in which he laid stress on the necessity of social reform before the introduction of political reform in the country and observed that without social reform the people were not fit for Home Rule, that the grant of Home Rule or the reforms demanded by the Congress would only lead to the supremacy of the Brahmans and that communal representation was necessary in public offices and institutions. Another speaker who addressed the meeting is said to have dealt with the Congress-League scheme of reforms and remarking that these reforms would not be beneficial to non-Brahmans, also urged on the necessity for securing communal representation.

A public meeting at Sattur.

DRAVIDAN, Madras, 23rd Nov. 1917.

54. In publishing in Tamil a very short account of the proceedings of this conference which was held on the 25th November 1917 at Kalahasti and the resolutions passed therein as appearing in the *Hindu* of the 26th idem, the *Swadesamitran*, of the 26th November, remarks that, though some may say that big mirasidars and zamindars do not evince much interest in the matter of reforms to be introduced in the administration of the country, such of them as are gifted with mature deliberation, liberal views and intense patriotism do encourage and support the aspirations of the people, and quotes, in support of this remark, extracts from the speech delivered by the President of this conference.

Special Conference at Kalahasti.

SWADESAMITRAN, Madras, 26th Nov. 1917.

The *Andhrapatrika*, of the 26th November, refers to the special Conference held at Kalahasti and says:—From the fact that the Rajas of Rāmnād, Bobbili and Vizianagar have expressed their desire for self-government, it is plain that the movement of the opponents has completely failed. The zamindars of Bengal demand larger reforms than those contained in the Congress scheme. The special Kalahasti Conference expressed itself in favour of the Congress scheme. The president criticised the policy of allowing reforms piecemeal. The compartmental system will involve two governments opposed to each other. . . If the people do not have control over the purse, government by the people will certainly fail.

The Kalahasti meeting.

ANDHRAPATRIKA, Madras, 26th Nov. 1917.

55. In expressing its satisfaction at the nomination of Sir Rajendra Mukerjea as the President of this Commission in the place of Sir Thomas Holland, the present President, the *Swadesamitran*, of the 26th November, writes:—Some may feel anxious that Sir Thomas Holland is taking leave of the Commission. But it should be noted that he is rejoining the Munition Board which can in a way contribute to the promotion of Indian industries. It is a matter of special importance that an Indian has

The Industries Commission.

SWADESAMITRAN, Madras, 26th Nov. 1917.

been nominated for the first time to the presidentship of a commission. But questions arise, whether he has been nominated to this office permanently and whether he would continue in this office when the reports of the commission is published.

ANDHRAPATRIKA, Madras, 23rd Nov. 1917.

Industries.

The *Andhrapatrika*, of the 23rd November, says:—The Madras Government have accepted a resolution recommending the appointment of a Committee to give advice regarding the advancement of industries. But they now stated that this is not the proper time for constituting the Committee. We do not know when there can be a greater opportunity than this for developing the industries.

LIVA-UL-ISLAM, Madras, 22nd Nov. 1917.

The interned Muslims.

56. The *Liva-ul-Islam*, of the 22nd November, publishes the proceedings of the public meeting held on the 15th idem at the Gokhale Hall, Madras, to express disappointment at the continued internment of Messrs. Muhammad Ali and Shaukat Ali and to adopt necessary measures for their release, referred to in paragraph 27 of Report No. 47 of 1917.

SWADESHABHIMANI, Mangalore, 23rd Nov 1917.

The interned Muslims.

Referring to the meetings held in various parts of the country in connection with the internment of Muhammad Ali and his brother, the *Swadeshabhimani*, of the 23rd November, remarks:—It will doubtless be admitted in all quarters that the Government have acted in an unstatesmanlike manner in going to this length in wounding the feelings of our Muslim brethren.

SWADESAMITRAN, Madras, 27th Nov. 1917.

Special Conference.

57. The *Swadesamitran*, of the 27th November, publishes in Tamil, as reported by correspondents, abstracts of the proceedings of the special conferences held in the districts of South Arcot and Madura on the 25th idem to accord welcome to Mr. Montagu and support the Congress League scheme of reforms. These proceedings appear in English in the *Hindu* of the same date.

SWADESAMITRAN, Madras, 27th Nov. 1917.

National service.

58. The *Swadesamitran*, of the 27th November, publishes, from the pen of a correspondent, the proceedings of a public meeting held at Dindigul under the joint auspices of the local Home Rule, Muslim and Sourashtra Leagues and the Madras Presidency Association, at which Mr. T. V. K. Kalyanasundara Mudaliyar is said to have delivered a lecture on this subject, a report of which appears in *New India* of the same date.

SWADESAMITRAN, Madras, 27th Nov. 1917.

Probationary deputy tahsildars.

59. Adverting to the order of the Government, inviting applications for appointment as probationary deputy tahsildars, so as to reach them before the 15th November 1917, the *Swadesamitran*, of the 27th November, observes that this order, though dated 30th September 1917, was received by it only on the 27th November 1917, and, questioning the delay in the publication of this order, asks whether any nominations will be made this year seeing that the date for submitting applications has already expired, or whether applications have been submitted in time by a few who somehow came to know of it.

HINDU NESAN, Madras, 27th Nov. 1917.

The *Hindu Nesan*, of the 27th November, in commenting upon this subject trusts that, in view of the delay in the publication of this order, the period during which applications should be submitted will be extended.

DRAVIDAN, Madras, 24th Nov. 1917.

The non-Brahmans and Home Rule.

60. In the course of an article complaining of the obstacles thrown by the Brahmans in the way of non-Brahmans holding conferences of their own in different parts of the Presidency, the *Dravidan*, of the 24th November, writes:—In a leaflet published in Salem by the *Vande Mataram* party, they have said that the British Government do not give powers to the Brahman representatives in the Legislative Council, that they reject the bills brought by these representatives and do not pass them into Acts, that they act with partiality in several matters and that they have their own nominees in the Legislative Councils to strengthen their side. Thus several fallacious and false statements have been published. It is also stated that the Government have rejected the proposal of

the representatives to introduce a system of compulsory education and thus educate all the children in the country. What a preposterous statement is this? Our readers are well aware of the fact that the Government did organise a small conference a couple of weeks ago, and concerted measures for introducing compulsory education in this Presidency. It is the habit with these Brahman Home Rulers to raise a loud cry only about matters which are already engaging the attention of the Government. If only every Brahman representative is permitted to speak at length in the Legislative Council and the Government grant every request of the Brahmans, perhaps then they will praise the authorities as good administrators. But if they are not allowed to speak as they like, then the Government is a bad one.

O Dravidians, lend not your ears to the words of these false Brahmans. They are born only to dupe us in the guise of friendship. Our indispensable requirement at present is communal representation. Brahman rule is what we do not require at any time. The affliction caused to us by the deception practised by these Brahmans will suffice. At present, Home Rule can only be Brahman rule. All their efforts are for nothing but to keep us still in a state of subjection. Those who demand Home Rule are traitors to the country and to the cause of the non-Brahmans, and it will be therefore stupidity on our part to play to the tune of the Home Rulers.

61. The *Swadesamitran*, of the 26th November, reproduces in Tamil the gist of an address on this subject by Mr. B. P. Wadia delivered at the first anniversary of the Gokhale Literary Union, Srirangam, on the 25th idem, under the presidency of Rao Bahadur N. Krishnaswami Ayyangar of Kumbakōnam. Extracts from the address are published in *New India* of the 26th idem.

SWADESAMITRAN, Madras, 26th Nov. 1917.

"Some aspects of national life."

62. Adverting to the interpellation of the Honourable the Raja of Rāmnād in the local Legislative Council about the danger to the public health likely to be caused by the location of this institute in Madras and the reply of the Government thereto, the *Swadesamitran*, of the 26th November, writes:—Why should not the Government take steps in this matter? If, even though Doctor Nanjunda Rao says that the location of this institute in Madras is likely to cause danger to public health, the Government should say that they will pay no heed to his words, does it indicate that the Government evince no interest in public health? Or is it their opinion that what Doctor Nanjunda Rao says is wrong? If it is the latter, a reply to that effect would dispel the fears of the people. We hope that the Government will bestow their attention on the further communication to the press by Doctor Nanjunda Rao on this subject.

SWADESAMITRAN, Madras, 26th Nov. 1917.

The Tuberculosis Institute.

This paper also reproduces in Tamil the above communication of Doctor Nanjunda Rao as appearing in the *Hindu* of the 26th idem.

63. The *Swadesamitran*, of the 27th November, publishes, as reported by a correspondent, the proceedings of a public meeting held at Trichinopoly on the 24th idem under the auspices of the local District Congress Committee, when Diwan Bahadur Desika Achariyar, the president of the meeting, is stated to have remarked that the Government did not pay heed to the legitimate demands of the people during the last 35 years. Resolutions are reported to have been passed at this meeting welcoming Mr. Montagu, supporting the Congress-League scheme of reforms and condemning the agitation of the Anglo-Indians against the Home Rule movement.

SWADESAMITRAN, Madras, 27th Nov. 1917.

Home Rule meetings.

A correspondent from Arni in the North Arcot district, writing to the same paper, gives an abstract of the proceedings of a public meeting held at the place on the 20th November 1917 under the auspices of the local branch of the Madras Presidency Association, when Mr. A. Subrahmanya Nayakar, the editor of the *Vannikulamitran*, is said to have dwelt at length on the benefits accruing from Home Rule. Another speaker is stated to have addressed the meeting on trade and industries and the means for their advancement, and remarked in the course of his speech that Home Rule was indispensable for any kind of progress in this country.

Hindu Nesan, Madras, 27th Nov. 1917.

64. In the course of a long leader on this subject, the *Hindu Nesan*, of the 27th November, says:—When we note the way in which the several deputations are being received by the Secretary of State for India, as described by the Delhi correspondent of the *Bombay Chronicle*, we cannot but feel anxious as to how the noble object of the Secretary of State can be accomplished. We are at a loss to understand why Mr. Montagu and his party should have been prevented from more freely moving with the leaders of the people and ascertaining their views on important matters. Mr. Montagu and Mr. Charles Roberts are well acquainted with Indian affairs. Why then should the Indian leaders be made to meet them formally? Probably the bureaucrats do not allow the Indian leaders to approach them lest, by consulting these leaders, the views of the Secretary of State and his party might be changed. We do not know whether this perhaps is the reason why Mr. Montagu had to decline the invitation of the Congress to attend its session at Calcutta. We were considering ourselves fortunate on account of his visit to our country at a time when the Indian leaders from all parts would meet together to consider matters relating to the welfare of the country and the interests of the public. Had the tour-programme of Mr. Montagu been so arranged that he could witness the proceedings of the ensuing session of the Congress and the Muslim League, it would have given immense satisfaction to the people. If he would but attend the Congress and see how, without any difference of caste or creed, the Indians discuss questions in the subjects committee with a common ideal in view, he will surely be convinced that they are in every way fit for parliamentary government. Our only regret is that such a rare opportunity is lost without being availed of. Even now it is not too late, and if Mr. Montagu would only reconsider his decision and alter his programme so that he may grace the Congress with his presence, he would not only be doing honour to that national assembly but also give immense pleasure to the Indian public.

Mr. Montagu's responsibility.

The addresses presented to the Secretary of State by the Congress and the Muslim-League deputations contain in detail the reforms proposed to be introduced in the administration and we trust that Mr. Montagu will do all that lies in his power to afford facilities for these reforms being carried out.

Andhrapatrika, Madras, 23rd Nov. 1917.

65. The *Andhrapatrika*, of the 23rd November, says in its leader:—Those who desire to have self-government can never give their assent to the principles underlying the scheme published by some Europeans and Indians jointly in Calcutta. Under that scheme, there will be two systems of Government, one responsible to the people and the other to the Secretary. The reader will well conceive how efficient an administration will be if its machinery is worked by a Government that is responsible to the people on the one side and by another that is not so responsible. The departments which require great expenditure are to be given over to the people for being administered by them. The other Government will administer the other departments. The control over finance will be in the hands of the Government not responsible to the people. The people will be given authority over education, sanitation, etc., and they will be vested with power to levy taxes for these purposes. . . We can now divine what the results of the new scheme will be seven years hence if it is put into force now. . . The bureaucracy will not render any pecuniary help. It is not possible that the people's government will have due powers to collect taxes. There will therefore be immediate commotion among the people. When the people are annoyed by their own government, they will raise a hue and cry, so much so that the people's government will not bother themselves about the new reforms. When affairs go on like this for seven years, any Committee appointed to enquire into the capacity of the Indians for self-government will report that they are incompetent. The Committee will moreover try to show, by the evidence they get, that the people themselves are against the grant of self-government. The bureaucracy will greatly aid to bring about this end. There can then be no hope of the Indians getting self-government within reasonable time. . . The views of Mr. Curtis are visible in the scheme. The framers of the scheme want to test the capacity of the Indians for self-government. In no country is the necessity of self-government made to depend

The Calcutta agreement.

on the capacity or incapacity of the people. When self-government was granted to England, to the Colonies and to the Philiphine Islands, no such experiments were made regarding the capacity of the people. It is not known why there should be this want of confidence in the case of India. Hindu kingdoms lasted for fifteen centuries, and established peace. The people obeyed the laws and were uplifted, and the sciences and arts flourished. Buildings were constructed which called forth admiration. It is an anomaly to say that the descendants of such people who have been trained under the British rule for so many years, are still unfit for self-government. Nothing can be better calculated than this scheme to frustrate the desires of the Indians. It has its parallel in the Bikkavole and the Bezwada schemes. As stated by Mr. Gandhi, to get *swaraj* is to be at liberty to commit mistakes. Indians are trying to get such liberty. There is no need to fear that mistakes may occur. Indians are able to find out the mistakes and remedy them. May the Indians therefore do their utmost to secure responsible Government.

The Calcutta agreement.

Referring to the Calcutta agreement, the *Desamata*, of the 21st November, says:—The scheme prepared jointly by the Europeans and some Indians in Calcutta has nothing in common with the Congress League scheme, but resembles the scheme of the *Madras Mail*. If such a scheme is adopted it will take an indefinitely long time for us to get self-government. The Madras leaders have protested against it in time. This is praiseworthy and this example should be followed by the Home Rule Leagues in India and other bodies. It is heartrending to learn that Mr. Bhupendra Nath Basu has changed his old opinions, and has not only approved of the compartmental government proposed by the *Madras Mail*, but has also required his friends to accept it. It is most horrible that one who has been reckoned as a patriot should hold such opinions. Our country does not want such patriots. We want sincere patriots who would work for the welfare of India without expecting any reward. It is by the help of such men that India should rise to eminence.

DESAMATA, Rajahmundry, 21st Nov. 1917

A protest against the Calcutta agreement.

66. The *Andhrapatrika*, of the 20th November, publishes in Telugu the protest against the Calcutta agreement, which appears on page 5 of the *Hindu* of the 19th November 1917.

ANDHRAPATRIKA, Madras, 20th Nov. 1917.

The Anglo-Indian press.

67. The *Andhrapatrika*, of the 21st November, reproduces in Telugu from page 3 of *New India*, dated the 19th November, the letter from the pen of a correspondent under the heading "Mr. J. Ramsay Macdonald on the Anglo-Indian press".

ANDHRAPATRIKA, Madras, 21st Nov. 1917.

England and India.

68. The *Andhrapatrika*, of the 21st November, reproduces in Telugu from the *Hindu* of the 20th November, the article under the heading "England and India," written by a London correspondent to a Calcutta paper.

ANDHRAPATRIKA, Madras, 21st Nov. 1917.

The Special Gōdāvari District Conference.

69. The *Andhrapatrika*, of the 22nd November, gives the proceedings of the Special Gōdāvari District Conference and reports a speaker to have said:—We doubt if the Government will have to spend such a large amount on the administration of the country. if they should employ Indians in Government service. If *swaraj* is granted, the Vaisyas and the ryots will profit to a large extent. Our country is in a very low condition. The country should be raised to eminence by any means.

ANDHRAPATRIKA, Madras, 22nd Nov. 1917.

The paper reports another speaker to have said:—The poverty of the people will be plain from the records of the Government. A high officer has stated that four crores of men starve without food even in years with good harvests. An Englishman has said that half the ryots of India live on one meal a day.

The Special Gōdāvari District Conference.

The *Hitakarini*, of the 18th and the *Desamata*, of the 21st November, contain the speech of the President of the Special Gōdāvari District Conference, already noticed on page 2737 of the weekly report.

HITAKARINI, Ellore, 18th Nov. 1917 and DESAMATA, Rajahmundry, 21st Nov. 1917.

DESAMATA, Rajahmundry, 21st Nov. 1917.

The Gōdāvari District Conference.

The *Desamata*, of the 21st November, publishes the resolutions of the Special Gōdāvari District Conference.

ANDHRAPATRIKA, Madras, 22nd Nov. 1917.

Mr. Montagu.

70. A correspondent to the *Andhrapatrika*, of the 22nd November, writes:—Ever since Mr. Montagu came to India, all the Indians have been glad that he will attend the Congress, and that thus an opportunity will be afforded for him to understand from its proceedings that the Indians are fit for *swaraj*. But the reply of the Home Member has damped our enthusiasm. But we should not be discouraged. On the other hand we should by all means endeavour to see that Mr. Montagu attends the Congress. If we do not succeed in our endeavours, it will be well for us to hold the session of the Congress just where Mr. Montagu is.

ANDHRAPATRIKA, Madras, 22nd Nov. 1917.

Reforms.

71. The *Andhrapatrika*, of the 22nd November, reproduces in Telugu from the *Daily News* an article contributed by Mr Ratcliff, in which appear the following remarks:—Mr. Morley's reforms are very small. . . It is natural that the Government who have been all-powerful heretofore will not like to forego their authority. . . As stated by Mr. Asquith, India enjoying responsible self-government should be given an honourable place in the empire that is to be reconstituted. . . . It needs no saying that there are some opponents as are found in the Anglo-Indian papers. They endeavoured to prevent Mr. Montagu landing in India and are criticising progressive methods of the Government They will fail in their attempt; for democratic England approves of the new ideals of the Government. But Mr. Montagu and His Excellency the Viceroy should be prepared to encounter the opponents.

ANDHRAPATRIKA, Madras, 27th Nov. 1917.

Reforms.

Referring to the many conferences held in the Telugu country. the *Andhrapatrika*, of the 27th November, remarks:—All these conferences have expressed their joy at the arrival of Mr. Montagu, and demanded the reforms contained in the Congress scheme. They also urged the necessity of a separate *Andhra* Province. We hear that in four days the Bander and the Divi taluks also will hold a conference. Conferences are not wanting in the south also. Meetings should be held in every village and town in the *Andhra* country to send resolutions to Mr. Montagu demanding the reforms contained in the Congress scheme and a separate province for the *Andhras*. Some people who are anxious to get appointments are throwing blocks in the way. They also held one or two meetings. But those non-Brahmans who wish the welfare of the country are then and there laying bare the secret motives of such people. Those who do not want reforms are fortunately like a drop of water in the ocean. Now they are dejected. While they want to convene a meeting in Madras, those who wish the welfare of the country have undertaken to get up another meeting. We pray that God will bring them to the right course. . . The grant of self-government will not only be advantageous to India but to England also. The country will become prosperous and the people will not hesitate to go to the war. Germany will then surrender.

ANDHRAPATRIKA, Madras, 23rd Nov. 1917.

The non-Brahman Leaders' Conference.

72. The *Andhrapatrika*, of the 23rd November, publishes certain correspondence from which it would appear that certain notices were pasted at the non-Brahman Leaders' Conference to the effect that Home Rule was not wanted. The special correspondent says:— Mr. (Gopalakrishnayya) Choudari points out that this is a dishonest act of the opponents (the Home Rulers). It is inconceivable why the Home Rulers would paste notices to the effect that they do not want Home Rule and thus bring themselves to ridicule. Is it the intention of Mr. Gopalakrishnayya to make the world suppose that there were in the Leaders' Conference persons like C.I.D. Officers?

ANDHRAPATRIKA, Madras, 23rd Nov. 1917.

The constitution of the Empire.

73. The *Andhrapatrika*, of the 23rd November, says:—Though we do not approve of the principles of self-government contained in the new scheme, we approve of the principles contained in the new scheme regarding the reconstruction of the provinces. . . It has been pointed out in the scheme that artificial arrangements,

such as the grouping together of the Mahrattas and the Kanarese people in Bombay and adding Orissa to Behar, are obstacles to any system of responsible Government. The attempt made in Canada to bring Cubec and Antario under one province, failed. Only after the French and English were placed under different provincial Governments, has self-government in Canada become efficient. The new scheme therefore urges the necessity of dividing this country on a language basis. . . . The *Andhras* should not only show their approval of the Congress scheme, but should also declare that it is necessary to divide the country on a language basis. They should declare that such a division of the country, and self-government are their ideals, and attain them.

74. The *Andhrapatrika*, of the 23rd November, refers to the tribute paid by General Murray to the Indian troops fighting at Gaza, and remarks:—If the Indians are given proper training, they may help to win the victory in the present war without the aid of others. Self-government is the only means for attaining this end

Indian troops.

ANDHRAPATRIKA, Madras, 23rd Nov. 1917.

75. The *Andhrapatrika*, of the 23rd November, gives in Telugu the communication of Associated Press of India regarding the note of the Bombay Public supporting the Congress scheme, which appears on page 5 of the *Hindu*, of the 22nd November.

The Congress scheme.

ANDHRAPATRIKA, Madras, 23rd Nov. 1917.

76. The *Andhrapatrika*, of the 24th November, reports the President at a meeting of the Andhra Union held on the 23rd November, to have remarked that he could state from his experience that the present officers of the Indian Civil Service lacked the patience, the understanding, the memory and the perseverence of members of the Civil Service of old.

The Indian Civil Service.

ANDHRAPATRIKA, Madras, 24th Nov. 1917.

77. The *Andhrapatrika*, of the 24th November, says:—The age limit for Civil Service is a chief bar against the Indians getting higher appointments. Writing confidentially to the Government in England, Lord Lytton has stated:—"We are confronted with the question whether we should exclude the Indians or deceive them. Of these two courses, we have followed the insincere one. As I am writing confidentially, I venture to state the following facts. It appears to me that a satisfactory explanation has not been given in the matter of the charge that the English Government and the Government of India have acted in opposition to their pledges." Speaking in the House of Lords in 1869, the Duke of Argyle said:—"I say that in the matter of conferring Government appointments on the Indians, we have neither done our duty nor carried out our pledges." The proclamation of Queen Victoria has been thus set at naught. When the people were dissatisfied with this, Lord Lytton began to adopt a repressive policy. . . In the time of Lord Dufferin, the misunderstanding between the Indians and the Anglo-Indians increased. The Indians believed that the Anglo-Indians would not allow them to progress. The repressive policy initiated in the time of Lord Lytton reached its culmination in the time of Lord Curzon. The fall of Port Arthur into the hands of Japan in the Russo-Japanese war stimulated the self-respect of the inhabitants of the east. The old theory that self-governing institutions could not flourish in the east received a check. There was an awakening in the east and India also shared in it. Lord Curzon stood in the way of the advancement of the country at this time. A perverse interpretation was put on the proclamation of Queen Victoria. The agitation of the people to get the partition of Bengal cancelled proved useless. The disappointment thus caused among the people engendered a new spirit. The desires of the people were no more restricted to small reforms. Mr. Dadabhoi Nowroji inspired into the minds of the Indians the ideal of *swaraj* which he said was the panacea for all evils. The Indians are now trying to realise that ideal. There is nothing absurd or revolutionary in this.

The goal of the Indians.

ANDHRAPATRIKA, Madras, 24th Nov. 1917.

78. The *Andhrapatrika*, of the 24th November says:—India began to reverberate with the sound of *swaraj*. This was an eyesore to the authorities. They resorted to the policy of punishing and imprisoning the people. Indians had been eagerly

Mr. Montagu's visit.

ANDHRAPATRIKA Madras, 24th Nov. 1917.

awaiting the arrival of Mr. Montagu. The Europeans were upset by the thought of his arrival. The people had been waiting to see what grand reception would be accorded to Mr. Montagu. . . The arrival of Mr. Montagu was announced in the papers. There was no firing of guns in honour of him. This engendered suspicion in the minds of the people. What was this secrecy for? Some fools said that this secrecy was observed in order that the Anglo-Indians might not do any mischief. Some others gave ridiculous explanations. Mr. Montagu went to Delhi and commenced enquiries. A deputation comes. One member thereof reads the address from top to bottom. His Excellency the Viceroy says that the contents will be considered. The deputation then returns home. When the enquirers do not move their lips, why is all this enquiry? All the expenditure will be saved if the addresses are all sent to England. The people desire various things. On the whole many are on the side of the Congress. . . Nobody knew that Mr. Montagu's drama would be so insipid. We doubt if there will be any advantage in such an enquiry. But we, laymen, do not know the ways of the authorities.

DESABHIMANI, Guntur, 25th Nov. 1917.

Mr. Montagu's visit.

Under this heading, the *Desabhimani*, of the 25th November, publishes in Telugu an article contributed by Mrs. Besant to the *Commonweal*, which contains:—. . . Why should the Secretary of State for India who has come over here to announce to the people that the goal of the British administration is to grant *swaraj* to India, be protected like a *gosha* lady without being seen by any one?. . . We hope that the Provincial Governors will have the goodness to afford facilities for Mr. Montagu moving closely with the people, to ascertain whose opinions he has come to India.

VRITTANTA PATRIKE, Mysore, 29th Nov. 1917.

Mr. Montagu's visit.

In a leading article referring to Mr. Montagu's visit, the *Vritt nta Patrike*, of the 29th November, remarks:—The addresses presented by the representatives of the various bodies and interests have given the most divers opinions and proposals. Some urge a complete change in the present system of administration; others recommend only slight changes for the present. It is to be doubted whether the changes that are the outcome of all these different representations will at all satisfy anybody. The task of arriving at these changes is a most arduous one. It is certain however that *some* changes will be effected. But, should we be consulted on the subject as to what those changes are to be, we should say that in the first place the municipalities and the taluk and district boards should be placed on a wider basis. For, it is here that the people can turn their knowledge of local conditions to account; and it is therefore necessary that here the official control should be reduced to a minimum. It is true that in some places the people have not the capacity to undertake even these responsibilities. Yet in many places there is room for entrusting the people with larger powers. There is of late a tendency to urge communal representation; and many reasons have also been given as to why such representation is necessary. To our mind, this principle has a great drawback, namely, that the people will remain permanently divided into so many parties. If India is to rise to eminence as a great nation, there should be no caste and party differences among the people as these differences will hamper the country's progress. Therefore some other lines should be devised for choosing popular representatives. But so long as the masses are steeped in their present ignorance it is difficult to find any exact means of meeting their wants and wishes. If the representatives can forget their own individual interests and work with a wholehearted desire to uplift the masses, there should be no need for communal representatives.

DESAMATA, Rajahmundry, 21st Nov. 1917.

The scheme of the *Madras Mail*.

79. Referring to the scheme of reforms proposed by the *Madras Mail*, the *Desamata*, of the 21st November, remarks that that scheme is calculated to frustrate the grant of the reforms that the Indians are now demanding and to make it impossible for them to get responsible Government.

DESAMATA, Rajahmundry, 21st Nov. 1917.

Mr. Montagu and the Congress.

80. With reference to the reply of Mr. Montagu to the invitation of the Congress that he could not attend it, the *Desamata*, of the 21st November, says:—The rumour is afloat

that Mr. Montagu's programme has been so prepared by the Government of India that he cannot be at Calcutta at the time of the Congress sittings. Whether this rumour is true or false, Mr. Montagu can change his programme and go to Calcutta to attend the Congress. If he does so, he will be able to know how eager the Indians are about political reforms, what respect they pay to the Congress League scheme, and how much they wish its realization. Discussions in the Congress are a better means of feeling the pulse of the country in political matters than deputations and memorials. We pray that Mr. Montagu will reconsider his decision and attend the Congress.

81. A correspondent to the *Andhrapatrika*, of the 23rd November, says that the *Andhra* Ayurvedic Conference has adopted resolutions "requesting the Government to repeal or amend the Medical Registration Act, which is fraught with evil to the country, expressing its disapproval of the discouraging remarks made by His Excellency the Governor on the occasion of opening the Ayurvedic medical schools in the Cochin State, requesting the municipalities and local boards to patronise the Ayurvedic system of medicine equally with the allopatic system, exhorting the municipalities and local boards in the *Andhra* country to specially set apart some land for growing medicinal herbs, and praying that the authorities may repeal the Poisons Act which prevents the Ayurvedic practitioners from freely getting the ingredients they require for compounding their medicines, or so amend it as to exempt those practitioners from its operation.

The *Andhra* Ayurvedic Conference.

ANDHRAPATRIKA, Madras, 23rd Nov. 1917.

82. The *Andhrapatrika*, of the 23rd November, contains the following in English:—Information has been received that the S.S. *Crezeth Hall* struck a mine on the 17th November in Indian waters and sank. One Indian passenger and eight members of the crew were lost.

Mines in Indian waters.

ANDHRAPATRIKA, Madras, 23rd Nov. 1917.

The *Andhrapatrika*, of the 26th November, gives a Telugu version of the above.

ANDHRAPATRIKA, Madras, 26th Nov. 1917.

83. A correspondent to the *Andhrapatrika*, of the 26th November, says:—We should arrange to send some of our leaders to Mr. Montagu to bring home to him the difference of treatment accorded to Europeans and the Indians in India. It is particularly necessary to inform him of the inconveniences we suffer in our railway journeys. Though it has been decided in some law Courts that it is unlawful to set apart certain compartments for the exclusive use of any one class of people, we see even today compartments set apart for Europeans only. We have seen Indians with first or second class tickets being refused admission into the first and second class compartments by whitemen occupying them, who think themselves heaven-born and with blood-shot eyes say to the Indian passengers "you cannot sit in this compartment. You are not fit to be by our side." We have also heard and read in papers about such things. But they had refrained from threatening to shoot the helpless Indians with a pistol or push them out of the train while the train was in motion, till recently. Such a threat was held out in the case of Mr. Hanumunta Rao. Though such things were reported in the columns of newspapers, nobody has taken any action about them. To allow such acts of violence to pass unchecked is to encourage our Anglo-Indian brethren in such acts. We must ask Mr. Montagu to see that such things do not recur and that separate compartments are no more reserved for any class of people. . . We have to convince him of the injustice done to us in Government service and in the other departments. . . Only the District Magistrates, and not the Indian officers, can try the European accused. The Europeans enjoy special privileges in every way. Our leaders must prepare statistics to prove these facts and place them before Mr. Montagu.

Mr. Montagu and the Anglo-Indians.

ANDHRAPATRIKA, Madras, 26th Nov. 1917.

84. In commenting on the special Ganjām Conference, the *Andhrapatrika*, of the 26th November, says:—The president's opening speech explained the basis of the Congress scheme. . . We do not see anything strange in demanding at present a responsible

The Special Ganjām Conference.

ANDHRAPATRIKA, Madras, 26th Nov. 1917.

government, which responsible English statesmen and Indian leaders have been asking for the last thirty years. The President of the Ganjām Conference said that the new scheme published in Calcutta was quite opposed to the ideal of self-government entertained by the Indians so long and to progress.

ANDHRAPATRIKA, Madras, 27th Nov. 1917.

The Special Ganjām Conference.

A correspondent to the *Andhrapatrika*, of the 27th November, reports the Chairman to the Reception Committee of the Special Ganjām Conference to have said:—It is very regrettable that English people pretend not to have seen that the war has shattered the theories of the bureaucrats and that the atmosphere is filled with new ideas of individual and national freedom. The Anglo Indian Associations fear that Mr. Montagu may grant such reforms to India as may raise that country to eminence, and are agitating. In the interests not only of India, but also of the empire, it is necessary that the Indians should be trained for the army. Self-government within the empire should be granted to India. The individual interests of Anglo-Indians should be subordinated to problems which affect India and the empire. We have to show that the Anglo-Indians lack vision and are acting with an un-British spirit. The party of the *Madras Mail* should consider the straightforwardness, the generosity, and the love of freedom, that are British characteristics, and refrain from throwing obstacles in the way of the Indians getting self-government. The way in which India is now governed is really not the right way. What has now been demanded is not a sudden and dangerous change in the administration. The Morley-Minto reforms have proved useless. There is no use of patching up the bureaucratic system here and there. The Parliament are carrying on the administration through the Secretary of State for India. But the people in England cannot carry on the administration properly through the Parliament. This incapacity is betrayed by the discussions in the Parliament on Indian questions. Under such circumstances, the Government of India should be responsible to the people of India. The Decentralization Commission has declared that when the fiscal powers of provincial Legislative Councils are increased, the provincial Governments should be vested with greater independence. From this it follows that the Executive Council should be responsible to the Legislative Council. This is what the Congress League wants. As for compartmental autonomy, the tender sapling of separate popular authority cannot thrive under the overshadowing bureaucratic authority now spreading its branches all over the country. . . As the Congress-League scheme has been drawn up on deep consideration, you have to demand its being carried out.

ANDHRAPRAKASIKA, Madras, 17th Nov. 1917.

Schemes of political reforms.

85. The *Andhraprakasika*, of the 17th November, says:—Many schemes of political reforms such as the Congress League scheme the memorandum of the nineteen and the Home Rule League scheme, have cropped up. The educated men impose on the innocent and untutored minds of non-Brahmans and not only obtain their signatures to their schemes but also convert them into so many puppets in their hands.

ANDHRAPATRIKA, Madras, 27th Nov. 1917.

The Bezwada Taluk Conference.

86. A correspondent to the *Andhrapatrika*, of the 27th November, reports the Chairman of the Reception Committee of the special Bezwada Taluk Conference to have said:—The people are overburdened with taxation. The expenditure has increased and it is difficult for the agriculturist to have hay left for his share of agricultural produce, when cultivation expenses are taken into account. Eighty per cent of the population of our country are agriculturists. When that is the state of agriculturists, you can infer for yourself in what a poor state India is. In every village there are many people who are starving without food. It is improper that some of our own countrymen have opposed the Congress scheme reforms. If we cannot get self-government now, we can never get it. This is not the time for us to quarrel. Will the British who are fighting for maintaining liberty, hesitate to give us responsible Government? We are only asking the British to carry out their pledges. We have to give our approval to the Congress scheme. . . We have to show that we have no differences among ourselves and that the decision of the Congress is the decision of the people.

87. The *Andhrapatrika*, of the 27th November, reports the Chairman of the Reception Committee of the Guntūr District Conference to have said:—The argument that it is too early to give self-government to India, will be found groundless when we consider the history of self-government in Servia, Japan, the Philippines, Canada and South Africa. Some of the Native States in India appear to enjoy greater privileges than British India. In them not only have industries and education been developed, but the executive and judicial functions have been separated. India under the British rule has not been fortunate in that direction. . . Self-government is the only means of putting an end to the horrible race prejudices. May the authorities reject all unnecessary objections, give India self-government like that which is obtaining in the Colonies, and uplift the Indian nation.

ANDHRAPATRIKA, Madras, 27th Nov. 1917.

The Special Guntūr District Conference.

The paper reports the President to have said:—When the people's representatives voice forth the grievances of the people, the Government do not believe them but rely on the words of their subordinates, so much so that justice is not got at the hands of the bureaucracy. When under such a policy unjust persons become officers, they generally turn out to be bribe-takers. For the last seven or eight years, we in our district have been complaining of penal assessment, but the Government have relied on the words of the authorities so much so that the people have been put to great loss on account of the penal assessment not having been abolished. Many such examples may be given, but who will enquire into them? The Government, on being satisfied, may remedy one out of a hundred of such wrongs, but until the irresponsible bureaucratic government is replaced by a government in which the people exercise independence, the country cannot be happy. . .

88. The *Andhrapatrika*, of the 27th November, reports the Chairman of the Reception Committee of the Special Gudivada Taluk Conference to have said:—On the very day on which the Indian soldiers encountered the enemy in the battle-field and Indian money was devoted to purposes of the war and to protection of England, the jealous hearts of some Anglo-Indians who are opposed to the independence of the Indian nation have burst, and their contentions have fallen to the ground.

ANDHRAPATRIKA, Madras, 27th Nov. 1917.

The Special Gudivada Taluk Conference.

89. The *Kistnapatrika*, of the 24th November, says:—So long as the people have no control over the purse there can be no real self-government. Without such control, all other privileges are useless. It is because the Legislative Councils have no such authority, that all our suggestions go to the waste paper basket. Our representatives have been asking for long for free elementary education. But did the rulers heed our prayers? They only pleaded want of funds. If duties had been imposed on some articles imported from foreign countries, our industries would not have declined and the country would not have been reduced to poverty. Had the Government spent on irrigation works half of what they spent on Railways, the country would not have been the abode of famines. Why has excise duty been imposed on goods manufactured in the Indian cotton mills? Why are high salaries given to high officers and why is the cost of administration made so unbearable? Why are not industrial schools established on a large scale? If our representatives had had control over the income and expenditure of the country, they would have carried these reforms long ago. Without spending money on education adequately, is it reasonable to say that self-government should not be granted to the people, because they are not educated? Mr. Nair's scheme, the Coimbatore scheme, the Pulivendla scheme, the Bikkavole scheme, etc., have all ignored the question of control over the finances and demand only nominal reforms. Only the Congress scheme demands this control. To ignore it is to obstruct our progress. . . It may be said that to give such control to our representatives tantamounts to giving complete self-government. True. But the Congress does not require complete control over the purse. In the matter of the army, arbitrary power has been given to the British. Without the control over the purse, what is the meaning of self-government? Will we become prosperous if more appointments are given us and will such prosperity

KISTNAPATRIKA, Masulipatam, 24th Nov. 1917.

Control over the purse.

last? What is the use of admitting a greater number of our elders into the Legislative Councils? They will have some tails attached to their names and be looked upon by the people as leaders, and nothing more will be gained. Will our difficulties be over even if our countrymen get a few seats in the Parliament? Only when we get real power and real responsibility, can we have training in self-government. We may make mistakes. But is there anywhere in the world a government that does not commit mistakes? Have not our English rulers who have reached the height of civilization and who are distinguished for their love of freedom committed mistakes and rectified them? Their whole history bears testimony to this. The Dardenelles and the Mesopotamian affairs will confirm this. So Mr. Gandhi said that self-government is the right to commit mistakes and rectify them.

KISTNAPATRIKA, Masulipatam, 24th Nov. 1917.

Self-government.

90. The *Kistnapatrika*, of the 24th November, says:—The people cannot be quiet till they get real self-government. They will not rest satisfied with mere shadows of self-government. It behooves every Indian to lay bear the machinations of the Anglo-Indians and of those who have fallen into their snares, and to promote the future welfare of the motherland.

KISTNAPATRIKA, Masulipatam, 24th Nov. 1917.

Self-government and social reforms.

91. The *Kistnapatrika*, of the 24th November, says:—We could have had many social reforms through the help of the Government, but as the administration is carried on by foreign officers, many of the social reformers themselves will not agree to the Government interfering with our social affairs. If administration were carried on mainly by the people's representatives, there could then be no room for any objection. The people in the Native States such as Mysore and Baroda do not hesitate to reform the society by the help of the Government. When the Legislative Councils come under the control of the people, and exercise real authority, the society will undoubtedly gain a fresh life.

KISTNAPATRIKA, Masulipatam, 24th Nov. 1917.

The situation in Ireland.

92. The *Kistnapatrika*, of the 24th November, says:—In the course of his speech regarding the situation in Ireland, Lord Winborne said: "Though the Irish in some places have begun to drill themselves, yet it has not assumed dangerous proportions. Thinkers say that if the convention fixes proper terms, the Irish Sin Feiners will not reject them!" Lord Curzon said that 80 per cent of the advocates of freedom are against anarchical acts.

KISTNAPATRIKA, Masulipatam, 24th Nov. 1917.

His Excellency the Governor's Executive Council.

93. The *Kistnapatrika*, of the 24th November, reports the Chairman of the Reception Committee of Gōdāvari District Conference to have said:—Including His Excellency the Governor, there are now four members in the Executive Council. The number is to be increased to five. The leaders in the Bikkavole Conference want that these members should have our destiny in their hands. That is, they want that the bureaucracy in the Madras Presidency should be perpetuated, and that the Government should consist of one ruler, three European officers and two Indians appointed by them. I doubt if wise non-Brahmans will agree to the establishment of such a government.

DESABHIMANI, Guntur, 18th Nov. 1917.

Military appointments.

94. Referring to the conferring of commissioned appointments in the army to the Indians, the *Desabhimani*, of the 18th November, quotes from Sir Charles Napier's work:—"The knowledge of the Westerners (sic) is great. They are people with character. They have courage, intelligence and enterprise which are traits of character peculiar to the Westerners. To improve these, they must be placed on an equal rank with the European officers. Subadars and Jamadars of long experience must not be made to work under men, just come from Europe. They can train the Indian soldiers with as much tact as these raw men. When these raw men are appointed over Indians of thirty, forty and fifty years' of ripe experience, the latter will put up with the insult secretly and patiently."

DESABHIMANI, Guntur, 11th Nov. 1917.

An emigrant to Trinidad in distress.

95. The *Desabhimani*, of the 11th November, reproduces with regret from the *Andhrapatrika*, of the 5th idem, a portion of the letter of an Indian emigrant, written from Trinidad, abstracted under this heading on page 2673 of the Weekly Report.

96. The *Desabhimani*, of the 11th November, writes as follows under this heading:—We welcome Mr. Montagu who is for the liberty of the people. We welcome that broad-minded personage, Mr. Montagu, who is ardently bent upon uplifting the sacred land of India by fulfilling her aspirations, though some selfish men of his own race, are trying their utmost to discourage him, and thus keep down the Indian people. . . We wish that the English people who are the champions of popular liberty will consider well the grievances of the people of India and fulfil their desires.

Welcome.

DESABHIMANI, Guntur, 11th Nov. 1917.

97. Referring to the proceedings of the Vaisya Conference held at Cocanada, the *Desabhimani*, of the 11th November, observes:—Leaving the Brahmans aside, the Kshatriyas and the Vaisyas are in full sympathy with the Congress-league scheme. The Adi Andhra (Panchama) Conference held at Bezwada on the 4th instant has also approved of the scheme. Of the rest, only a section has not given its approval to it. We can say that more than 75 per cent are in favour of the scheme.

The Vaisya Conference.

DESABHIMANI, Guntur, 11th Nov. 1917.

98. The *Andhraprakasika*, of the 20th November, has the following under this heading:—Recently a Home Ruler at Gudivada proclaimed by beat of tom-tom, that His Majesty the King Emperor has arrived with the Secretary of State and that therefore all the people should assemble near the tank to sign the Gandhi's petition. A petition which has been signed by innocent people upon false representation is going to be presented in their name to the Secretary.

Beating of tom-tom.

ANDHRAPRAKASIKA, Madras, 20th Nov. 1917.

99. Referring to the drains in Madras, the *Andhraprakasika*, of the 21st November, writes as follows:—In reply to Mr. Madely's lecture delivered at the Victoria Public Hall, the day before yesterday under the presidentship of His Excellency the Governor, a Muhammadan gentleman, on His Excellency's permission, said that the drainage operations in Bell's Road have proved a source of annoyance from mosquitoes, that, as a remedy for this, the drains must be exposed to sun as before, and that, in addition to this, a good water-supply must be provided. The Commissioners have held the same opinion from the beginning. It is regrettable that it should have been a cry in the wilderness.

Drains in Madras.

ANDHRAPRAKASIKA, Madras, 21st Nov. 1917.

100. In a lengthy leading article on the subject of "caste differences and national advancement," the *Swadeshabhimani*, of the 23rd November, observes:—Although castes may not form a welcome institution by themselves, it would still be possible to turn them to good account. The various castes as separate units can promote their own communal interests, without detriment to those of others, more easily than when they are all fused into one caste. From this standpoint we must say that the caste system conduces to national advancement. The various castes in a nation are something like the numerous departments which constitute the huge machinery of administration. The caste system is thus not a great evil after all. Because the Western people—only a few of them—unable to understand the advantages of the system, call it an evil, some of the people among us too are trying to abolish caste altogether. We can only say that they have not understood the truth of the principle that there is hardly anything in the world which human wisdom cannot turn to advantage and that the caste system is a good or an evil according to the use we make of it. The reason why we dwelt on this subject today is that we see in the press that in connection with the present agitation for self-government, some selfish beings, in cities as well as in villages, contend that our caste system is an obstacle to the grant of self-government. We therefore wish to tell our readers that these are specious arguments which are not in our interests.

Caste differences and national advancement.

SWADESHABHIMANI, Mangalore, 23rd Nov. 1917.

101. Referring to the press summary of Sir Bampfylde Fuller's recent article in the London *Times* on the subject of Indian reforms, the *Swadeshabhimani*, of the 23rd November, says:—Our readers might guess Sir Fuller's views on the question of self-government for India; for, they will be sure to remember

Sir Bampfylde Fuller on Indian reforms.

SWADESHABHIMANI, Mangalore, 23rd Nov. 1917.

Sir Fuller. As soon as the famous partition of Bengal was effected, Sir Fuller was made the first Lieutenant-Governor of Eastern Bengal. Sir Fuller of those days was, to describe him in one word, the chosen disciple of Lord Curzon. But his views now are different. He says that India should no longer be governed under the old system, but should be granted Home Rule, and that not in instalments but wholly, immediately and graciously. Thus, when the Hon'ble Mr. Basu has changed his views here, Sir Fuller has likewise changed his views there. Sir Fuller deserves our hearty congratulations for the time being.

SAMPAD ABHYUDAYA, Mysore, 23rd Nov. 1917.

One-rupee notes.

102. A correspondent of the *Sampad Abhyudaya*, of the 23rd November, writes:—It is understood that one-rupee and two-and-a-half rupees notes will be brought into circulation in India. Some of the Bombay and Calcutta papers are not in favour of the one-rupee notes. This is what they say: One chief object of these one-rupee notes is to draw out the silver hoarded by the ryots. It may have been thought that these notes will induce the ryot to hoard these notes in place of their present silver. This is hardly to be expected. For the ryots do not know the value of notes. Rupee coins, on the other hand, they can know to be genuine or counterfeit. They are little acquainted with currency notes. They will, therefore, look upon one-rupee notes with suspicion. Even if these one-rupee notes are compulsorily brought into currency, the silver coins in the possession of the ryots will only be concealed deeper in the ground. Another point to be considered is that the ryots are apt to lose these bits of paper. That is why they demand receipts in their receipt books and refuse to accept a receipt on a separate piece of paper. When that is the case, the ryots, who have frequently petty sundry expenses, will not consent to have rupee notes with them. Those newspapers are therefore of opinion that it is difficult to bring rupee notes into currency among the ignorant ryots.

"How then have 5—10—20—50 and 100 rupees notes, etc, come into circulation?" it might be asked. Those papers have anticipated this question and answered it as follows: These have come into circulation to some extent; because they are of higher value. But the ryot cannot see any particular advantage in the rupee notes. If, therefore, they are brought into currency under these circumstances, the ryots will distrust and feel alarmed. Further, they might wrongly think that the coins are taken from them for the war loan and they are given paper instead. The Post Office certificates have to some extent caused a decrease in the hoarding of coin. The issue of rupee notes however will tend to encourage the revival of that wicked practice. Small notes mean less convenience and no advantage. Further, treasuries and banks will have great difficulty on account of these rupee-notes; for, it is troublesome to count these notes every day and ascertain the balance in stock. Even ten lakhs of rupees in coin can be counted in an hour or two with the help of a good balance. How difficult it would be to count the same ten lakhs in rupee-notes! and what a lot of time it would take! With all this trouble, it is difficult to be sure that the counting is correct.

SATYAVADI, Mysore, 27th Nov. 1917.

The Brahmans and non-Brahmans.

103. In an article dwelling on the Brahman-non-Brahman controversy, the *Satyavadi*, of the 27th November, writes:—"We do not write with any party feeling. A person to our mind is a Brahman or otherwise according to the life he lives. What was the late Doctor Dadabhai? Why do orthodox Brahman leaders like *Srijut* Tilak call him a "Maharshi" (a great sage)? Why does an orthodox Brahman like Sir Subrahmanya Ayyar worship Mrs. Besant, a foreign woman, as "Mother Besant"? If space permitted, we could cite many more instances of this kind. Then, what shall we call those who are unable to understand this fact and say: "If India should be granted self-government, the higher administrative posts will all go to the Brahmans. They are very few in number. We form the majority. Therefore we do not want self-government." What patriotism can we credit such people with? Their argument is akin to a person insisting upon an invalid diet for all the inmates of his house, because he himself happens to be unwell. Who was the first to establish a school for the *Panchamas?* Who was it that moved heaven and earth to make primary education

free and compulsory in order to help the progress of the backward classes? Whoever failed to welcome luminaries of the type of Sir Sankaran Nayar, Mehta, Ibrahim Rahimtulla, Wacha and Tata? How can we expect more than what we deserve? Even now, we say, let them all come forward and progress as others have progressed: Is it reasonable to say that others shall stand still until they themselves have come to their level?

SAMPAD ABHYUDAYA, Mysore, 29th Nov. 1917.

The Congress deputation.

104. The *Sampad Abhyudaya*, of the 29th November, in a leading article publishing the text of the address presented to His Excellency the Viceroy and the Secretary of State by the National Congress and the Muslim League, comments as follows:—The following is the address of the National Congress and All-India Muslim League presented on the 26th instant to the Viceroy and the Secretary of State for India. It comprises in a nutshell all the needs of India. It amply repays perusal. While commending it to our readers, we beg of them to ponder over every prayer contained therein and see whether the assimilation of it is not very essential for our existence and advancement.

SAMPAD ABHYUDAYA, Mysore, 24th Nov. 1917.

The Anglo-Indians and Home Rule.

105. The *Sampad Abhyudaya*, of the 24th November, says:—The *Madras Mail* writes that in case India is granted Home Rule, the Anglo-Indians will have to quit this country. Home Rule means Government by a representative parliament. In the western countries the parliaments have all powers, civil as well as military. The *Madras Mail* seems to think that in the event of Home Rule for India the Indians will have also all military control, that the Anglo-Indians will have to quit the country, that the Brahmans will predominate in these (Indian) parliaments, that by setting on the non-Brahmans against the Brahmans, they would fight against each other and ruin themselves and the *Mail* would somehow profit by it. It would be a great mistake to think so. The Indians have derived great good from the British. They are ever true to their salt. The Indian Home Rule parliament may contain members of all parties including the Anglo-Indians. This parliament will not contain many Brahmans. The *Mail* says that the Brahman vakils will preponderate. They too will be very few. There will be a good number of Anglo-Indian vakils and traders in it. The Viceroy will be the president of the parliament. All military authority will remain in the hands of the British. It will not be difficult to arrange matters in this way; and yet, these Anglo Indian journalists and a few of their Anglo-Indian friends hold wrong views on the subject and lose the good will and affection of the Indians. This should not be. It would not be difficult for the British to mix with the Indians and have brotherly feelings towards them. The *Madras Mail* swaggers that British troops will not be sent to India to put an end to the mutual quarrels that would arise from the grant of Home Rule. The British are a generous race. The *Mail* is ungenerous. We must affirm that it has no right to talk on behalf of the British people.

SWADESHABHIMANI, Mangalore, 23rd Nov. 1917.

The joint scheme of reforms.

106. Referring to the joint scheme of reforms drawn up by Indians and Anglo-Indians for presentation to the Secretary of State, the *Swadeshabhimani*, of the 23rd November, calls it a "muddle" and comments as follows:—The main feature of these reforms is that they propose certain changes useless from the national point of view and ensure that the commercial and industrial policy of the administration should not pass into the hands of the Indians. One redeeming circumstance touching this muddle is that none of the prominent members of the National Congress has joined this so-called joint scheme of reforms. It is said, however, that this joint scheme partakes of the tactics of the Hon'ble Mr. Bhupendra Nath Basu who was once an ardent member of the National Congress and now graces the Council of the Secretary of State. If this be true, it is indeed most deplorable!

LOKAPRAKASAM, Trichur, 26th Nov. 1917.

Appointment of Industrial Commissioners.

107. Referring to the appointment of two Industrial Commissioners in India, as in other parts of the empire—one in Calcutta and the other in Bombay—the *Lokaprakasam*, of the 26th November, thinks that there should be such an one in Madras also, as the other two commissioners cannot be expected to devote much attention to Madras affairs.

KERALA SANCHARI, Calicut, 28th Nov. 1917.

Reduction of appointments in certain departments.

108. In commenting favourably on the proposal to reduce the number of appointments in certain departments, the *Kerala Sanchari*, of the 28th November, questions the advisability of abolishing or reducing the number of the newly-created Stationary Magistrates' Courts, thinks that expenditure can be easily curtailed by making Taluk Head Accountants, Sarishtadar-Magistrates, which will enable the difficulties, arising from the abolition of the said Courts, to be easily met and that in this connexion the number of Bench Courts and their powers should be increased, and hopes that these suggestions will receive Government's attention when the question of the reduction of appointments is taken up for consideration.

QAUMI REPORT, Madras, 17th Nov. 1917.

Muhammad Ali and Shaukat Ali.

109. The *Qaumi Report*, of the 17th November, has the following from its correspondent regarding the proceedings of the Gokhale Hall meeting :—On the evening of Thursday last there was a Hindu Mussalman meeting. Among the Mussalmans present there were Khan Bahadur Kuddus Badsha Sahib, the Hon'ble Mr. Y'aqūb Hasan, C. Abdul Hakim Sahib, Moulana Abdus Subhan Sahib, Khan Bahadur Safdar Husain Sahib Mehkri, Saiyid Yūsuf Sahib, Muhammad Nathar Sahib, Abdul Majid Sahib, Muhammad Sadulla Badsha Sahib, Abdul Jalil Pasha Sahib, Khatib, Abdur Rashid Sahib. Doctor Sir Subrahmanya Ayyar was voted to the chair, and his speech was read by Mr. Wadia. In this speech the matter of the release of Muhammad Ali and Shaukat Ali was urged, and it was moved that a case should be instituted in the court with a view to getting the Defence of India Act rescinded, and that Government should appoint a committee of lawyers to express an opinion on the case of the detenus.

Referring to the events at Arrah it remarked that some Mussalmans were of opinion that the Hindus were at fault. If that was the fact, as a Hindu I offer my sincere apologies. I am a theosophist and a lover of peace. I am as much a Muhammadan as a Hindu, because I have as much reverence for the Prophet and Al Kôrān as I have for Sri Krishna, the Vedas, etc.

The Hon'ble Mr. Y'aqūb Hasan moved the following resolution "that this meeting of the citizens of Madras expresses its sorrow and regret at the continued internment of Mr. Muhammad Ali and Shaukat Ali, and earnestly urges the Government of India to release them." The meeting is confident that by such a procedure the bonds of loyalty between the Indian Mussalmans and the crown will be strengthened and general satisfaction will be produced throughout the country. The proposition was carried unanimously. The editor publishes without comment a translation of the speech of Mr. Y'aqūb Hasan as it appeared in *New India* of the 16th instant.

QAUMI REPORT, Madras, 19th Nov. 1917.

A glance of the previous meeting (from a correspondent).

110. The *Qaumi Report*, of the 19th November, has the following criticisms from a correspondent on the speeches made by Mrs. Besant and the Hon'ble Y'aqūb Hasan Sahib at the meeting held at the Gokhale Hall :—Those who have carefully observed the proceedings of the meeting must have thoroughly understood that Mrs. Besant made the meeting appear, from one aspect, a Muhammadan gathering, and from another, a Hindu meeting, and she has acted with such astuteness that she may not lose her reputation and her religious toleration.

The correspondent invites attention to the Hon'ble Y'aqūb Hasan Sahib's speech in which he stated that "no mention is made either in the Kôrān or in the Traditions of the order of Khalifas." And then he contradicted it by stating that such a mention is made in the Kôrān and the Traditions.

He asserts that the Hon'ble Y'aqūb Hasan Sahib has committed an egregious blunder wherein he has made two contradictory statements: (1) The commandments given in the Kôrān and the Traditions should be given preference to the commands of the Khalifa; (2) according to the Kôrān and the Traditions obedience to their king is compulsory on Muhammadans even if he be an infidel. It asks whether he wants Muhammadans to understand that the commandments in the Kôrān and the Traditions cannot be given preference to the commands of the king. If so why does he not speak plainly and why does he fear to speak the truth? The fact is that in Islam neither the Khalifa nor the king has the right of making religious laws.

Then he committed a third blunder in stating that when the Khalifa declares a religious war whether the Muhammadans will join the Khalifa or submit to the commandments of God and the Prophet. We are anxious to know how and whence he has drawn the difference between God, the Prophet, and Khalifa, and how he has arrived at the conclusion that their orders are conflicting.

The correspondent next invites the attention of the people to the suggestions made by Mrs. Besant regarding the release of Muhammad Ali and Shaukat Ali and observes:—Her valuable suggestion is that we should first of all launch a suit in any High Court for the rescinding of the "Defence of India Act", and if it proves to be of no avail, we may appeal to the Privy Council. Her suggestion is, essentially though not logically, to pacify the minds and gives every satisfaction to weak minds. But we want to know whether she adopted the same course during the period of her internment, and suggested it to her followers, and whether her friends acted accordingly.

She has very kindly suggested to us to make a reference to a High Court, failing which, to appeal to the Privy Council. But we do not know what guarantee there is that our appeal will not be rejected by the latter.

The fact is that she simply wants to please the Muhammadans, and her object is whether the Muhammadans succeed in their attempt or not everything should be done through her so that the Muhammadans may not gain the power of standing on their own legs and using their own brains.

The correspondent advises the Muhammadans by saying "you have thoroughly tested friends and foes. Now is time for you to test yourselves, for God is testing you" (Kôrān XXII, 11).

Then if you do not pass through this ordeal satisfactorily that will be a manifest loss.

111. The *Qaumi Report*, of the 20th November, gives the following written by a statesman:—There is no doubt that reforms are necessary in the administration of India. The Hindus and the Muhammadans have for a long time been urging the Government to grant it, and on some occasions representations have also been made that immediate and essential reforms should be made after the war. We do not deny the fact that the ultimate goal of India is self-government, and that the Muhammadans, also being inhabitants of India, will enjoy like privileges and progress of the future self-government as other communities will do—

Qaumi Report, Madras, 20th Nov. 1917.

A memorandum from the Muhammadans on Indian reforms written by a statesman.

(1) Now (Mr. Montagu) the Secretary of State for India on the 20th August announced in Parliament and the Viceroy, in the Imperial Council "that self-government will be established in India when the proper time comes." But we consider that, unless every scope and facility are afforded to us in education and preferment, we cannot become competent for self-government, and we fear that the time will be far away from us on account of our backwardness and unfitness.

(2) In order that India may gain self-government at an early date and that its progress and prosperity may go on to perfection, we desire that our status may be recognised in realms of education, service, and commerce and that we may be given, as far as possible, a separate representation in every political department.

(3) We frankly and freely declare that we deeply regret that it is not enough simply to call ourselves Indians in the practical progress of political life. It is an open secret that our national, as well as political, existence in general, will be concealed under this name, and other communities, that are numerically and educationally strong, will prevail over us.

(4) We desire that regard should be had to our real existence under the name "Indian", and we may be given the right of separate representation.

(5) Its detailed explanation is that there are two kinds of representation in the country—

(i) Such departments where more than one person is appointed.

(ii) Such departments where there can only be one representation.

We demand that in the first case a definite number may be fixed for us, so that we may have a fixed number of appointments. In the second case this course may be adopted that the Hindus and the Muhammadans may be appointed alternately, and this practice may continue on this principle.

In both cases it will be insufficient to hold, and will be against the rights of the community to appoint "Indians", for on this principle our representation cannot be secure and certain.

(6) We agree to a great extent with the proposed reforms of the National Congress and Muslim League, but they include some suggestions, which, when given effect to, cannot preserve the principle of status and separate representation of the Muhammadans. Hence we approve of the scheme published by the *Qaumi Report*.

MUKHBIR-I-DAKHAN, Madras, 21st Nov. 1917.

Mr. Montagu and India.

112. The *Mukhbir-i-Dakhan*, of the 21st November, writes:—When Mr. Montagu goes to Southern India, he will find that difference exists not only in temperaments, but also in feelings throughout India and that to what extent the claim of the people, who say that Home Rule is demanded by all the people of India conjointly, is erroneous and astounding. He might have understood that difference of opinion exists between different classes of people in one and the same country, and one has to suffer for the sake of the other.

There is no doubt the country is in need of reforms, but it is not yet able to bear the burden of any extraordinary responsibility. We have seen and are seeing that the countries that have effected premature reforms are still in the state of a fowl with its throat cut. Here the editor refers to the forming of constitutional Government in Persia. Yet her present state is worse than that of a sick person. It also refers to China and Russia. As to China it says after the declaration of a republican form of Government, it has been, and still is, involved in bloodshed. As to Russia it asserts that the change of the form of Government has resulted in the country becoming a refuge for traitors.

Speaking of India it goes on to say, a few foolish friends are endeavouring to crown it with the diadem of self-government, but they have not taken into consideration the fact that the country will have to bear the burden. It adds that the present condition of India is that of a convalescent patient. But those unwise friends desire to see it regarded as one that is perfectly healthy.

The people who desire to get self-government or Home Rule for India prematurely are in fact desirous of making it a mine of disorder, a house of misfortune, and a magazine of ill-luck. They desire that the little concord, left between the different nationalities, should be buried and civil war should ensue. Quarrels between Hindus and Mussalmans always occur, but the present quarrel caused owing to sacrifices, Muharram and Dasara, have proved that the Hindus have no relationship with Mussalmans on account of compatriotism. The cases that have arisen on account of Shahabad, Arrah and Bihar occurrences are now in the court, and reliable evidence proves that the Hindus laid a regular plot of intrigue, and made the Mussalmans a target of their oppressive acts. Not only this, Hindus are now mutually quarrelling. The friction, hatred and antagonism between Brahmans and non-Brahmans are daily on the increase, and the non-Brahmans openly declare in clarion voice that during the rule of the Brahmans there would be no security of life and property. While this is the state, which insane will say that we are fit for Home Rule? Grant of Home Rule to India would convert it into a centre of civil war.

MUKHBIR-I-DAKHAN, Madras, 21st Nov. 1917.

Fakhri's appeal.

113. The *Mukhbir-i-Dakhan*, of the 21st November, has a letter from Muhammad Sulaiman Sahib, Qaderi, Chisti of Phulwar, addressed to Fakhri Sahib in which the writer expresses his concurrence in "the appeal of Fakhri", and says that he regards the treaty concluded between the Congress and the Muslim League as a delusion. Speaking of his own state of affairs he says:—For a month we could not sleep soundly. Government troops re-established peace and order. In the Patna district the village Imam Gunj was plundered, one Saiyid Abid was murdered and Doctor Saiyed Majid was wounded and is still in hospital. One hundred

and fifty villages, mosques, tombs and buildings in Arrah and Gaya were demolished. Many people were killed and many wounded. A correct estimate of this is known to God alone. But infidels appear to have suffered a greater loss in killed. At present the Mussalman sufferers are quite destitute and homeless. The relief from Calcutta and Cawnpore is insufficient. With these remarks the writer asks Fakhri Sahib to assist the sufferers.

III.—Legislation.

114. A correspondent to the *Vartakamitran*, of the 20th September, takes exception to this Bill and observes:—It is an impossible task to try to reduce the interest charged in a country by means of legislation. Those who advance loans to low class menials like scavengers do charge half an anna and one anna per rupee, and that is because they advance money upon practically no security and run the risk of losing the principal. Of course this interest works at between 37½ and 75 per cent and appears on the face of it to be usurious. But if the charging of such interest is prohibited by legislation, no one will advance money to these poor people and what is to be their lot? Then again a high rate of interest is charged at certain trade centres. For example, in places like Tindivanam, Salem, etc., if one purchases grains for Rs. 100 on the 'fair' day and sells them two days hence, one can make a profit of Rs. 10 and one would therefore ungrudingly pay an interest of one rupee on this for two or three days. If high rates of interest are prohibited, where can these people obtain money? In Tanjore and other districts, agriculturists prefer to borrow money for paying the kist to selling their produce, as by putting off such sale the value of the produce may rise and yield them larger profits. If they cannot get loans easily, what is to be the lot of the mirasidars? If, instead of punishing those who charge high rates of interest, the Government increase the amount of money in circulation among the people, no one would borrow at usurious rates. What about the work of the Co-operative Credit Societies, which were brought into existence for helping the poor pecuniarily? Have the Government tried to ascertain the reason why a large number of such societies have not sprung up in Southern India and, if they have, what have they done to remedy the situation? Why cannot the Government render pecuniary aid to Co-operative Credit Societies? Why cannot they utilize in this direction the money collected from the people by way of taxes, instead of depositing it in the Madras Bank for no interest? It is because the Government deposit their money in the Madras Bank that other people also follow suit. If the Government would begin to invest their money in Co-operative Credit Societies, the public also would deposit money in such societies. There are other amounts also with the Government of India. For example, the Government are deriving a good profit by coining rupees with silver of the value of ten annas. The profits derived under this head up to 31st October 1914 came to £25,837,000. This large amount is accumulated in England and advanced to merchants there at 2 to 2½ per cent per annum. All this is Indian money. Is it fair to utilise Indian money for giving loans in England at low rates of interest at a time when Indians are suffering hardships owing to their inability to obtain money even at high rates of interest? Why cannot this money be retained in India alone and lent to Indian banks? Will not the rate of interest in India go down, if all this money circulates in India? So there is no use of legislating for reducing the rate of interest. This will only mean robbing Peter and paying Paul.

The paper itself invites the attention of its readers to the introduction of the Usury bill in the Imperial Legislative Council and remarks:—Though a law like this is necessary for India, our Government should also consider about increasing the wealth of the country, so that the rate of interest will go down of its own accord. Such a law exists in Germany and other countries and is also found to be very useful there. The efforts made by the Government in those countries for the benefit of the people are really surprising. It will be compatible with reason and experience if the Government would make similar efforts in India and, increasing the amount of money in circulation among the people, introduce a law of this nature.

The Usury Bill.

Vartakamitran, Tanjore, 20th Sep. 1917.

Vokkaligara Patrike, Bangalore City, 28th Nov. 1917.

The liberty of the press.

115. The *Vokkaligara Patrike*, of the 28th November, writes :—We understand that a measure similar to the Indian Press law is about to be enacted in England. Those papers which confine themselves to just and unbiased writings have nothing to fear from this Press law. Only those who go to extremes have to feel afraid of it. We must observe that the papers of the latter class do need a weapon of this kind to keep them in check.

ERRATA.

Report No. 45.

Page 2676, paragraph 104, line 9, *substitute* "she" *for* "he".
„ 2676 „ 104 „ 11, *insert* "there" *before* "they".
„ 2677 „ 106 „ 22, *substitute* "two or three" *for* "three or two".
„ 2678 „ 107 „ 24, *omit* "but" *after* "Home Rule".

Report No. 46.

Page 2708, line 7, *substitute* "with" *for* "when".
„ 2708, paragraph 81, line 8, *substitute* "bond" *for* "band".

Report No. 47.

Page 2725, line 11, *for* "carrying" *read* "crying".

Issued, 4th December 1917.]

CONFIDENTIAL. **No. 49 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 8th December 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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II.—Home Administration.

(c) *Jails.*

1. *New India*, of the 7th December, observes:—"From accounts published in the Calcutta papers received yesterday, it appears that the hunger strike resorted to by the detenus in the Alipore Central Gaol is not, as the Associated Press message would lead one to believe, merely 'a protest against their detention' under Bengal Regulation III of 1818, the strikers themselves asserting 'that they have no ground for complaint, regarding their treatment by prison authorities or in respect of food and clothing with which they have been provided'. A letter containing some details of this sensational incident has fallen into the hands of the *Amrita Bazar Patriku* and is signed by twenty strikers, eighteen of whom are State prisoners under Regulation III of 1818 and two detenus under the Defence Act (Foreigners Ordinance). . . They make serious charges against the authorities and call for an immediate and thorough enquiry by an independent commission. If the allegations are false, a *Press Communiqué* should at once be published denying the allegations and giving a faithful account of the treatment that is given to these unfortunate persons. If, on the other hand, all or even some of the allegations are true, this inhuman and shameful practice, which no civilised Government can resort to, should at once be put an end to and the officers responsible for the same should be relieved of their duties without the least compunction".

New India, Madras, 7th Dec. 1917.

The hunger strike of political prisoners.

(d) *Education.*

2. The following appears in *Everyman's Review* for December:—"Quite in keeping with the traditions of the University of Madras was the Convocation Address of His Excellency the Governor of French India. It was translated for him by some one else, and read by Mr. J. H. Stone in an inaudible voice to an exhausted gathering of graduates. The ceremonials which the organisers took care to make as gorgeous as possible were from the beginning to end a farcical series of meaningless rites. It was a long and weary function and the Governor of Madras must have gone home with a bad sprain of his neck, for he had to bow in response to the bows of the thousand graduates as they were presented to him—a tiresome and useless item of the Convocation programme. . . The Madras University is the very worst in the whole world, and its learning and ideals are symbolised by the Cooum on which it stands. It holds forth not a single ideal worthy of an Aryan youth. It does not even educate in any but an ignoble sense of the term. Its education is in cramming and pedantry, and its world is one of strikes and outbreaks, of absence of discipline and lack of trust. It has demoralised those whom it has passed, ruined the careers of those whom it has failed. It has none of the greatness and dignity which ought to attend the Seminaries of Learning."

Everyman's Review, Madras. December 1917.

The University Convocation —a farce.

(k) *General.*

3. *Eneryman's Review*, for December writes:—"We thought that the answer of Sir William Vincent some time ago in the Imperial Legislative Council would apply to Mr. Krishnaswami Sarma also. In this we were perfectly justified, for Mr. S. M. Peranjpye upon whom an identical order was served by the Government of Bombay was released soon after from its clutches. Mr. Sarma has been carrying on some silent work among the masses and has visited hundreds of villages in his lecturing tours and published

Everyman's Review, Madras, December 1917.

Mr. Krishnaswami Sarma.

various leaflets in the vernacular. He is the first man to whom the Defence of India Act was applied at Madras, and he is prohibited by it from speaking and writing except with the previous permission of some notified authorities. . . 'Public security' has by this time become a ridiculous piece of cant, and when the Defence of India Act is applied in such cases as Mr. Sarma's, it is conclusive that the Government cannot face the consequences of taking action in the more open light of the undoubted and permanent laws of the realm. We know Mr. Sarma, and are perfectly prepared to say that there is nothing disloyal in him and that he is a thoroughly constitutional worker. We confess we have not the ears of the Criminal Investigation Department or their methods, but we have our own ears which we trust better and our own methods on which we rely with greater confidence. And we find nothing in Mr. Sarma which should conjure up the Defence Act. The Government make a questionable use of a questionable act and escape judicial examination, and when questioned in the Council, either disallow the question or give an answer which profits nobody."

West Coast Spectator. Calicut, 27th Nov. 1917.

The Madras Legislative Council.

4. The *West Coast Spectator*, of the 27th November, states:—"Some non-official member would do well to move a resolution in the Local Legislative Council, recommending that the official members should be a little more courteous in their replies to interpellations. Some of the official replies, we notice, are positively ungracious if not absolutely discourteous calculated to excite ire in the member putting the question. No Secretary of State would have dared give such replies to Members' —even a Labour Member's—questions in the House of Commons. In reply to one interpellation, a puissant Member of Council condescended to say that the 'Government are not prepared to give further particulars'.

"Nothing would have been lost by casting the reply in the following manner:— 'The Government regret that they are unable to give further particulars for reasons of State.' The fact is, constantly fawned upon, worshipped and flattered, high officers of Government cultivate a habit of thought and speech which looks imperious, if not impertinent, of course unconsciously and without the least intention to annoy or insult, we admit. A certain Honourable Member told us some time ago that he felt such rebuffs keenly which made him look very small. . . Some of the official replies leave in one's mind the impression that the official making them consider the non-official member a nuisance that has to be put up with, and his questions mere waste of time".

VERNACULAR PAPERS.

I.—Foreign Politics.

5. The *Vartakamitran*, of the 1st November, refers to the natural facilities that exist for carrying on a good many industries in the northern portion of Australia and observes:— The Europeans have not been able to colonize it and reap the benefit of all such facilities as the climate of the place does not suit them. They would be glad if the Japanese, Chinese and Indians go there and work for wages. But the Japanese want to settle there. What we would contend is that as Australia is subject to the British Empire, the right to colonize this portion should be given only to those subject to its rule and as Indians can well settle there, it is only they that should be given this privilege. Instead of proceeding to the Fiji Islands and South Africa to do coolie work like slaves, the Indians can well settle in this portion of Australia and progress in a free atmosphere. It has been calculated that there are facilities for nearly ten crores of people to live there happily. The British Government would doubtless be strengthened by affording the facilities to the Indians, and we hope that they would bestow their attention on this matter.

Colonization of Northern Australia.

Vartakamitran, Tanjore, 1st Nov. 1917.

6. The *Nagai Nilalochani*, of the 5th November, reproduces from the *Swadesamitran* of the 17th October, the Tamil version of a war forecast made by Mr. M. Bhatta Achari referred to in paragraph 8 of Report No. 43 of 1917.

A war forecast.

Nagai Nilalochani, Negapatam, 5th Nov. 1917.

7. The *Dravida Patrika*, of the 28th November, takes exception to the alleged peace overtures between Russia and Germany on the ground that, though the conclusion of peace between these two countries may be advantageous to Germany, it cannot be conducive to the establishment of world-peace, unless and until the German militarism is crushed, and observes:—Need we say that the present action of the Russians directly affects the English situation? The English had all along believed that none of the allied powers would approach the enemy for a separate peace. But ever since the days Lenin brought about a political revolution in Russia, we had indeed thought that, in order to strengthen his position, he would go in for a separate peace with the enemy. The Germans do not seem to have accepted to allow a truce, and yet it seems Lenin has issued orders to disband the army in East Galicia. He has allowed the soldiers mobilized in 1899 to return to their homes, on the ground that there was no necessity for a large army. He seems to be prepared to issue orders for also disbanding other portions of the army. It is this that is a most dangerous act; for it will almost set free the German army in the eastern front, which will, doubtless, be sent to the Italian front immediately.

The war.

Dravida Patrika, Madras, 28th Nov. 1917.

The *Sarvavyapi*, of the 14th November, publishes an article contributed by a correspondent about the present difficult situation in Italy, in the course of which the following observations occur:—There is no doubt that the great victory now won by the Austrians and Germans against Italy would infuse them with fresh vigour and confidence. We should not make light of this success of the enemy. It is really a great victory. What a pitiable hardship it is for the Italians that they had to give up within four or five days all the positions they had gained with great difficulty during the last two years and a half! The commanders who were responsible for this great victory do, although they may be our enemies, merit our praise. The Germans have begun this compaign against Italy with the grand idea that they can be done with her as easily as they managed it in the case of Russia, Servia, Montenegro and Roumania. But it may be asserted that they

The war.

Sarvavyapi, Pondicherry, 14th Nov. 1917.

cannot be as fortunate in Italy as they were in those countries. We shall however patiently wait and see how the matter ends. Very probably the present Austro-German activity in Italy is more a losing than a scoring game.

DESABHIMANI, Cuddalore, 10th Nov. 1917.

The *Desabhimani*, of the 10th November, reproduces the above.

KISTNAPATRIKA, Masulipatam, 1st Dec. 1917.

The war.

The *Kistnapatrika*, of the 1st December, says:—The Germans are advancing in Italy with large forces and with strong cannon in order to take Venice. But the enemy's forces are falling victims to the opposition of the Italians. The Germans have not yet given up their hope. They have perhaps forgotten their struggle at Verdun. . . The ministers of the Allies have assembled in London and are conferring on different things. We learn from the telegrams that they are considering matters such as the Germans marching their army to another theatre from Italy, the rumour that fresh German forces are being sent to France, the uncertainty as to what the Germans who are mustering their forces about Switzerland may do, and the wicked endeavours of the Russians to make a separate peace with the enemy.

DESAMATA, Rajahmundry, 28th Nov. 1917

The war.

The *Desamata*, of the 28th November, says:—If the German army cross the mountains and enter the plains, the Italians will be put to great loss. The Italian army cannot but retreat still further. If they do not, the enemy will subjugate them soon. To avoid the evil consequences of this German expedition, the British Field Marshall in France is strongly attacking the enemy's forces and defeating them. In the western theatre the Germans were defeated with great loss. Without being frightened by this defeat, the Germans are still attacking the Italians. It is to be surmised from this that they are determined to put up with their defeats in the west in order to vanquish the Italians, and derive them to the necessity of suing for peace, and then to concentrate all their forces in the western theatre. But we see from the telegrams that the Italians are not now so helpless as they were in the beginning. The Italians have given up retreating and are wonderfully opposing the Germans with the help of the British and French forces. Cities and mountains are every day changing hands. It is now plain that the Germans find it hard to advance. If they are to be defeated, they will not flee, but on the other hand it appears they are fortifying their positions in the rear in order to continue the war as in the west. It cannot be said that the Italians are altogether free from danger from the enemy. But the successes of General Haig in the western theatre cannot but make the Germans shudder. . . From an examination of the methods of the Germans, it appears that instead of fleeing by reason of such defeats they may take up another position and it may be surmised that new trenches may have been made ready in the rear. The situation in Russia is not encouraging to the Allies. The Maximalists in Russia have removed the existing Government and are taking the authority into their hands. They are endeavouring to establish a new Government and sue for peace with the enemy. It appears that they have already ordered some of their armies to discontinue the war and negotiate with the enemy for peace. From an examination of the present state of things, it would appear that the Allies cannot hope for any help from Russia. But from the preparations that America is making for the war, it appears that there is no fear even if the Allies should lose all hope of Russia and Italy. Mr. Lloyd George is working for victory with greater perseverance now than before. . . The Allies are meeting with great successes in Asia also. . . . Though the loss to the Allies on account of the submarines is not very heavy, yet it cannot be said that they are free from their fear.

SAMPAD ABHYUDAYA, Mysore, 7th Dec. 1917.

The war.

The *Sampad Abhyudaya*, of the 7th December, writes:—The opinions of Mr. Lloyd George and Lord Lansdowne go to show that the European situation is in a critical condition. Lord Lansdowne was for peace arrangements. All Military and Civil authorities denounced him for taking this view. He then expressed his regret and explained that it was his own personal view. Mr. Lloyd George said there was no unity among the Allies, and that grave consequences might result unless

they acted in perfect co-operation. The words of these two personages go to show that the enemy is still very powerful. We hope that it will be possible to vanquish him before long.

Swadesamitran, Madras, 1st Dec. 1917.

Lord Lansdowne on the war.

8. The *Swadesamitran*, of the 1st December, describes how, in spite of some victories which the Germans were able to have in the beginning on account of special precautions adopted by them and the long military training they had given to their soldiers, they have now come to realise the necessity for peace and, referring to the difference of opinion among statesmen regarding the desirability of peace being concluded in the present stage of the war and to the letter addressed by Lord Lansdowne to the press on this subject, observes:—The observations of this nobleman are well worth being considered by all. If it is possible to conclude peace now on terms which will be favourable to the Allies, there is no necessity for continuing the war. But one point has to be noted here. America, which held aloof for thirty months, entered the arena only under the impression that an imperfect peace with the enemy would serve no useful purpose. Though, since the entry of America into the war, the internal trouble in Russia and the Italian retreat have given some breathing time for the Germans, there is no room to think either the general position of the war has changed or that the British superiority has been affected. In the western front, the victory is surely theirs. We may expect an important advance next year with the aid of the Americans. It is therefore a matter to be seriously considered whether the conclusion of peace now will help the accomplishment of our objects. The Germans have shown that no promise binds them. Can peace be concluded relying on their words again?

The same paper reproduces in Tamil the opinion of the *London Times* on the letter of Lord Landsdowne referred to above as published in the *Hindu* of the 1st December 1917.

Hindu Nesan, Madras, 1st Dec. 1917.

The *Hindu Nesan*, of the 1st December, thinks that some weight should be attached to the opinion of Lord Lansdowne and says:—It is now three years since the war began and the effects of it have already proved to be disastrous. It has brought about a financial crisis. The Government have issued even one-rupee currency notes. If this war is to be continued still without any certainty about its ending, we cannot say what the results will be. The war in the European continent is affecting all other continents, and if it is to continue at this rate, the major portion of Europe is bound to become desolate. So when one in the position of Lord Lansdowne says that it is desirable to conclude peace, no one can refute it. And again being in England he knows the trend of war very well. So, whatever may be the opinion of the London papers about his view, the present members of the British Cabinet are expected to bestow some thoughts on his letter.

This paper also reproduces in Tamil the opinion of the English press on this letter, as appearing in the *Hindu* of the 30th November 1917.

Andhrapatrika, Madras, 1st Dec. 1917.

Lord Lansdowne.

The *Andhrapatrika*, of the 1st December, says:—Lord Lansdowne has betrayed his unwisdom regarding the war, so much so that his opinions took his own party by surprise. . . We do not know what truth there is in the opinion of the *Daily Mail* that the fact that Russia has refused to pay the debt it owes to England made Lord Lansdowne to write the letter he addressed to the *Daily Telegraph*. . . It is easy to guess the reason of this lack of enthusiasm on the part of Lord Lansdowne and others. It cannot but be admitted that the Allies excepting America and Japan are tired. It is true that the endeavour on the part of Russia to enter into a separate peace had made the situation of the Allies critical. But they have all forgotten India, in which there is man-power enough to vanquish twenty Germanies, which, if used, will bring the war to a successful termination. Short-sighted people like Lord Lansdowne have not yet given up their want of confidence in the Indians. The authorities should grant self-government to India, in order to avail themselves of India's resources. When that is granted, Indians will enter the war with great enthusiasm. But the authorities do not like to grant it. Persons like Lord Lansdowne would rather agree to discontinue the war before victory is gained than grant self-government to loyal India in order that they

may gain the victory. They have not as much sympathy for the Indians as they have for the enemy. We pray that responsible statesmen will not heed their words, but will gain the victory with the help of the Indians. By so doing they will not only secure the honour of establishing the banner of independence in the world, but will also win the fame of granting liberty to India. Thus will the efficiency of the Empire be secured. The world will then attain peace. May the English statesmen do their best to gain the victory in the war, in view of such a glorious prospect.

ANDHRAPATRIKA, Madras, 3rd Dec. 1917.

Lord Lansdowne's letter.

The *Andhrapatrika*, of the 3rd December, refers to the letter of Lord Lansdowne recommending peace and says:—The war has taken a critical turn. The military arrangements of the Allies have become confused. This is due to Russia having fallen back. Though Russia has not stood to the last, the British Empire has not become barren. India has vowed to carry the war through to a successful issue. But in the helpless situation in which she is, it is impossible for her to render any adequate help. There should be in the country more self-confidence and the country should afford funds for the manufacture of war materials. The country should be industrially prosperous. An enthusiasm to win the war should enter the national heart. Only when India is completely equipped, can all this be possible. The grant of self-government to India is the only means to attain these results. India will help the Allies to win the victory in the war only when it is given the ability to do so. So the question of self-government cannot be separated from that of the war. When we view this matter with far-sightedness, we cannot help stating that the few Indians and Anglo-Indians obstructing the *swaraj* movement are enemies to the Empire. It is necessary that responsible Indian leaders and English statesmen should not heed their words, but should help to raise India to eminence and carry out the object of the war. Victory in the war is the victory of the cause of freedom. Which country will fight with greater enthusiasm to establish the banner of freedom than India with freedom newly granted to her.

LIVA-UL-ISLAM, Madras, 29th Nov. 1917.

The Russian situation.

9. The *Liva-ul-Islam*, of the 29th November, reproduces the comments on this subject of the *Hindu Nesan*, of the 26th idem abstracted in paragraph 14 of report No. 48 of 1917.

SWADESAMITRAN, Madras, 3rd Dec. 1917.

Indian coolies in Natal.

10. The *Swadesamitran*, of the 3rd December, regrets to learn that an attempt is being made by European artisans in Natal to prevent Indian artisans being employed by the contractors there, on the ground that the latter accept lower remuneration and, remarking that, if the European artisans are zealous of the Indians working for lower wages, they can very well take in Indians in their associations and enable them to derive the benefits enjoyed by them, observes that it is the duty of the authorities in Natal to prevent the Indians there being injured in any way, as an indication of the fraternal relations that now exist among all the subjects of the Empire, on account of the war.

TUMKUR VARTAMAN, Tumkur (Mysore Province), 3rd Dec. 1917.

Lord Northcliffe and the war.

11. Referring to Lord Northcliffe's criticism regarding the shortcomings of the Military administration, the *Tumkur Vartaman*, of the 3rd, December, writes:—If there should be anything to affect the Military discipline, it will doubtless lead to a repetition of the state of things in Russia. Every patriot of the Empire should be grateful to Lord Northcliffe for pointing out the shortcomings. As soon as he criticised in this manner Lord Cowdrey resigned the Chairmanship of the Aviation Board. It behoves the authorities to enquire whether the shortcomings indicated by Lord Northcliffe do really exist, and if they do, to take vigorous steps to remove them. In matters like this, no incapable persons should be employed. If in this war time responsible dutiesshould be entrusted to persons unfit to execute them, it might bring the empire itself to grief. Not only does the past history of empires such as that of Rome illustrate this point clearly, but we have a recent instance in the state of things in Russia and elsewhere in Europe whose calamities are mainly due to the employment of incapable men in responsible positions. Lord Northcliffe's criticism is very timely and we ought to be deeply grateful to him.

II.—Home Administration.

(*d*) *Education.*

12. In the course of a long article on this subject, the *Vidya Bhanu*, for October 1917, makes the following observations :— Students will be able to discharge their duties as citizens in after-life satisfactorily only if they imbibe a spirit of patriotism even in the school. In inculcating this spirit of patriotism, all that is desirable and necessary in these modern systems should be adopted without, at the same time, ignoring the ancient customs. But the training that our students are now having is not suitable to this country, and if they continue like this, they will only be too ready to serve under others either in this country or elsewhere, thereby perpetuating others' description of us as slaves. If the India of the future should stand on her own legs without depending much on others, it is very necessary that our students should imbibe a sense of patriotism and a love of national customs. Though having been accustomed for a long time to subjection our students were in former days nervous in this matter, the new spirit that is abroad has helped them to shake off this nervousness gradually and so this is the most suitable opportunity to open the eyes of our students. Even our Government are affording the necessary facilities for the coming changes, and if we do not train our students now in suitable ways, we will have to search for qualified men when the time comes for undertaking the responsibilities implied in the reforms for which our patriots are working. History proves that every country has progressed only through the efforts of its own people and not by those of others. Nevertheless even foreigners are now showing us the way to advance and therefore we should take this to be the best opportunity. Instruction on national lines should be imparted in schools to students along with their class lessons about the natural position of this country, the condition of the Native States, the ancient history of this land and its customs, etc. They should also be told now and again of the difference between the old and new order of things, the reason why there is such a difference and how it can be removed. The Universities in England are sending their students to enlist in the army and making them serve their country in the war now going on. Is it not because these students had been made to have an idea of the greatness of their country and their ancestors that they are zealously fighting in this war with feelings of patriotism and loyalty? but, on the other hand, our Indian students have been trained only to discard their national dress, customs and habits and try to eke their livelihood by any means forgetting completely the interests of their country. If the idea of sending our students to render adequate help to the Empire in this great war has not struck any one, it is because they have not been trained in such a way as to evince an interest in the matter. Moreover, if our Empire is to continue prosperous, the well-being of India has to be considered; for it is a matter known to all that, without India, the Empire cannot have any greatness. So it can be boldly asserted that, unless India acquires freedom, the Empire cannot enjoy the same.

Patriotism and education.

Vidya Bhanu, Konapet, October 1917.

13. The *Thozhil*, for October 1917, quotes statistics to show that there is only one primary school for every three villages in the rural parts of this Presidency, and, remarking that this indicates the paucity of educational facilities in this country, observes that, if a country should progress like other countries which have advanced in civilisation, wealth and commerce, all people in it, both men and women, should have compulsory education.

Education.

Thozhil, Madras, October 1917.

14. The *Swadesabandhu*, for November 1917, refers to the statement of Mr. Munshi Ram, the Principal of the Gurukula Academy, Hardwar, at a lecture delivered by him recently that His Excellency Lord Chelmsford once informed him that it was his desire and intention to make education free and compulsory, to introduce the vernacular as the medium of instruction in secondary schools and to make the study of vernaculars an important factor of higher education during his Viceroyalty, and observes that, if these facts are true and they are also given effect to, the action of His Excellency would be hailed with satisfaction by all the Indians.

Free education and vernaculars.

Swadesabandhu, Madras, November 1917.

SWADESAMITRAN, Madras, 27th Nov. 1917.

The present system of education.

15. Adverting to the interpellation of the Hon'ble Mr. Suryanarayana Rao at the last meeting of the Local Legislative Council whether the Government had granted any technical scholarships, and if so, to whom and for what purpose, and the reply of the Government that no scholarships were granted as proper candidates with the required educational qualifications were not available, the *Swadesamitran*, of the 27th November, observes:—This reply of the Government cannot but cause pain and surprise to many. If the Government themselves admit that candidates with the required qualifications were not available, who is responsible for it—the Government, the system of instruction followed by them or the students of this Presidency? Who can daresay that the students of this Presidency are behind those of other countries either in the matter of intelligence or perseverance? That they are as capable and intelligent as the students in western countries was admitted by Mr. Statham of the Kumbakōnam College at a recent lecture. So, the blame cannot be laid at the doors of the students. Who is not aware of the constant warning of the bureaucracy to the popular representatives not to make any proposals to reduce the efficiency of the present system of education, when, as a matter of fact, this very system is condemned as being ill-suited to the needs of the people and over-rigorous? So it cannot be denied that the blame for the non-availability of suitable candidates rests on the present system of education and the Government who will not try to improve it. Apart from the low percentage of passes in the University examinations here as compared with that in western countries, the education imparted under the existing system avails those that have it only to secure a clerk's post under the Government or elsewhere. Does it help the majority to take to an industrial or commercial avocation? It is because the people have not the necessary knowledge and experience to manufacture the articles required by them that they are not in a position to judge the value of raw products available here, but rely for everything upon foreigners. Thus the majority of the youths in the country have no means of livelihood, which turns their brain and leads to unrest and discontent in the land, giving trouble to the administrators. Though the people have been for a long time demanding an improvement of the present system of education, it has come to be no more than a cry in the wilderness. Leaving alone the system of education, there are not even sufficient facilities for having education It is only the obstacles and inconveniences that abound. In these circumstances, how can the country progress? Would the Indians like to continue in their poverty, when the people in all other countries are, by dint of their trade and industries, rolling in wealth? Much against their will, these have to blink for want of means and support. In the course of a letter to the *Madras Mail* Doctor Sapru, the Principal of the Madura College, says that the Government of India have all along been negligent in the matter of industrial education, and that the whole system of education in the country requires thorough overhauling in the light of modern conditions and what obtains in other countries. Unless the system is so overhauled, we will say that the people can never be expected to lead contented and happy lives.

SWADESAMITRAN, Madras, 30th Nov. 1917.

The defects in the system of education.

16. The *Swadesamitran*, of the 30th November, refers to the five defects alleged by Doctor Fisher, to exist in the system of education in England and observes:—In England the defects in the educational system are only five; but in India they are innumerable. We shall mention a few important ones—(1) primary education is not free and compulsory here; (2) the great majority of the people are illiterate; (3) innumerable children have no facilities for having education; (4) when the authorities in England are voluntarily making efforts to spread primary education further, the authorities here do not move in the matter, though the popular leaders have been demanding it for a long time; (5) in conclusion, the authorities here do not evince much interest in the educational needs of the country and spend much money thereon.

VARTAKAMITRAN, Tanjore, 22nd Nov. 1917.

Development of education in India.

17. The *Vartakamitran*, of the 22nd November, refers to the active efforts made in England for reforming the system of education even during this period of war and the plea of the Government in India that this period of war

is not the time for improving the education of the people and there is not sufficient money for it, and observes:—Whatever proposal may be made either in the Imperial or Provincial Legislative Council for the improvement of the country, it is put off for being considered after the end of the war. When there is time for introducing several reforms in education even in England, which is directly affected by the war. is it a just plea to say that there is no time for it in India, which is thousands of miles away from the war zone? Even those who obstruct the introduction of compulsory education cannot deny that education is now at a low ebb among the Indians and that the present methods of instruction should be reformed. By educational advancement we mean such education as will be useful in industrial pursuits. In India by education the people mean only learning to read and write the English language. Can the education imparted in our schools be deemed to be education in the strict sense of the word? The people are blaming the Government for not taking sufficient interest in the matter, while the Government, on the other hand, are accusing the people of not being over-eager to acquire education. If both the Government and the people are going to be blaming each other for ever, where, then, is the possibility of the situation being remedied? As long as the people of this country have not sufficient education, any number of privileges or reforms granted to them can hardly result in any good. So it is the duty of the Government to bestow their foremost attention on the improvement of the education of the country. The plea of want of time or want of funds cannot hold water. In the Phillipine Islands, a barbarous and uneducated set of people have been reformed within ten years and have also been given Home Rule by the Americans. Japan has attained the progress only within the last fifty years and even the progress of Germany, which was mainly an agricultural country, dates only from 1850. In all other countries such as Germany, America, Japan and England, primary importance is attached, when considering the budget for the next year, to the advancement of the general, technical and scientific education of the country. But here in India, attention is first paid to the amount of money to be sent to England and the amount of salary to be paid to the English officials. For every reform, we have to rely upon others. It is foreigners that decide how much food we require. It is England and English educationists that have to be consulted with regard to any change in the educational system or any increase in the expenditure. As for increase in taxes, the Government can do it themselves. The Defence of India Act, the Press Act and such measures, the Government can pass on their own responsibility. Thus the Government take the responsibility for creating all impediments, but the responsibility of removing such impediments is thrust upon England. The principle that compulsory education should be introduced in the country is accepted both by the Government and the people. But neither would take active steps to give effect to it. Even in Native States such as Baroda and Kolhapur free and compulsory education has been introduced. But it has not been done in British India on the score of want of funds. If it is suggested that a special tax may be levied for this purpose, we are told that the people are already feeling the burden of taxation to be heavy and it should not be increased further. Is there no way out of this difficulty? Why not a portion of our contribution towards the expenses of the India Office be held back for a time? Why cannot the new buildings put up for the English officials and the unnecessary repairs executed thereto be stopped? Why cannot the enormous sum spent for giving a bonus to English officials to compensate them against the loss they are said to sustain on account of their not having grade promotions as in times of peace, be utilized to the cause of education? Questions like these provoke the Englishmen greatly. So we hope the Government, who are responsible for the welfare and progress of the people, will consider the above facts and bring about the introduction of free and compulsory education in this country. It also behoves every one having the advancement of the country at heart to din the Government often in this matter and get this done.

18. A correspondent to the *Dravidan*, of the 28th November, in dwelling upon the present deplorable condition of the Tamil language, makes the following observations:—Day by day the dignity and excellence of this language are gradually declining. It was formerly patronized by the Tamil Kings and

The condition of the Tamil language.

DRAVIDAN, Madras, 28th Nov. 1917.

similar patronage by the Government at present may also improve its condition soon. Elementary education and improvement of the Tamil language are quite different things. Elementary education, without grammar, cannot enable one to learn the classic Tamil works, and the study of elementary grammar alone cannot lead to an improvement of the Tamil language. Students do not think of Tamil even in their dreams, as a study of it is not made compulsory in schools and colleges. Will all those who occupy high positions in the Educational Department condescend to come forward to prevent the once glorious Tamil language from disappearing altogether and help its attaining an eminent position? How great will be the benefit that will be derived if, in Madras, Tamil colleges should also spring up like Sanskrit colleges! Cannot even Mr. Montagu, who is soon to visit Madras, render some help in this direction?

ANDHRAPATRIKA, Madras, 28th Nov. 1917; ANDHRAPRAKASIKA, Madras, 26th Nov. 1917.

The Government Girls' School, Triplicane.

19. A correspondent to the *Andhrapatrika*, of the 28th November, and the *Andhraprakasika*, of the 26th November, learns that the buildings for the Government Girls' school, Triplicane, will be erected near the Ice House and prays that the hostels connected with the school may be erected within the compound of the proposed buildings, and that until then, the police may be stationed on the road from the present hostels to the school buildings to guard the girls from the molestation of mischief makers. He also urges that pensioned sepoys should be appointed to guard the hostels during nights.

ANDHRAPATRIKA, Madras, 29th Nov. 1917.

The vernacular.

20. The *Andhrapatrika*, of the 29th November, says:—It has become the practice with the English people to say that the English language having spread so far in India, it is not proper to go back, and that it is not now possible to impart education through the vernaculars. The percentage of the English-educated persons is not yet more than one. How are the remaining ninety-nine to advance? It is clear that the endeavours to impart education through English has failed and that it is necessary to tread a new path. We cannot forget the benefits which the country has derived from English education. But the reasons for which English education has been introduced into India at the beginning are not commendable. The Parliamentary Committtee that enquired into the affairs of the East India Company asked the witnesses how foreign manufactures could be introduced into Hindu homes. Most of the witnesses said that that would be possible if western civilization were introduced into the country and the people made to adopt western customs. Foreign articles have spread all over the country. The daily wants of the English-educated people have increased, and they are obliged to follow western methods in dress, etc., whether they are pleaders or Government officials Besides, their ways of thinking also approach the western ideals. The result is that the educated classes look neither as Indians nor as Europeans. On account of English education, the educated classes have taken a retrograde step in worldly matters. Trade has declined. Industries have disappeared to a large extent. Agriculture does not flourish. The education of the English-educated classes does not act as an incentive to their revival. As time goes on, the English-educated classes are estranging themselves more and more from the masses. They are therefore unable to guide the people in general. If education is imparted through the medium of the vernaculars, the differences between the educated and the rest will disappear. The student wastes all his time in receiving education through English which is a foreign language. Though the talented Ramanujam has not been very conversant with the English language, he spent all his time in Mathematics and earned distinction. It is only through the vernaculars that the east and the west can be bound close together in harmony.

ANDHRAPATRIKA, Madras, 30th Nov. 1917.

The Bombay Students' Conference.

21. The *Andhrapatrika*, of the 30th November, reports the President of the Bombay Students' Conference to have said:—Under the present system of education, foreigners exercise arbitrary authority in determining the educational methods for the Indians. If a foreigner is one of the teachers, he is looked upon as superior to an Indian teacher of equal attainments. He is treated with special honour. He prevents the youth from cherishing patriotism which is required to direct their youthful enthusiasm into the right channels. Indian history has been given up. The old Indian leaders are not taken into account. The protec-

tion of India is in the hands of foreigners. The desire to uplift her is deemed seditious. . . The only remedy for all this is self-government and national education.

(e) *Local and Municipal.*

22. The *Desabhimani*, of the 10th November, writes as follows in English :— "We heartily welcome Mr. V. Srinivasa Achariyar to the presidential chair of the Taluk Board and wish him a brilliant record of successful administration. Knowing as we do the richness of the qualities of the head and the heart he possesses, we have no doubt that the public will have reasons to feel grateful to the members who were responsible for his choice by finding in him an officer who combines tact with energy, efficiency with popularity and discipline with broad-minded sympathy, . . We cannot, however, pass over this topic without noticing the unusual delay that has occurred in giving effect to the election of Mr. V. Srinivasa Achariyar. From the 10th October, the date of the election, to the 6th November the date of its publication, is a far cry and one wonders how such a long period happened to intervene. We learn that the responsibility for the delay chiefly rests with the District Board President, who did not promptly send up the result of the election to the Government. One is unable to understand the reason especially in the face of the fact that no objection was preferred within the period allotted, viz., seven days from the date of election. The curiosity is augmented when it is remembered that, during this interval, a vacancy in the District Board has been filled up by election held on the 23rd October and that the same gazette, viz., of the 6th instant, announced the result of this latter election also. It is worthy of note that Mr. Muttukumaraswami Chettiyar's election to the latter office was objected to by his rival candidate Mr. R. Srinivasa Desika Achariyar and two other members of the Taluk Board by means of a formal petition presented on the 30th October, which however was rejected by the President, District Board, as out of time. These facts are too eloquent to require any comments at our hands and we leave the public to decide whether such a state of things really conduces to healthy administration."

The Cuddalore Taluk Board.

DESABHIMANI, Cuddalore, 10th Nov. 1917.

23. Referring to the news that the municipal authorities in Lahore have opened bazaars to sell salt, wheat and fuel to the people, as the prices of these articles have risen very high, the *Swadesamitran*, of the 29th November, says :—In western countries, it is usual for municipalities to trade for profit. But this is not in vogue here. Still, we hope the results of the action taken by the Lahore Municipality will be watched and suitable arrangements made in the other Provinces also.

The rise of prices and local bodies.

SWADESAMITRAN, Madras, 29th Nov. 1917.

(h) *Railways.*

24. In the course of an article on this subject contributed by one Mr. N. R. Kedari Rao to the *Janopakari*, of the September and October, the writer comments as follows upon the recommendations of the Public Services Commission on the position of Indians in Railways :—In reply to an interpellation by the Hon'ble Sir D. E. Wacha in the Imperial Legislative Council, it was stated by the Government that as the companies now managing the Great Indian Peninsular and the East Indian Railways had expressed their willingness to appoint Indians to the higher posts under them, the management of these railways might be continued in their hands. But we should not stop with this assurance. The company might have made this statement to get their leases renewed. It is our duty to compel them to make a law that all Railway Companies should confer all the higher appointments under them on Indians. Our view is that at least one of the high posts in the Management Branch, viz., the Agent, the Deputy Agent and the Assistant Agent, should be given to the Indians. It was stated by the Government in 1879 that Indians could be appointed to all high posts. Though 33 years have passed by, there is not one Indian occupying any of the higher posts in the Traffic Department carrying a salary of Rs. 1,000 to Rs. 2,000.

Indians and the Railway services.

JANOPAKARI, Vellore, Sep. & Oct. 1917.

Unless we urge upon the Government to give effect to their promise, they will not care even for the recommendations of the Public Services Commission that not less than 50 per cent. of the employees on Railways should be Indians. At present, officers for the Waggon Department are recruited from England direct on the ground that persons with the requisite experience and training are not available here. This is not fair. When Europeans and Anglo-Indians are trained in the several railway workshops in India, why should the Indians alone be denied that training? The commission has recommended that this should be done. As this may take some time, the Government would do well to adopt the suggestion of the Hon'ble Mr. Justice Abdur Rahim that some intelligent young men among the Indians may be given scholarships and sent to England to have the necessary training and on their return, appointed to high posts in this department. The Commission has also recommended that a committee consisting of five members, of whom not less than two should be Indians, should be appointed by the Government of India to choose competent candidates for all appointments. Though this may lead to some good results, we think the best system will be to select candidates by means of a competitive examination among qualified men without any distinction whatever. The Commission is for retaining the existing scale of pay for the higher appointments. We are, however, of opinion that this scale is excessive as the salaries paid to the higher officials in India are far greater than those paid to similar officials in any other country. This is unfair for poor India. Is this just and is there none to question this? Again the pay of the lowest railway official is over Rs. 47 in the western countries, while it is only Rs. 7 in this land. It is only God that should relieve the poor of this country.

If the recommendations of the Hon'ble Sir M. B. Chaubal and the Hon'ble Mr. Justice Abdur Rahim in this matter are given effect to, it would curtail the total expenditure of the railway administration and lead to efficient work also.

(*k*) *General.*

DRAVIDAN, Madras, 28th Nov. 1917.

A Christian meeting at Trichinopoly.

25. The *Dravidan*, of the 28th November, also publishes from the pen of a correspondent the proceedings of a meeting of the Christians of Trichinopoly held on the 25th November 1917, at which a resolution is said to have been passed that there was no need for Home Rule for India.

SATYA DUTAN, Madras, November 1917.

The Government exodus.

26. The *Satya Dutan*, for November 1917, refers to the strong objections raised in England to the exodus of the Governments in India to the hills during the summer and to the opinion alleged to have been expressed by Lord Carmichael against the inexpediency of this exodus, and observes that it is the opinion of many that the absence of the Government from the capital of a province for a period of seven months in the year tells prejudicially upon the administration.

NAGAI NILALOCHANI, Negapatam, 14th May 1917.

Home Rule.

27. Adverting to the agitation for Home Rule carried on in the country, the *Nagai Nilalochani*, of the 14th May, writes:—It is a known fact that Civil Servants and some other European officials, comprising the bureaucracy in India, are obstructing the acquisition of Home Rule for fear that it would lead to their losing the power and influence they have been enjoying till now. Though the Congress has been urging for over thirty years that, with a view to the ultimate acquisition of Home Rule, the work of the local bodies managing the internal affairs of the country should be carried on by the Indians and that they should have an effective voice in the administration of the country by their members preponderating in the Legislative Council and the public service, its prayer has not been granted. It is an admitted fact that this country, whose ancient civilisation began to wane a little in the interim, has begun to progress in civilisation, education and public spirit. So, even foreigners will admit the capacity of Indians to govern their country and there is, therefore, nothing strange in the British Government admitting the same. We can, therefore, eagerly expect the grant of Home Rule to this country. It is now nearly two hundred years since the British Government was established in India and within this time many countries have acquired Home Rule. No one can daresay that these countries were fit for Home Rule at the time when they acquired

it. Some among the British and a few Indians say in self-interest that Indians are not yet fit for Home Rule. Are the Russians who have acquired a democratic Government within last two months fit for it? When the Russians who were steeped in ignorance and revelling in drink are fit to administer their country, should there be any question about the capacity of the Indians in this matter? Though the benign Government may not venture to grant Home Rule immediately to India, we hope that they will first confer the necessary privileges upon the local bodies and establish village panchayats and then grant Home Rule after examining how these work.

Satya Dutan, Madras, November 1917.

Home Rule.

The *Satya Dutan*, for November 1917, observes that Home Rule means not the complete severance of the British connection with India but that the entrusting of greater powers to Indian Members in the Councils of India, as at present it is found not only difficult but even impossible to get any useful measure passed in these Councils on account of the official members being in the majority therein.

United Church Herald, Nagercoil, November 1917.

Home Rule.

In welcoming the announcement made by the Secretary of State that the ideal before the British Government is to lead India forward until she occupies her rightful position in the Empire as a self-govering entity, the *United Church Herald*, for November 1917, observes as follows in its English columns:—. . . "We are sure that all Indian Christians will welcome this announcement and will be ready to play their part in this development. It has to be recognised that such a development means not only the granting of greater responsibility to Indians in connection with the government of this country, but also the education of the people and the fitting of them to occupy that position. . . We would urge our readers to do all in their power to lessen the racial bitterness which is unfortunately growing in so many places here in India. We would also urge the Christian community never to forget that the task of social amelioration must go hand in hand with that of political progress."

The same paper reproduces these sentiments in its Tamil columns and in appealing to the Indian Christians to accept Home Rule as the goal of India subject to their having their own representatives in the Councils of the Empire, says:—It is quite natural that the Indians should aspire for Home Rule and it is quite reasonable too. It is but natural that the Indians who have moved with the westerns and have imbibed their culture and civilisation should have the same love of freedom that characterises the westerns. That is also our goal, but we should make ourselves fit for such a rule.

Dravidabhimani, Salem, 16th Nov. 1917.

Home Rule.

The *Dravidabhimani*, of the 16th November, reports that, at the All-India Missionary Conference recently held at Coonoor, resolutions were passed that India was completely unfit for Home Rule at present, and that the authorities should be given greater powers to maintain order in the country.

Mahavikata Dutan, Madras, 1st Dec. 1917.

Home Rule.

The *Mahavikata Dutan*, of the 1st December, reproduces an article on this subject contributed by Mr. R. S. Narayanaswami Ayyar, B.A., B.L., to the *Swadesamitran*, of the 24th November, and abstracted in paragraph 34 of Report No. 48 of 1917.

Swadesamitran, Madras, 27th Nov. 1917.

What is meant by public interest?.

28. Referring to the action of the Governor of Madras in disallowing a resolution of which notice was given by the Hon'ble Mr. T. Ranga Achariyar regarding the attacks of the *Madras Mail* against Mr. Montagu on the ground that it was against public interest and of another resolution of the same gentleman about the conduct of Mr. Wells, the Divisional officer of Chicacole, on the ground that the responsibility for the accuracy of the information regarding Mr. Wells would not be taken by the Honourable Member, the *Swadesamitran*, of the 27th November, writes:—How can Mr. Ranga Achariyar be expected to take the responsibility for a statement which appeared in the *Hindu*? The Government should either have enquired into what actually happened and replied that Mr. Wells did not act as was reported, or stated that they would consider about his conduct. Without doing either, why should they ask Mr. Ranga Achariyar to take the responsibility for the truth of the statement about

Mr. Wells? Is there any rule that Members of the Legislative Councils should interpellate only about matters which they have actually seen with their eyes? It appears the Hon'ble Mr. Ranga Achariyar was asked by the Government whether he took up the responsibility even for the statement which formed the basis of his interpellation about the District Board Engineership of Bellary and when he said that he did, the Government came out with the reply that the facts stated by the member were true. The procedure adopted by the members of the Government is most unsatisfactory and renders the right of the members to ask questions and move resolutions in the Council practically ineffective. When the Hon'ble Mr. V. K. Ramanuja Achariyar asked why an official should be nominated as the Chairman of the Nidamangalam Union, the Hon'ble Mr. Rajagopala Achariyar replied that the question would be answered if put by the people of Nidamangalam. But when the former pointed out that he represented the people of Nidamangalam, the latter stated that previous notice of the question should have been given. Will Mr. Montagu notice these facts? If this be the attitude of the Executive officials, what privileges can the people have? These facts add weight to the plea that the Executive Officials should be subject to the Legislative Council.

NAGAI NILALOCHANI, Negapatam, 19th Nov. 1917.

Post-war conditions.

29. The *Nagai Nilalochani* has the following short paragraph in its issue of the 19th November:—Most probably there may be a world-conference to consider about many things to be done after the end of the war. But before it meets, the Central Powers should openly declare how they would behave after the war. They should give up the system of terrorising small States and conducting a rule of might and accept the spirit of liberty, which is spreading throughout the world day by day. Our main motive for the war is to secure permanent peace. Some mischievous persons are creating a fear in the mind of the people that loans given in aid of the war would not be paid back. None should believe this. Will the Government do harm to the people, who help them in times of great trouble? There is not a safer investment in this country than the Indian War Loan.

HINDU NESAN, Madras, 28th Nov. 1917.

Probationary Deputy Tahsildars.

30. Adverting to the order of the Government of Madras announcing that six persons will be appointed as Probationary Deputy Tahsildars every year, the *Hindu Nesan*, of the 28th November, observes:—The Local Government do not seem to be tired of making experiments. Though the view of the Government that "those who have risen from the subordinate ranks in the Revenue Department can well be appointed to the higher posts in that department, even if they are not graduates, is now undergoing a change, the Government continue to be disinclined to select competent candidates for responsible posts by means of a competitive examination. We do not think much good can come out of adopting a system of selecting persons for posts like Deputy Tahsildarships from among graduates highly connected with a personality which impresses the committee of selection. In 1911 it was expected that it would be advantageous to introduce a system of selecting Probationary Revenue Inspectors on Rs. 35 per mensem. Seeing that the system, which has been working for the last six years, has not proved very beneficial, the Government are now trying an experiment of appointing Probationary Deputy Tahsildars on a higher pay. The Government Order says that twelve candidates will be selected by a committee and that six of these would be chosen by Government and appointed as Deputy Tahsildars. How can the committee making the selection in the first instance or the Government making the subsequent appointment have a definite idea of the merit and capacity of the applicants? If the Government would hold a competitive examination among the twelve applicants selected by the committee, on the basis of educational qualifications, physical strength, high connections, and caste distinctions, and appoint the first six among the successful ones, it would be an excellent system. According to the system now proposed by the Government it would be possible for men of ordinary capabilities to get nominated by dint of fortune and influence. We do not know why the Government persist in preferring the method of nomination by selection to that as a result of a competitive examination. Leaving this alone, we are at a loss to understand the necessity for all the three members of the committee of selection being civilian officials. Why should not a non-official Indian be on this committee?

Referring to the same subject, the *Swadesamitran*, of the 29th November, observes that it has been usual to consider educational qualifications to be the only criterion for perferment to appointments, and hopes that even in this case educational qualifications and capacity and not caste distinctions will be the standard of selection.

SWADESAMITRAN, Madras, 29th Nov. 1917.

New appointments of deputy tahsildars.

Referring to the new appointments of deputy tahsildars, the *Manorama*, of the 30th November, points out that these deputy tahsildars, instead of being nominated, should be selected after a competitive examination, and takes exception to the constitution of the committee in which no Indian is included.

MANORAMA, Calicut, 30th Nov. 1917.

Political reforms and caste distinctions.

31. A correspondent to the *Swadesamitran*, of the 28th November, regrets that, when the opportunity has arrived for the agitation long carried on in the country for political reforms by the Congress and its workers to bear fruit, several proposals should be made here, either through ignorance or want of forethought, or through narrow self-interest, by different institutions about the reforms to be introduced, and quoting the authority of men like Romesh Chander Dutt about the evil results that may follow from allowing class or caste representation in the administration of the country and referring to the fact that when the Government called for the popular opinion on this very point in 1908, many leading non-Brahmans, including Diwan Bahadur P. Rajaratna Mudaliyar, the Raja of Kollengode and the Raja of Kurupam, were against caste representation in the Councils of the State, remarks that which imply an electorate formed on the basis of caste distinctions will be no reforms at all.

SWADESAMITRAN, Madras, 28th Nov. 1917.

The reform proposals.

32. The *Swadesamitran*, of the 29th November, writes:—The new associations and parties which have been springing up for the last few months in the political atmosphere of India may cause surprise and dismay to those who judge the situation with a pure heart intent only upon the advancement of the country. Each association or party has come out with its own proposal of reforms. Some say that reforms tending to Home Rule are not at all necessary and that it is sedition to ask for such. It is very few that have made suggestions having only the progress of the country at heart, and the Congress-League proposals, framed after careful consideration by experienced men of capacity and status, come under this class. We have already dwelt upon the main features of the Indo-European proposals and upon how they have not satisfied either party. So, sifting all the proposals now before the Secretary of State, what remain are the Congress-League scheme and the several criticisms of it. In this Presidency, the *Madras Mail* leads these criticisms. The discussion in the Legislative Council has brought out its all powerful influence and the Government by their reply, that they do not intend to take any action in connection with this paper, have not only granted in effect a good conduct certificate for its past writings but also encouraged it to continue the same policy unabated. Writing on the subject of Home Rule the day before yesterday, this paper observes that it will be a great mistake on the part of educated people or the British to fix Home Rule as the true ideal of the Indians, for who knows how their rare qualities will develop in the future. The editor of the *Madras Mail* is really very anxious about the future of India and his views seem to be growing more and more liberal day by day! Our readers can come only to one conclusion from the statement of this paper that no thought should be spent over the future political condition of the country until all the Indians become educated and are able to take an interest in public affairs, which may be several centuries hence. As time advances, these lose their balance and the truth is out. The more they agitate, the more patent becomes the necessity for the reforms demanded by us. So we are bound to be thankful to these, who are unwillingly working out only our propaganda.

SWADESAMITRAN, Madras, 29th Nov. 1917.

The Muslim interned.

33. The *Hindu Nesan*, of the 29th November, reproduces in Tamil an extract from the *New Era* about the waning health of the Muslim interned and the desirability of their being released on this score at least, which is published in the *Hindu* of the 28th idem.

HINDU NESAN, Madras, 29th Nov. 1917.

Hindu Nesan, Madras, 29th Nov. 1917.

The Indian Industries Commission.

34. Adverting to the enquiry of this Commission in Bombay, the *Hindu Nesan*, of the 29th November, refers approvingly to the suggestion made by Mr. Desapande, one of the Directors of the Deccan Match Manufacturing Company of Satara, that, if the industry of match and pencil manufacturing should thrive in India, the Government should raise trees fit for preparing matches and the wood for pencils, allow the capitalists working these industries to utilise these trees for their purposes, and observes:—If the Government would order the staff of the Forest department to raise that special type of pine tree which is useful for matches and pencils and supply them to the pencil and match manufacturers, it will not only bring in a good amount of revenue to the Government, but will also help the development of these industries materially. If the Government would begin to raise these trees even now, they will in course of time enable India to manufacture the matches and pencils required by her, without relying for them upon foreigners.

Swadesamitran, Madras, 3rd Dec. 1917.

The enquiry of the Indian Industries Commission.

Referring to the evidence of Mr. Kharimbhoy Adamjee Peerbhoy before the Commission at Bombay that the authorities are ignoring Indian capitalists and helping European capitalists, the *Swadesamitran*, of the 3rd December, writes:—The authorities may, perhaps, now repent for having invited this witness to give evidence before the Commission. Of course, we are aware of the policy of the officials; but it is indeed a matter for regret that Sir Thomas Holland, who is the President of a Commission instituted for the purpose of making impartial suggestions to improve the condition of the Indians industrially, should have, within one year of his stay in this country, imbibed the official spirit. The promotion of industries cannot benefit India, unless these are carried on by the Indians. So when the same industry can be worked both by Indians and Europeans, the Government should support the former. When a witness says that this has not been done and accuses the officials of having been partial to a European company, it is the duty of the Commission to ascertain facts completely and prevent the recurrence of the same. Considering the attitude of Sir Thomas Holland, as indicated by his questions to this witness, we have to be seriously afraid about the extent to which India will be benefited by the enquiry of this Commission.

Dravidan, Madras, 29th Nov. 1917.

Stray notes.

35. The *Dravidan*, of the 29th November, writes:—We thought our Brahman brethren wanted that the system of self-government obtaining in the colonies should be granted to India step by step. But now we are surprised to learn that they want the system to be transplanted here immediately.

We received a communication from the Government on the 27th instant that they had called for applications for the post of Deputy Tahsildars newly created by them before the 16th idem. Though this notification was already published in the *Fort St. George Gazette*, we do not think many people could have read it. So such notifications should be published only in the newspapers.

Swadesamitran, Madras, 29th Nov. 1917.

The hardships of the salt manufacturers.

36. A correspondent to the *Swadesamitran*, of the 29th November, gives facts and figures to show that the salt manufacturers are not now making as much profit from their avocation as in days of old when the Government purchased salt direct from these manufacturers at fixed rates and that the present system, introduced in 1886, under which the manufacturers are asked to sell their salt outside after paying certain amount towards its price and another sum towards the expenses of keeping it stored in the factories, leaves them hardly the sum required for their maintenance and implores the Government to bestow some attention on this matter and remove the hardships suffered by these poor people, who have no other means of livelihood than this.

Swadesamitran, Madras, 30th Nov. 1917.

The Madras Agricultural Department.

37. The *Swadesamitran*, of the 30th November, comments, as follows, upon the report of this department for last year:—The head of this department is usually a member of the Indian Civil Service. Though the civilians may

be very capable as administrators, they cannot be taken to be experts in every matter. The head of this department should always be one who has a knowledge and experience of agriculture either here or in other countries. We do not mean any reflection upon Mr. Stuart, the present Director of Agriculture, or his predecessor in office.

Besides the Agricultural College at Coimbatore, there should be started agricultural schools in every district and those who have taken agriculture as an avocation should be admitted as students therein, whether they may have had English education or not. It is only then that a scientific knowledge of agriculture will spread among the masses. The work of the Agricultural department for the last so many years has not resulted in any great improvement in the methods of agriculture. The agriculturists have not yet learnt well even the advantages of sowing a good seed. No doubt those around places where Government farms are located may have this knowledge. But no good results can be expected unless all the agriculturists have it. The question is, what attempts have been made to acquaint the people with the results of the experiments in Government farms. It is true that small pamphlets in English, Tamil and Telugu are distributed among the people. But our opinion is that they are not written in a style which can be easily understood by the masses. What is again the guarantee that these pamphlets reach the hands of each agriculturist? Even if it reaches him, will he give up his old methods the moment he reads it? So the best way is to improve the knowledge of the agriculturists by means of education. For this purpose, there should be one official for each group of villages and there should also be funds for spreading education among the masses and for training several persons in the science of agriculture. Any amount of expenditure on these items will be well worth spending. This department cannot be said to have done any satisfactory work till now. Still there is no room for discouragement. If the suggestion of the Government of India, that this department should be handed over to Indians, be adopted, it may prove to be more beneficial.

SWADESAMITRAN, Madras, 30th Nov. 1917.

38. A correspondent to the *Swadesamitran*, of the 30th November, says that the Non-Brahman Conference held in Tinnevelly under this title cannot be said to be a true non-Brahman Conference, as 75 delegates who were elected at a meeting here to explain the Congress-League scheme in the conference were refused admission to it, as 21 of them who offered to purchase tickets could not get them and as even those who wanted to speak on communal representation could not get tickets.

The Tinnevelly-Madura-Ramnad Conference.

DRAVIDAN, Madras, 30th Nov. 1917.

The *Dravidan*, of the 30th November, reproduces in Tamil the presidential address delivered by the Zamindar of Telaprole at this conference as it appears in the *Justice* of the same date and writing a leader on it, in which it approvingly quotes extracts therefrom, observes :—It is a wrong impression on the part of many that the Englishmen are robbing the wealth of India and that the English merchants are reaping all the profits themselves, without giving us any share of it. This has been clearly proved by the Zamindar in his speech. It will not be fair for the English Government to leave the majority of the people in this country, against their will, in the hands of the avaricious Brahmans. The administration of India belongs, as of right, to the Englishmen. Though they may, in their magnaminity, be willing to grant Home Rule to India, they should realise that they are in the position of trustees for the welfare of the Indians. So they will not be justified in handing over the majority of the people into the hands of a few.

The Tinnevelly, Ramnad and Madura districts non-Brahman Conference.

VARTAGAMITRAN, Tanjore, 1st Nov. 1917.

39. The *Vartagamitran*, of the 1st November, takes exception to the lack of interest evinced by the Indian merchant community in matters of public interest and referring to the fact that the European merchants have special representatives in the Legislative Council, while Indian merchants have none, appeals to the latter in the following strain, to shake off their usual lethargy and take an interest in the affairs of their community :—How are European merchants entitled to greater privileges in this country than yourselves? They claim special privileges on the score of having

An appeal to the Indians.

invested enormous sums of money in India. Are you not also affected by the conveniences or inconveniences of the Government? Why, then should, you not ask for the privileges enjoyed by others in political matters? You are suffering in several ways on account of your not having sufficient political privileges. So do not sleep over your position. Lord Curzon once remarked that India was governed not only by the bureaucrats but also by the European merchants. This is indeed true. The European merchants have their own representatives to guard their interests. So it is essential that you should also have your representatives in the administration of the country. The present is the opportune moment for you to move in this matter. So unite and take steps to guard your interests even now, or else you will prove traitors to your posterity.

Swadesamitran, Madras, 28th Nov. 1917.

Lala Lajpat Rai.

40. Adverting to the telegram received that the object of the search said to have been made recently in the premises of the Home Rule League office in London was to seize the copies of "Young India" written by Lala Lajpat Rai, the *Swadesamitran*, of the 28th November, observes:—As this book has not to this day come into India on account of an order of prohibition against its having been brought here, we are not in a position to say what portions of it are objectionable. Still we learn that it has a preface written by Commander Wedgwood, a member of the House of Commons, sympathising with the aspirations of the Indians, whose loyalty and patriotism have been suspected by none till now. In his letter to Sir S. Subrahmanya Ayyar some months back, he has advised Indians not to think of assassination even in their dreams. So we have to conclude that, if this work contained passages inciting to murder, he would not have written a preface to it. And again it is stated that there is room for suspecting that Lala Lajpat Rai is receiving money from the Germans. All Indians will be surprised to hear this.

Lokopakari and Prapanchamitran, Madras, 3rd and 4th December 1917.

Lala Lajpat Rai.

Referring to the search that was recently made in the premises of the Home Rule League office in London, for finding a copy of the "Young India" published by Lala Lajpat Kai, which has been prohibited from being brought into India, the *Lokopakari* and the *Prapanchamitran*, of the 3rd and the 4th December, respectively say that neither Lala Lajpat Rai nor Commander Wedgwood, who seems to have written the preface for the book, could have introduced or allowed any seditious matter in it and add:—It is stated that Lala Lajpat Rai is suspected by the authorities of having received bribes from the Germans. Some selfish persons have of late been bent upon proving that the Indians are seditionists. It is surprising indeed that they are unaware of the fact that the Indians deem the king to be an incarnation of God. It is an undeniable fact that they want to acquire self-government under the British rule.

Lokaprakasam, Trichur, 3rd Dec. 1917.

Lala Lajpat Rai.

The *Lokaprakasam*, of the 3rd December, writes:—If anybody were to say that Lala Lajpat Rai committed or tried to commit a treasonable act hoping to obtain German money, who would believe it? He is one who sacrificed all his wealth for the good of his native land, and of the poor people. Independent, courageous, loyal and truthful, and foremost among the Indian leaders, he once said in his deposition in a court of law that none but a lunatic would be disloyal to the British King. Will anybody accuse such a great man of the abovementioned crime?

Swadesamitran, Madras, 28th Nov. 1917.

Special conferences.

41. The *Swadesamitran*, of the 28th November, reproduces in Tamil, as reported by a correspondent, the proceedings of the Special Tinnevelly District Conference held on the 24th idem at Kallidaikurichi to support the Congress-League scheme of reforms. These proceedings appear in English in the *Hindu* of the 28th idem.

The same paper also publishes in Tamil, from the pen of a correspondent, the resolutions passed at the Madura-Ramnad Districts Special Conference, which appear in the *Hindu* of the 28th November 1917.

Swadesamitran, Madras, 28th Nov. 1917.

A Home Rule meeting at Dēsur.

42. The *Swadesamitran*, of the 28th November, publishes, from the pen of a correspondent, the proceedings of a public meeting held at Dēsur in the North Arcot district on the 22nd idem, when Mr. Ardhanarisa Varma, the

Secretary of the Salem Vannikulakshatriya District Association, is said to have lectured on Home Rule and Mr. R. Subrahmanya Nayakar, the editor of the *Vannikulamitran* of Madras, is stated to have addressed the audience on the deplorable condition of the trade and industries in India, on account of her raw products like cotton and iron being purchased by the westerns for a cheap price and sold back to India as manufactured articles at heavy rates, and exhorted them to make more strenuous efforts hereafter to revive their industries and relieve the poverty of India. Mr. Ekambara Nayakar is reported to have delivered a long address advocating the release of Messrs. Muhammad Ali and Shaukat Ali.

The rich and the poor.

43. In the course of an article on "wealth" contributed to the *Swadesamitran*, of the 28th November by a correspondent, the following observations occur:—The reason why a socialist party has not sprung up in India is that there are not the same differences in the constitution of the Hindu society as those which exist in Europe. SWADESAMITRAN, Madras, 28th Nov. 1917.

The cleavage and animosity found in Europe between the capitalists and the labourers and between the rich and the poor do not exist in this country. The rich in our country do not slight the poor as their compeers in Europe do. The custom of giving alms to the poor is not found in Europe to the same extent that it is found here. Even here, after the advent of the English civilization, some foolish people deem it to be a sign of intelligence to chase the beggars. The sufferings of the poor have only increased and not decreased from the establishment of European factories.

The work of Christian Missions in India.

44. The *Dravida Patrika*, of the 28th November, contrasts the zeal evinced by the Christian Missionaries in propagating their religion in this country with the apathy of the richer classes and the heads of mutts here in the matter of spreading the Hindu religion and observes:—Our Government would not evince any anxiety about the propagation of our religion. But they are affording all facilities for the propagation in this country of Christianity, which is their religion. It is their duty to afford the same facilities for the propagation of the Hindu religion. They are spending enormous sums of money for the propagation of Christianity. They should render the same pecuniary aid to the propagation of Hinduism. It is only then that they will be doing their duty. DRAVIDA PATRIKA, Madras, 28th Nov. 1917.

The Madras Legislative Council.

45. The *Hindu Nesan*, of the 29th November, reproduces the comments of the *Prapanchmitran* of the 27th idem on the proceedings of the last meeting of the local Legislative Council, as abstracted on page 2761 of report No. 48 of 1917. HINDU NESAN, Madras, 29th Nov. 1917.

The Madras Legislative Council.

The *Swadeshabhimani*, of the 30th November, writes:—Since the May session of the Council we had the next session only in November. At the former, His Excellency Lord Pentland gave expression to certain extreme views and urged that we should put our thoughts of Home Rule out of our minds. The Madras Government took a step forward accordingly. It could not then be foreseen how all that would end. We are glad, however, that, before the next session came off, things have ended well. Not only did we not put our thoughts of Home Rule out of our minds, but the authorities themselves have now to come to a decision on the question. Mr. Montagu had to travel a distance of some 5,000 miles for the express purpose. Although the political situation has thus undergone a great change during the last six months, the ways of the Legislative Council are just the same as ever. In the first place, it has become evident that it is extremely difficult to get the consent of the official members to any resolution which is in the interests of the public. The resolution to lower the scale of fees in the High Schools and Colleges in this presidency, which was pointed out as being higher than in the other provinces, was opposed by a Missionary member and the Hon'ble Mr. Stone. There were no satisfactory grounds for their opposition. All that they said was that the lowering of the fees would affect the finances of the institutions and that, since secondary institutions in all countries were self-supporting, it was not desirable to lower the rate of fees. Finally, His Excellency Lord Pentland, as President of SWADESHABHIMANI, Mangalore, 30th Nov. 1917.

the Council, added a curious reason. What His Excellency remarked was that since the number of students in secondary schools was increasing day by day, and the people were asking for an increase in the number of schools, it was difficult to see how it could be urged that the existing rate of fees could be complained of as heavy. Nobody will fail to be surprised at this argument which is analogous to that of a trader who might raise the price of rice in famine time and answer that since his customers were increasing and his profits alse were higher, the raising of the price was desirable and welcomed by the people. The resolution failed to secure the votes of the majority. The resolutions regarding "Students and Politics" were withdrawn in view of the satisfaction afforded to the members by His Excellency in this connection at a private interview. We regret to learn that the resolution moved by the Hon'ble Mr. Bhat in regard to the system of rent recovery was also lost. The Hon'ble Sir Alexander Cardew said that there was no complaint from the tenants against the repeal of the Act and that unless there was a large demand for legislation on the part of the people, the Government would not interfere. The Government appears to champion the interests of the tenants. We must observe that in truth however the provisions of the Rent Recovery Act ought to be revived in order to guard the interests of the tenants themselves. Owing to the absence of an effective and speedy means of recovering rent, the tenants are not prompt in paying the landlord's dues, and thereby bring themselves into trouble. This is indicated by the steady increase in the number of civil suits; and yet the Government believe that the existing procedure is in the interests of the tenants! As regards the interpellation relating to the destruction of wild beasts in South Kanara, it was stated that the efforts of the Forest department to render aid were made ineffective owing to the indifference of the villagers concerned. It is hardly necessary to remark how carelessly this answer has been given. How keen the Government are in matters in which they are themselves interested! Where they are not concerned, however, they lay the blame at the door of the people!! Might we not ask whether they don't get other things done by the people? It is natural to give an excuse when they have no direct interest in the matter. Further, the reply of the Government goes to show that they do not even now think it necessary to issue fresh instructions in the matter. In the matter also of transferring police officers to South Kanara who do not know the vernacular of the district, the Government are not aware of the practice, nor are they prepared to prevent such transfers! Our district is, indeed, most unfortunate in this respect.

SWADESAMITRAN, Madras, 30th Nov. 1917.

The Moslems and reforms.

46. A correspondent to the *Swadesamitran*, of the 30th November, refers to a representation said to have been sent to the Secretary of State by the Hon'ble Mr. Ahmed Thambi Marakkayar about the reforms to be introduced after the war and observes:—I cannot but express my surprise at the Honourable Member, who took no interest for the last two years in any public meeting at which politics were discussed, having suddenly ventured to come out at this critical juncture. The representation sent by this gentleman, which is said to be different from the scheme adopted by the All-India Moslem League and the Madras Presidency Moslem League, has not the approval of his community. We wish to know what necessity there was for this gentleman to make a secret representation unauthorised by his community.

VARTAKAMITRAN, Tanjore, 8th Nov. 1917.

The duties of municipalities.

47. The *Vartakamitran*, of the 8th November, writes:—It is the municipality in a town that can help or mar the development of an industry; for it will be hard for an industry to thrive unless a municipality affords all facilities for its improvement, such as giving accommodation for nominal prices or rents, refraining from levying taxes on industries just begun, providing easy water-supply, etc. But the municipalities of our country may deem the above to be novel things. These are, without knowing that they do so, obstructing the starting of industries. So those who wish to start new industries prefer to do so outside the limits of the municipality to starting within it. If, on the other hand, the municipalities provide the necessary facilities for the starting of industries, they will not only be benefiting the people but will also be helping the industrial advancement.

Production from land in India.

48. In the course of an article under this heading, the *Vartakamitran*, of the 8th November, observes:—Sir Henry Cotton was of opinion that irrigation works were essential for improving agriculture in India, and he suggested the digging of a canal from the Ganges up to the region of the Gōdāvari and the Kistna. If this suggestion had been adopted, there would have been no famine in India. Instead of this, railways were laid for the purpose of preventing famines and these have not proved to be very useful in this direction. If, with the money spent for these railways, canals had been dug up in the country. it would have been benefited tenfold. Besides the fact that traffic through canals will be cheaper, the amount spent for their digging would have remained mostly in India. When the railways were laid, the major portion of the expenditure went into the hands of foreigners and the profits derived therefrom are also going only to the foreigners. The next point to be considered about agriculture is that the land assessment is being increased often. This is the reason why the agriculturists are disinclined to improve their lands. They are afraid that the assessment may be increased the moment the land is improved. How can agriculture improve in this country under these conditions? Moreover, the agriculturists are not given good education. The efforts made by the Government in this direction are not sufficient and suitable. The landholders themselves are against the agriculturists having education, on the ground that they would lose their services if they get educated. Every one should understand that unless the capitalists and labourers join together in India, agriculture and industry in the country cannot be improved.

VARTAKAMITRAN, Tanjore, 8th Nov. 1917.

Bioscope.

49. The *Vartakamitran*, of the 8th November, regrets that the Bioscope is not being used in India as a means of improving knowledge, as it is used in other countries, and observes:—The methods of education adopted in India are those that have been tried and given up as useless in western countries. There is nothing in common between the educational methods that obtained in the west at the time when the educationists in India came here and those that exist there now. As only antique methods, unsuitable to the present times, are being followed in this country, the industrial knowledge of the westerns is nearly 50 years in advance of ours. This fact is known to many of our popular leaders, but though they know that the knowledge of the community is diseased, they have not the power to apply any remedy to cure it. Those that have this power do not realise the existence of the disease.

If the Bioscope is to be usefully applied in this country for the purpose of improving knowledge, the films used therein should be manufactured here alone, so that they can depict our habits, histories and industrial conditions. We would invite the attention of our readers to the fact that an Indian has already begun to move in this matter. He is Mr. D. G. Phalke, who has been manufacturing films for Bioscope under the name of "The Hindustan Cinema Films." He has been depicting only Indian scenes. If the richer classes in this country would help this gentleman to improve this industry and start factories in different places for manufacturing these films, the Indians can surely hope to wipe out the charge of ignorance that is levelled against them by the foreigners and to lead happy lives like them.

VARTAKAMITRAN, Tanjore, 8th Nov. 1917.

Mr. Montagu and the Congress.

50. The *Hindu Nesan*, of the 30th November, expresses its regret at Mr. Montagu having declined the invitation to be present at the Congress this year and thereby lost a valuable opportunity of understanding the nature of those that have been opposing the Congress League scheme of reforms, and, remarking that the action of Mr. Montagu is an insult to the leaders who invited him to be present at their National Assembly, dilates upon the necessity of his complying with their request. It adds that, as the arrangement of the tour programme of Mr. Montagu lay in the hands of the Viceroy, the Indian leaders should have, perhaps, addressed the latter on the subject, and observes that it is not too late for them even now to make a representation to the Viceroy to so adjust the programme of the Secretary of State as to enable him to be present in the Congress for at least a few minutes.

HINDU NESAN, Madras, 30th Nov. 1917.

MANORAMA, Calicut, 30th Nov. 1917.

Mr. Montagu and the Indian National Congress.

In expressing regret at the rejection by Mr. Montagu of the Congress invitation, a correspondent in the *Manorama*, of the 30th November, takes exception to Mr. Montagu's being treated as a parrot in a cage; thinks that if he really wishes to do good to India, he should shake himself off the present shackles, accept people's invitations, see and hear their leaders, and attend the Congress; calls upon the people not to let slip this opportunity by remaining quiet, as advised by our Viceroy; asks what has become of the pledge to release those that were interned under the Defence of India Act, whether the answers given regarding the two Muhammadan brothers were not sufficiently grave, and what the objects underlying the answers to the questions in the Madras Legislative Council, regarding Krishnaswami Sarma of Chingleput, could be; and hopes that Mr. Montagu will make himself familiar with these facts.

SWADESAMITRAN, Madras, 1st Dec. 1917.

A forest grievance in the North Arcot district.

51. A correspondent to the *Swadesamitran*, of the 1st December, reports that orders have been recently issued closing the forest of Paravamalai in the Vellore taluk for purposes of pasture and, dwelling upon the facilities which the agriculturists in the neighbourhood of this forest enjoyed in not only allowing their cattle to graze in it but also utilising the leaves therefrom for purposes of manure, implores the Government to cancel this order immediately, as it is bound to affect the prospects of cultivation in this region. He adds that, for aught the people in the neighbourhood know, there have been no big teak trees in the forest for the last 30 years, as is alleged by the Forest officials, who are frequently changing and who visit the forest only occasionally, perhaps once a year according to their convenience.

VARTAKAMITRAN, Tanjore, 8th Nov. 1917.

Indian trade after the war.

52. The *Vartakamitran*, of the 8th November, welcomes the export duty levied on jute, which was strenuously opposed by the European merchants with selfish motives and says:—As a result of the levy of this duty, many jute mills may be started in India, for Indian mill-owners can obtain jute, which forms one of the important mercantile products of India, at a cheaper rate than foreigners and thus compete with the latter in the jute trade. Moreover, this duty will enable the Indians to pay the foreigners, who levy an import duty on articles made of jute so as to combat the competition of the Indian mills in their own coin. It is the duty of the Government to levy export and import duties, as the case may be, for other articles also, so as to help the development of Indian industries.

VARTAKAMITRAN, Tanjore, 15th Nov. 1917.

Tata's Industrial Bank.

53. The *Vartakamitran*, of the 15th November, heartily approves of the proposal of Mr. Tata to open an Industrial Bank in India with the sole object of helping the industrial advancement of the country and observes:—This bank will remove a great want that has been felt in India. If similar banks are started in every Province, they will prove very beneficial. It is to be seen how far the Government will help these banks.

SWADESAMITRAN, Madras, 1st Dec. 1917.

The Moslem deputation and Mr. Montagu.

54. The *Swadesamitran*, of the 1st December, is of opinion that the decision of the All-India Moslem deputation not to present their address to Mr. Montagu, on account of their having been told that their deputation could not be received by him, unless the reference in their address to the internment of Messrs. Muhammad Ali and Shaukat Ali was deleted therefrom, will be received with regret by the whole Indian community and adds:—Evidently, the authorities have not properly realised the feeling of the Indians generally and the Moslem community especially about the internment of the Muhammadan patriots. When every one was anxiously expecting that these would be released, at least in consideration of their failing health and the fact of Mr. Muhammad Ali having been elected as the President of the Moslem League this year, there comes the disappointing news that the Moslem deputation could not even wait upon Mr. Montagu. Though he is here to have a personal knowledge of the reforms, is he not the ultimate responsible authority in matters connected with Indian administration? If, as was suggested by Mr. Prakasam at the Chittoor conference,

Mr. Montagu would have a personal talk with Mr. Muhammad Alli, he can easily understand the real attitude of this patriot. We have to note with regret that the Government of India do not evidently seem to have gauged well the probable effects of their action in this matter.

55. The *Vartakamitran*, of the 22nd November, says:—It is on account of the immense help rendered by the Government in France, Germany and other countries that the merchants there trading in beet-root sugar are able to export the same for a very low price. If our Government will render at least a portion of this assistance to those manufacturing sugar from sugarcane here, no other sugar can hope to compete with Indian sugar. Modern methods of manufacturing sugar should be demonstrated to the people and they should be made to adopt them. An import duty should first be levied on sugar, so that there may be no competition from outside. Pecuniary assistance should also be given to those cultivating sugar and especially that type of it which yields the largest quantity of sugar.

VARTAKAMITRAN, Tanjore, 22nd Nov. 1917.

The sugar industry in India.

56. The *Dravidan*, of the 28th November, refers to the innumerable schemes of reforms embodied in the various proposals submitted to him and the difficulty that may be naturally experienced by him in sifting all these proposals and arriving at a definite conclusion about the reforms needed for this country, and observes:—Judging of the address of the All-India Home Rule League, many statements in it are open to question. First of all the Home Rulers say that they are more than 52,000 in number. But who are comprised in this figure? How many of them are Brahmans and how many Theosophists? Have they any knowledge of the condition and views of the Indian people and do they know what harm would result if, as they pray, Home Rule is granted to India? And again what right have they to represent the Indian people generally? The statement in their address that the democratic system of government is purely an Aryan system is a wrong one; for the very idea of democracy was unknown to India in ancient times. True, panchayats existed in olden days. But these concerned themselves with matters connected with caste and not administrative affairs. The Home Rulers say that the existence of different creeds in India will not have any effect upon the introduction of reforms in this country and make much of the union between the Hindu and the Muhammadan community. Though the educated among these two communities cooperate in the matter of demanding political reforms for the country, strifes do occur even now among the ordinary people belonging to both the communities. The address says that the argument that the ordinary people are devoid of culture is not a just one. But our contention is that this country will be fit for Home Rule only when the ordinary people acquire culture and are in a position to understand administrative matters. If Home Rule is granted before this, it will be only the rule of the educated classes as has often been observed by us. We hope Mr. Montagu will understand the real aspirations of the people from these various representations and introduce, in consultation with the British public, reforms that will be useful to all the people.

DRAVIDAN, Madras, 28th Nov. 1917.

Mr. Montagu and the addresses presented to him.

57. The *Liva-ul-Islam*, of the 29th November, reproduces in part the comments of *Hindu Nesan*, of the 27th idem, about "Mr. Montagu's responsibility" which are abstracted in paragraph 64 of Report No. 48 of 1917.

LIVA-UL-ISLAM, Madras, 29th Nov. 1917.

Mr. Montagu's responsibility.

58. The *Hindu Nesan*, of the 3rd December, gives a Tamil version of a communication under this heading appearing in the *Hindu* of the 1st idem.

HINDU NESAN, Madras, 3rd Dec. 1917.

The Tuberculosis Institute, Madras.

59. The *Hindu Nesan*, of the 28th November, reproduces from the *Vartakamitran* of the 12th July, an article on this subject, abstracted in paragraph 74 of Report No. 37 of 1917.

HINDU NESAN, Madras, 28th Nov. 1917

The irrigation system in India.

60. The *Hindu Nesan*, of the 3rd December, reproduces an article on this subject contributed by a correspondent to the *Lokopakari*, of the 19th November, and abstracted in paragraph 51 of Report No. 47 of 1917.

HINDU NESAN, Madras, 3rd Dec. 1917.

The Indian teachers and the army.

DRAVIDAN, Madras, 27th Nov. 1917.

A non-Brahman meeting at Uraiyur.

61. A correspondent to the *Dravidan*, of the 27th November, reports the proceedings of a public meeting held at Uraiyur, in the Trichinopoly district, on the 24th idem under the auspices of the local Dravida Sangam, when one of the speakers is said to have remarked that the Indians would become fit for Home Rule only when they had done away with the caste system and, improving their education, acquired a capacity in administrative matters.

Another speaker at the same meeting is stated to have observed that, though the mania for Home Rule had cropped up in Ireland many years back, she has not yet acquired that rule, that Mrs. Besant, an Irish lady, had set on foot a similar agitation here and created disunion among a united people, that it was foolish on the part of the Indians to listen to the words of a woman and clamour for Home Rule, that those Dravidians, who now demand Home Rule, would not think of it even in their dreams if they should only serve in an office almost filled with Brahmans and that the signatures obtained for the monster petition to be presented to Mr. Montagu from ordinary people on false pleas could have no value whatever.

DRAVIDAN, Madras, 27th Nov. 1917.

A meeting of Catholic Christians at Coimbatore.

62. The *Dravidan*, of the 27th November, publishes, as reported by a correspondent, the proceedings of a meeting of Catholic Christians held at Coimbatore on the 18th idem, when resolutions are said to have been passed that India was not fit for Home Rule either at present or immediately after the war on account of the unequal progress of the different communities here, that the Catholic Christians should be granted communal representation in the reforms to be introduced hereafter and that the scheme of reforms prepared by the Secretary of the South Indian Catholic Association in the name of the Indian Catholics should be discarded, as they were dangerous and contrary to law.

DRAVIDAN, Madras, 27th Nov. 1917.

The address of the All-India Home Rule League.

63. Adverting to the address presented by the All-India Home Rule League to Mr. Montagu, the *Dravidan*, of the 27th November, argues from the statement in the address, that the Home Rulers number 52,000, that all the others are against the grant of Home Rule and, referring to the question as to why, when England was able to govern herself admirably at a time when there was no union among her people, India should not be granted Home Rule now, says:—Whatever differences may be found elsewhere, the caste distinction existing here cannot be found in any place and the like of the injustice committed by the Brahmans here cannot be seen anywhere. It is only those that have an experience of the conditions here that can know this. Others cannot understand it easily.

VAIDYAKALANIDHI, Madras, August 1917.

Uplift of Ayurveda.

64. The *Vaidyakalanidhi* for August 1917 characterises the speech made by His Excellency the Governor of Madras on the occasion of the opening ceremony of a free Ayurvedic dispensary at Cheruttirutti in Malabar, as one which, though apparently quite logical, would really affect the progress of the Ayurvedic system of treatment prejudicially, and observes:—All of us are aware that several resolutions moved and interpellations asked in the local Legislative Council with a view to promote the Ayurvedic system have been of no avail. The reason for this is only want of sympathy on the part of the authorities in this matter. This is also due to the absence of representatives who can resolutely fight for their cause till they achieve their object even in the face of strong opposition. Though the Ayurvedic system receives slight support in Travancore and Cochin, it has not received any support from the Government like the western medical treatment, and it is clear from His Excellency the Governor's speech that such a support cannot even be expected. It is openly said that the Government are not in a position to help even efforts to improve the present condition of the Ayurvedic system. His Excellency stated that the Surgeon-General was the proper authority to examine and systematise the Ayurvedic medicines and that in consultation with him and with the aid of doctors, who are also good chemists, recommended by him, the Ayurvedic Vaidyasala to be started at Cheruttirutti might be utilised as a research institute. We do not think that this by itself will facilitate the promotion of the Ayurvedic system. Of course, it is necessary to afford facilities for research in an Ayurvedic Vaidyasala; but it is not necessary therefor that

the Surgeon-General should suggest a scheme for it and that doctors recommended by him should be appointed as chemical experts. Non-official gentlemen will not be found wanting among the Indians, who are capable scientists like the Surgeon-General. Therefore we would urge that the best thing to do will be to select, on the recommendation of such Indian gentlemen or the members of the Keraliya Ayurveda Samajam, the founders of the Vaidyasala, competent scientists who will suit our requirements and conveniences and carry on the work without expecting any support from the Government. Further, we have to conclude from various reasons that the present Surgeon-General, Mr. Campbell-Bamerman, has no sympathy whatever for the Ayurvedic system, and again when the Government have openly declared that they can render no pecuniary aid to the institution, we need not seek for recommendation of officials like the Surgeon-General.

JANOPAKARI, Nellore, September October 1917.

The industrial development of India.

65. The *Janopakari* for September and October 1917 writes:—Now that Japan, which has come up only recently, is flooding the Indian market with her goods, it is quite natural that the Indian artisans should like to improve their condition also and it is then necessary that proper means should be devised for improving the ancient industries of the country. The development of these industries is now impeded by many obstacles, one of which is foreign competition. The indigo cultivation suffered much on account of the import of foreign chemical dyes. But it is now improving on account of the stoppage of the foreign dyes in consequence of the war. But it is believed that this industry will suffer again after the close of the war by the import of foreign chemical dyes. Industries newly started in India are not in a position to compete with foreign articles. This is because the foreigners have the advantage of greater capacity, adequate funds and the experience of trade. But there are many impediments in the way of improving the industries in this country. First of all it is found difficult to get the capital required to start an industry. Though a large number of workmen are available, they have not much of industrial experience. The statistics about the export and import trade show that raw products are exported from here in large quantities and received back as manufactured articles as there are not the required facilities in India to convert them into manufactured articles. So industries should be promoted here only with the help of the Government. The co-operation of the Government is necessary to create confidence in the minds of the richer classes in India for investing their money in industrial concerns. As the articles turned out by the Indian industrial concerns cannot have in the beginning the same finish as the foreign ones, the people naturally go in for the latter. So the Government themselves should, in the beginning, purchase the Indian articles and enable the Indian capitalists to make a profit and this should be done until the Indian manufactured articles are in a position to compete with foreign ones. The Government, in countries like India, which have made no progress industrially should establish model factories for every industry and teach it to the people and also give them clear information about the probable cost of articles, the price at which they can be sold and the profit likely to be realised thereby. It is only when the Government take the initiative that the people will have confidence in these concerns and take to them. Such a system has borne good fruit in Japan and the adoption of a similar procedure in India would doubtless lead to much benefit. There is no doubt that, if Indian coolies are given good industrial training, they would turn out to be good mechanics. For the promotion of industries in India a sufficient number of industrial schools should also be established in each province and there should be representatives in foreign lands to watch the interest of Indian trade.

HINDU NESAN, Madras, 28th Nov. 1917.

"Kaliyuga Dharmam."

66. The *Hindu Nesan*, of the 28th November, has a contribution from a correspondent under this heading, in which the writer dwells upon the various ways in which society has degenerated in this age and observes:—The price of metals like gold and silver has now gone up too high to be purchased easily, and the Government have also prohibited the melting of gold. We have read in history that Muhammad Bin Toghlak issued paper money and, in the same manner, the Government have themselves announced that 1 rupee currency notes will be issued from the 1st December 1917, as all the silver available here is required in the theatres of

war. Further, if copper coins are not available, coins made of iron, feather or hair may be introduced as is the case in some countries. It is a matter known to the merchants that the customs duties are gradually increasing and thereby they are put to much expense. It is in this way that all the wealth of India has been taken away to other countries, and she has been reduced to this poor condition. In his Convocation Address delivered to the new graduates of the Madras University, His Excellency the Governor of French India observed that it is on account of the internal strife among the ancient kings in India that other nations such as the French, the English, the Portuguese and the Dutch were able to get into this country. All those were no doubt stupid enough to impoverish the whole of India. A repetition of this may be avoided and the country made to prosper if, at least now, the Congress League scheme of reforms is adopted and India ruled as she was in olden days.

DRAVIDAN, Madras, 3rd Dec. 1917.

Adi Dravida Conference.

67. The *Dravidan*, of the 3rd December, reproduces in Tamil the proceedings of a conference held at Madras on the 2nd idem under the auspices of the *Adi* Dravida Jana Sabha (Kolar branch) which are published in the *Justice* of the same date, and comments on them in the following strain:—The fact that the resolution moved at this meeting protesting against Home Rule was passed with unanimous acclamation, indicates that the large number of persons who had assembled there in thousands were not in favour of the immediate grant of Home Rule. The existing caste system impedes our progress and the development of a fraternal feeling among us. There is no doubt whatever that one cannot speak of an Indian nation until the people completely root out this unjust system of caste distinctions. Again, one of the resolutions passed at this meeting protested against some who, saying that they have come forward to uplift the depressed classes, have begun to make others believe that these classes are not against Home Rule. If such an attempt had been made, it is a gross mistake, for it is an open fact that the *Adi* Dravidas, who have all along been kept under subjection and crushed by the Brahmans would never like the grant of Home Rule as demanded by these Brahmans. So it is a very desirable thing that a separate resolution was moved on this subject.

DRAVIDAN, Madras, 28th Nov. 1917.

Trichinopoly District Conference

68. A correspondent, writing from Trichinopoly to the *Dravidan*, of the 28th November, reports that at the Trichinopoly District Conference which was held at the place on the 23rd idem, resolutions were passed supporting the Congress League scheme of reforms and condemning the attitude of the *Madras Mail* towards the Indian aspirations.

LOKOPAKARI & PRAPANCHAMITRAN, Madras, 3rd & 4th Dec. 1917.

The Government Cinchona Plantations.

69. The *Lokopakari* and the *Prapanchamitran*, of the 3rd and 4th December, respectively, reproduce the substance of the comments of the *Swadesamitran* of the 19th November on this subject. abstracted in paragraph 43 of Report No. 47 of 1917.

HINDU NESAN, Madras, 3rd Dec. 1917.

Mr. K. C. Roy's scheme of reform.

70. The *Hindu Nesan*, of the 3rd December, quotes from the scheme of reform published in the *East and West* by Mr. K. C. Roy, and adds:—We understand this gentleman is in Delhi and his proposals may be applauded by the officials. But the Indian public will never approve of them, in spite of the clever wording of the scheme in such a manner as to make it appear that the non-official majority is maintained in the administration.

HINDU NESAN, Madras, 1st Dec. 1917.

Student citizenship.

71. In the course of a leaderette under this heading, the *Hindu Nesan*, of the 1st December, gives the substance of the address delivered by Mr. G. S. Arundale at the Students' Convention, Bombay, which appears *in extenso* in *New India* of the 30th November, and observes:—Students reading in schools and taking degrees with the object of widening their knowledge and becoming good citizens cannot always remain as students. They will have to be a citizen at least one day of their lives. So the main features of citizenship should be present in a student and this is possible only if he acquires them from his youth. It is only if a student has good training and moves in a good association from his youth that he can one day make a name as a good citizen.

72. A correspondent to the *Hindu Nesan*, of the 1st December, attributes the many thefts that have been committed in Mylapore within the last one week to the numerous sluggards who abound in the city, having no settled avocation, and, observing that these turn out only to be hardened criminals after they are once booked and sent to prison, suggests that, both in their own interests and in those of the public, the Government should direct the Police to catch hold of any sluggard, having no avocation, and give him hard work of some kind or other, demonstrating to him thereby the value of manual labour. The correspondent adds that he wants this work to be entrusted to the Police, as they can easily identify these sluggards and as, again, the sluggard may not easily obey the orders of a private individual.

The Madras sluggards.

HINDU NESAN, Madras, 1st Dec. 1917.

73. The *Dravidan*, of the 1st December, writes: —It is only when a country has attained great progress industrially that it can be said to be advanced. What, then, are we to say of those who, ignoring the condition of industries in this country, dabble in politics? What benefit can they confer on this country? India has, for centuries, been a ground of spoliation for many countries. Even now, when India is alleged to have progressed, she is robbed by many. The present situation can be compared to many robbers carrying away the wealth of a man before his very eyes when he is immersed in the pleasure of intoxication. Why it can be compared even to their depriving him of what he had kept safe in his cloth. It is the present time, when European articles are not coming here, that is the best opportunity for us to develop our industries. Finding that we are not moving in this matter, Japan is stuffing our market with their half finished goods and rob us of our money. If we continue in this condition, it will only help Japan to prosper at our cost. So we hope the people of this country should lose no time in taking active steps to improve their industries.

Japan and her teachings to India.

DRAVIDAN, Madras, 1st Dec. 1917.

74. Referring to the action of the Lahore Municipality in opening bazaars for selling salt, wheat and fuel to the people, in order to relieve the hardships suffered by them on account of the inordinate rise in the price of these articles, the *Lokopakari*, of the 3rd December, says:—There are none to enquire about the high prices at which articles are sold in Madras. The dealers are, with a view to make a good profit, raising the prices of articles as they like. It appears that His Excellency the Governor went to the kottawal bazaar last month. His visit does not seem to have led to any good results.

Rise in the price of articles.

LOKOPAKARI, Madras, 3rd Dec. 1917.

The *Prapanchamitran*, of the 4th December, reproduces the above.

PRAPANCHAMITRAN, Madras, 4th Dec. 1917.

75. The *Swadesamitran*, of the 3rd December, reproduces in Tamil the purport of the speech delivered by Mr. Eardley Norton in the recent non-Brahman Conference held in Tinnevelly, as it appears in the *Hindu* of the same date.

Mr. Eardley Norton at Tinnevelly.

SWADESAMITRAN, Madras, 3rd Dec. 1917.

76. The *Swadesamitran*, of the 3rd December, refers to the numerous deputations that have till now presented addresses to Mr. Montagu and observes:—We can confidently assert that the Secretary of State and the Viceroy have understood the aspirations of the Indians well from these addresses and the interviews they have had with a number of leaders. No doubt the self-imposed silence of both the gentlemen conducting the enquiry is a matter for regret, as also their inability to move with the people freely and understand from personal experience their attitude and the political condition of the country. But, in spite of all these disadvantages, they are making all possible endeavours to ascertain matters and we will therefore point out that the stronger our efforts to acquire Home Rule the greater will be the benefit we will derive. There are sufficient indications for us to presume that not only Mr. Montagu, but even the British Cabinet and the Parliament want to introduce some substantial reforms and it therefore behoves us to put forward in unhesitating terms our prayer for the adoption of the Congress league scheme of reforms.

Mr. Montagu and Home Rule for India.

SWADESAMITRAN, Madras, 3rd Dec. 1917.

LOKOPAKARI, Madras, 3rd Dec. 1917.

77. The *Lokopakari*, of the 3rd December, traces the political progress of India from the beginning of the Congress to the announcement by the British Ministers, that the policy of the British Government is to grant Home Rule to India and, referring to the various parties that have sprung up among the Indians now, as an outcome of the evil advice of some Anglo-Indians, and that claim independent privileges for each, hopes that Mr. Montagu, who is fully aware of the loyalty of the Indians as well as the attitude of the Anglo-Indians, will recommend to the Parliament that only such reforms should be introduced in India as will enable India to have Home Rule.

The condition of India.

PRAPANCHAMITRAN, Madras, 4th Dec. 1917.

The *Prapanchamitran*, of the 4th December, also publishes the above article.

ANDHRAPATRIKA, Madras, 28th Nov. 1917.

78. In its leader under this heading, the *Andhrapatrika*, of the 28th November, contains a refutation full of satire of the suggestions of the *Madras Mail* regarding the administration of India. The leader concludes as follows:—If the present system of administration should continue for ever the authority of the followers of the *Madras Mail* will be perpetuated. The *Mail* and its party wish neither the welfare of the country nor that of the Empire. Their main object is to look to their own interest. We exhort the Indians to do the duty they owe to England and to their motherland till they reach their goal.

The *Mail* and the dumb masses.

ANDHRAPATRIKA, Madras, 28th Nov. 1917.

79. The *Andhrapatrika*, of the 28th November, says:—Our opponents say that if self-government be granted to India, mistakes will be committed. Mr. Gandhi says that the main principle of self-government is the possession of the privilege to commit mistakes and rectify them. . . The *Mail* has admitted that even England made such mistakes before the war. But the *Mail* will not apply to England the test which it applies to India and say that England is unfit for self-government.

Fitness for self-government.

ANDHRAPATRIKA, Madras, 29th Nov. 1917.

80. The Calcutta correspondent to the *Andhrapatrika*, of the 29th November, says:—Though the endeavours of Mr. Curtis succeeded with some innocent gentlemen, it may, on the whole, be said that he failed. Strong rumours are current that Mr. Surendranath Banerji also has fallen into the snares of Mr. Curtis. It appears that he wrote to Mr. Anandachandra Rao of Dacca asking him to approve of the scheme of Mr. Curtis. It is here stated that Mr. Bhupendranath Basu is at the bottom of that scheme. Alas? To what a flight our leaders have reduced themseles! Sir Rabindranath Tagore and some others have to be commended for telling Mr. Curtis that they could not approve of the scheme. The remark of the *Indian Daily News* that, while the words of Mrs. Besant are easily understood, only demoniac brains can understand Mr. Curtis, shows that even Anglo-Indian papers do not commend his methods.

The reform scheme of Mr. Curtis.

ANDHRAPATRIKA, Madras, 29th Nov. 1917.

81. In reviewing in its leader the work of the Hon'ble Mr. Ramchandra Rao's work on the development of Indian polity, the *Andhrapatrika*, of the 29th November, makes the following remarks:—England alone bears the whole burden of the Empire. The English Parliament holds itself responsible for the affairs of the whole Empire. So the Empire is growing less efficient every day. Mr. O'Conner said:—"The affairs of Scotland are not decided by the people of that country who know the conditions of the country well. They are decided by the ignorant people of England, Ireland and Wales. This applies to all parts. In the same way are Irish affairs settled by the ignorant English people. The affairs of Wales are settled by the ignorant people of England and Scotland." As stated by Mr. Ramachandra Rao there is only one safeguard to good Government. The Government should be responsible to the people. After the Parliament washes its hands of local affairs, it will have time enough to consider Imperial questions carefully. The administration of India should be taken from the control of the Parliament and the Indians should be made to bear the responsibility of the administrntion. Only then will India progress rapidly and the Empire become efficient. What the Congress scheme of reforms wants is the establishment of responsible government. Those who

Indian polity.

reproach the Home Rulers without understanding this are devoid of the power of deep thinking. The leader then quotes the opinions of statesmen on self-government for India and concludes with a prayer that the Congress reforms may be granted as a first step towards it.

Indian polity.

In reviewing, in its leader, the Hon'ble Rao Bahadur Ramachandra Rao's Book on the development of Indian Polity, the *Andhrapatrika*, of the 30th November, says:— It is necessary to increase the powers of the people in order that responsible Government may be established. The authority of the bureaucracy should be reduced. Till now, the members of the Indian Civil Service are not responsible to the people for their administration. Though they are responsible to the Parliament, that responsibility is only nominal. The bureaucracy has been ruling India arbitrarily for a hundred and fifty years. Sir John Shore said that so long as the Government was outside the country, there would necessarily be the rule by the bureaucracy. There is much truth in his words. A responsible Government should always have its seat within the country. . . The people thought they could obtain their salvation by their own endeavours. The members of the bureaucracy did not agree to this. They have brought up the Indians and yet deem them to be children. The people say that their childhood passed away long ago. This is the reason of the clash between the bureaucracy and the people. The bureaucracy is not inclined to hand over its authority to the people. It is this disinclination that is the cause of the vehement speech of Sir Michael O'Dwyer in the Imperial Legislative Council. The two chief defects of Indian administration are the absence of authority in the people and the centralization of all authority at one place. It should therefore be understood that the main points at issue in the present contention is the decentralisation of power, and the change of a bureaucratic government into a self-government. The Legislative Councils have turned out to be debating societies. What the people want is real self-governing authority and not mere influence as stated by Sir S. P. Sinha. The Government should be responsible to self-governing institutions. . . Lord Palmerston said long ago that the Parliament did not take any interest in the affairs of India. . . It is supremely necessary that the India Council, which has been acting arbitrarily, should be abolished, and the salary of the Secretary of State, should be made a charge to be borne by the Parliament.

ANDHRAPATRIKA, Madras, 30th Nov. 1917.

Indian polity.

Reviewing in its editorial columns, the Hon'ble Mr. Ramachandra Rao's book on the development of Indian polity, the *Andhrapatrika*, of the 1st December, says:—As soon as the Parliament relinquishes its control over India, the Government of India should be made responsible to the people. From Mr. Curtis's scheme it appears that the Government of India is not in need of reform. If the India Council is not abolished and the Government of India changed into a responsible Government, the bureaucracy in India will grow stronger and be an obstacle to progress. The centralised system of Government that was found necessary in the days of the Sepoy Mutiny is not now needed. . . The Hon'ble Mr. Ramachandra Rao has in his book fully sympathised with the question of the reconstitution of provinces. In order that the Provincial Governments may be responsible to the people, the Executive Councils should be placed under the control of the Legislative Councils and the representatives of the people should be given the power to administer the finances. . . From a perusal of the book under review, it will be plain that there is nothing revolutionary in the Congress scheme. The reforms therein demanded have been from time to time proposed by English and Indian politicians. While the Americans have deemed the people of the Philippines, who were man-killers and were backward in civilization, fit for complete self-government, it does not mean wishing well of the country to say that the Indians who have an ancient civilization, and who have been trained under the British rule for a hundred and fifty years, are unfit to bear even the preliminary responsibilities in self-government.

ANDHRAPATRIKA, Madras, 1st Dec. 1917.

Self-government.

82. In commenting on the address presented by the Zamindar Association, Muzaffarnagar, to Mr. Montagu, the *Andhrapatrika*, of the 29th November, writes:—The Zamindars are

ANDHRAPATRIKA, Madras, 29th Nov. 1917.

in full agreement with the Congress reforms. When even the zamindars are expressing a desire for self-government, is it possible to delay the granting of it?

ANDHRAPRAKASIKA, Madras, 24th Nov. 1917.

Self-government.

The *Andhraprakasika*, of the 24th November, says:—Only a few who had fallen into the snares of Mrs Besant, want *swaraj* immediately. Thousands of schemes are now set on foot, which differ largely from one another. It remains to be seen how Mr. Montagu is going to view them.

ANDHRAPATRIKA, Madras, 3rd Dec. 1917.

Self-government.

The *Andhrapatrika*, of 3rd December, says:—It may be stated that self-government and the division of the country on a language basis are the political ideals of the *Andhras*. . . As stated by Mr. V. P. Madhava Rao, the grant of self-government to India is required not only to allay the agitating public but also to make the Empire stable. . . In the opinion of Mr. Madhava Rao, the policy now followed by Mr. Montagu is not very useful. He thinks that Mr. Montagu will do well to proclaim that he has decided to grant Home Rule to this country, and to ask the people to let him know what kind of Home Rule they require, which will be suited to the conditions of this country. Under the present policy, occasion is afforded for useless schemes being brought forward and for some people behaving in violation of the national aims. Mr. Madhava Rao writes that at least now Mr. Montagu will do well to declare his intention to give the people control over the finances and place the Executive Councils under the Legislative Councils. . . If this scheme be adopted, Mr. Madhava Rao thinks it will be possible to give complete self-government to India in the course of fifteen years. Mr. Madhava Rao is a responsible leader and his words cannot be discarded. . . Mr. Madhava Rao plainly suggests that the country should be divided into provinces on a language basis.

ANDHRAPRAKASIKA, Madras, 24th Nov. 1917.

Sudras.

83. The *Andhraprakasika*, of the 24th November, says:—Certain Brahman name bearers venture to say in their lectures that if *Sudras* hear *vedas*, molten lead should be poured into their ears, that if they retain them in their hearts, their hearts should be torn, that, if they recite, their tongues should be removed, that *Sudras* should be treated as cremation grounds, that the face of a *Sudra* should not be seen, and so on. Though such mean expressions are not to be found in the *vedas*, they rely on the latter day puranas. Do not such lectures, which incite race hatred, come under section 151-A of the Criminal Procedure Code? We pray that some non-Brahman member of the Legislative Council will ask the Government if they intend taking any action in regard to the speeches, exciting race hatred, made by certain Brahmans at the Kollur village, on the 5th, 6th and 7th of this month.

ANDHRAPRAKASIKA, Madras, 26th Nov. 1917.

The message of Mr. Prithwisa Chandra Rai.

84. Referring with approval to the message of Mr. Prithwisa Chandra Rai, the *Andhraprakasika*, of the 26th November, exhorts the non-Brahmans and the Muhammadans who are advocates of the Congress League scheme to bestow their attention on the aforesaid message.

ANDHRAPATRIKA, Madras, 30th Nov. 1917.

The Bezwada non-Brahman conference.

85. Under this heading, a correspondent to the *Andhrapatrika*, of the 30th November, writes with reference to the non-Brahman Leaders' conference at Bezwada:—Is this conference really a conference of the leaders of the people? Why did officials attend it? Why did the Sub-Magistrate of Ellore, the District Munsif of Gudivada, etc, go to it? What doubt can there be to call it an "official conference." The world knows how far it is proper to call a conference of the officials a conference of the leaders of the people.

ANDHRAPATRIKA, Madras, 30th Nov. 1917.

Old coins.

86. Referring to the order of the Government as to how the old coins discovered in the Nellore district should be disposed off, the *Andhrapatrika*, of the 30th November, remarks:—The decision of the Government is a source of pain to us. To melt these uncommon coins will destroy many sources of history. The Andhras should request the Government to preserve the coins in the Madras Museum.

ANDHRAPATRIKA, Madras, 30th Nov. 1917.

The Bezwada Home Rule League.

87. A correspondent to the *Andhrapatrika*, of the 30th November, reports the President of the first anniversary meeting of the Bezwada Home Rule League to have said:—. . . We have not subjected the Panchamas to greater

suffering than that to which the Americans and the Europeans subjected the Congoese and the Negros. Our Aryans did not wipe out of existence any race. Receiving education at the hands of the Missionaries is the root cause of our abject condition. If we resort to national education, the Missionaries will lose their influence.

The correspondent reports another speaker to have said :—Germany is waging this war to bring India's trade under her control. If we are given self-government and the Arms Act is repealed, we will become valiant and be a source of help to the British Empire. It will be in the interests of the British Empire to grant self-government to India. Without that we are helpless and Japan will one day devour us. This question has been engaging the attention of the British Ministers. The schemes of Doctor Nayar and Mr. Chettiyar and those of Bikkavolu, Pulivendla and Bezwada are useless. If one department is to be entrusted to us and our ability tested, it will not be easy for us to show any progress.

88. A correspondent to the *Andhrapatrika*, of the 1st December, says that at the Nowpada Junction Railway station in the Ganjām district, a Salt Assistant Inspector fell foul with two Muhammadans for not standing and *salaaming* him, and remarks :—We are at a loss to know how the failure of the Muhammadans to *salaam* him is a violation of the self-respect of gentlemen who come to India like birds of passage, make money, go back to their country and live like *nabobs*.

ANDHRAPATRIKA, Madras, 1st Dec. 1917.

Anglo-Indian mischief.

In an article under this heading, the *Sampad Abhyudaya*, of the 4th December, writes :—This community has extraordinary energy. There is also extraordinary unity among them. Sir Michael O'Dwyer made an irresponsible speech in the Imperial Legislative Council and was severely reprehended for the same. Notwithstanding the censure, he is still continuing his high-handed ways. The whole Anglo-Indian world is supporting him. If only our people had the same measure of unity in fighting for constitutional rights as the Anglo-Indians display in their autocratic methods, much good is sure to result. But we lack this quality. We are adepts in picking quarrels among ourselves by cultivating caste and religious hatred and trying to cut one another's throats. This is the main cause of our degraded condition. Although we are thirty crores in number, various nations invaded our country with only some few thousands of troops and set the people against one another, conquered our territories and deprived us of our women, gold and lands. Our people have yet to realise that all this is due to our internal feuds. This is most deplorable. We should do well to take a lesson from Anglo-Indian unity at least and give up our feuds. We ought to acquire an impartial frame of mind. We ought also to weigh the words of those who are seeking to make us quarrel against each other. This is what we pray of our compatriots in this connection.

SAMPAD ABHYUDAYA, Mysore, 4th Dec. 1917.

The Anglo-Indians.

89. The *Andhrapatrika*, of the 1st December, says under this heading :—The Government have rejected the address of the All-India Moslem League prepared for presentation to the Secretary of State for the reason that the League has refused to remove the portion about internments. The action of the Government does not appear to be proper. Our Muhammadan brethren have done well in maintaining their self-respect. It is not in keeping with the new angle of vision that the Secretary of State should refuse to hear the grievances which are agitating the people.

ANDHRAPATRIKA, Madras, 1st Dec. 1917.

Self-respect.

90. The *Kistnapatrika*, of the 1st December, says :—The British Parliament will surely grant some independent powers to the Provincial Governments, for even the Anglo-Indians have expressed their approval of them and are agitating for their grant. But the people fear that the reforms that are to be granted may almost end with these. They will never agree to the giving of larger powers to Provincial Governments without giving the people independence. If, unfortunately, such a thing takes place, the provincial authorities will grow more arbitrary and the administration will become more unbearable. Under the present system there is at least the hope that the wrongs done by the provincial authorities will be rectified by

KISTNAPATRIKA, Masulipatam, 1st Dec. 1917.

Reforms.

the Government of India. If arbitrary authority should be prevented from becoming intolerable, the officers should fear the people under them or the Government of India above them. If, without arranging for fear from below, the fear from above is removed, the Government will surely tend to be a source of annoyance to the people. So also the Government of India has no real independence It is under the Secretary of State. If, without giving independence to the people, the Government of India is removed from the control of the British Parliament, that Government would grow more arbitrary, annoying and unendurable. Either the British Parliament or the people of India should be responsible for the Government of India. If the bureaucracy is made responsible to none, there can be no worse Government than that. The abatement of the authority of the Parliament over this country should be in proportion to the independent authority given to the people of this country. Mr. Montagu himself has given expression to this principle in regard to Mesopotamian affair. . . It is an illusion to suppose that the Indians will be given complete independent authority immediately. The British will not agree to give it. Our countrymen also will not agree to such a grant. But some independence cannot but be given at once. If that is not granted, it will not be possible to guess the extent of the calamity that will overtake India. The rulers as well as the people know it. . . Is there room for both the bureaucracy and the people to bear equal responsibility for the administration of the country. Lord Minto once said that two swords cannot enter into one sheath. . . Full independence to the people is out of question. Quasi-independence is meaningless. At least the Governments of the Provinces may be handed over to the people immediately. After some time, the Government of India also may be completely made over to the people. We do not see more than two steps to complete self-government. It is unfair not to give the people full authority in internal matters at least in the advanced provinces. . . The members of the Legislative Councils must be all elected. The Governor alone should be an officer sent from England. He should appoint as his Prime Minister one who has been elected by the members of the Legislative Council. That Prime Minister should be empowered to choose seven other ministers to assist him. The British Governor and the eight Indian ministers should, subject to the authority of the Legislative Council, administer the Province. The Bengal Zamindars' Association have indicated this system plainly. The system of making the people responsible for some departments and the bureaucracy for the rest, which is found in the scheme of Mr. Curtis, is most undesirable. It is like putting two swords in one sheath. The Coimbatore and the Pulivendla schemes contemplate such an unwelcome change. . . The Indians have lost the virtue of bold thinking and are feeble-hearted in asking for reforms. They should, with candour and with heart and soul, ask for a complete transfer of the Provincial Governments to them. There should be no compromise in the matter of Provincial Governments. As a sign of British suzerainty, only the Governors should be British. The ministers should be the representatives of the people. They must be subject to the members of the Legislative Councils. All classes should have equal powers of election. This scheme alone is reasonable, auspicious, desirable, possible and necessary, and it should be carried out.

KISTNAPATRIKA, Masulipatam, 1st Dec. 1917.

The Ceded Districts non-Brahman Conference.

91. The *Kistnapatrika*, of the 1st December, says.—The Pulivendla non-Brahman Conference has been a discredit to the Cuddapah district that should be removed. Being influenced by the intrigues of some Anglo-Indians who say that the country does not require *swaraj*, some of our countrymen are obstructing the progress of the country. It should be proclaimed aloud that the country is very anxious to get *swaraj*. We have no doubt that the meeting that is to be held under the presidentship of Diwan Bahadur Kesava Pillai will be crowned with success.

KISTNAPATRIKA, Masulipatam, 1st Dec. 1917.

The hardships of the zamindari ryots.

92. A correspondent to the *Kistnapatriha*, of the 1st December, says under this heading:—It is not possible to describe the difficulties of the ryots in zamin villages. Three-fourths of the inhabitants of these villages are starving without food. But the zamindars every day feed their dogs with milk,

bread and flesh. From this it is plain how humane the zamindars are. Is it to fill their coffers that the zamindars collect taxes from the ryots? Are these taxes intended to enable them to enjoy pleasures? . . . Is the peshkash increased whenever our taxes are increased? When it is not, why should the taxes be raised? Unless we request the Government to fix the assessment for ever and to see that a part of the revenue is spent on education, sanitation, and the improvement of agriculture, we cannot have any salvation. If we keep quiet for fear that the zamindars may grow angry, we and our posterity will have to fall victims to their arbitrary rule. I urge the zamin ryots to awake, agitate and make representations to the Secretary of State.

Mr. Tilak and the Punjab.

93. The *Hitakarini*, of the 25th November, says:—How can peace be maintained in the country without the Muhammadans interned being released and the orders against Mr. Tilak, etc., being revoked? We, therefore, pray that the Government will cancel their repressive orders and thus carry out their intention to establish peace in the country.

HITAKARINI, Ellore, 25th Nov. 1917.

Lord Ronaldshay and public opinion.

94. The *Desamata*, of the 28th November, refers to the utterances of Lord Ronaldshay about the reasons that led the Government to put the Defence of India Act into force in Bengal and remarks:—It is to be regretted that the Government in this country do not see the existence of the opinion of the people which is more important than the opinions of their subordinates and of the Police, on which they solely depend, and that where they see its existence, they do not try to know what it is.

DESAMATA, Rajahmundry, 28th Nov. 1917.

The Gōdāvari District Conference.

95. The *Andhraprakasika*, of the 28th November, contains some correspondence to the effect that the organisers of the Gōdāvari District Conference invited delegates from all classes, but that they intimated at the last moment by notices that only those who approved of the Congress League scheme could attend the conference as delegates and not others. Many non-Brahmans who came to attend the conference as delegates had to return home without doing so. The correspondents refer to this as being due to a clique among the Brahmans, and one of them doubts if the country will be better off under self-government than under the British rule.

ANDHRAPRAKASIKA, Madras, 28th Nov. 1917.

The Guntūr District Conference.

96. A correspondent to the *Andhraprakasika*, of the 28th November, reports the President of the Guntūr District Conference to have said thus in his preliminary speech:— All the communities have a share in the administration of the country. The number of arbitrary officers who place faith in their subordinates has increased. Curruption has prevailed. No one hears the grievances of the people. The bureaucracy should go and the people should have freedom. It is essential to have a responsible Government. The Congress League reforms are the only means to this.

ANDHRAPRAKASIKA, Madras, 28th Nov. 1917.

New India and the Dravidian Association.

97. Referring to the remarks of *New India*, attributing motives to the Dravidian Association which invited Sir Alexander Cardew to preside at the entertainment given to the new non-Brahman graduates, the *Andhraprakasika*, of the 28th November, remarks:—It is not in keeping with journalistic propriety to praise those who fall in with its views and vilify others, and to indulge in for groundless surmises and improper interpretations.

ANDHRAPRAKASIKA, Madras, 28th Nov. 1917.

The Tinnevelly non-Brahman Conference.

98. The *Andhrapatrika*, of the 4th December, gives in Telugu the purport of Mr. Eardley Norton's speech at the Tinnevelly non-Brahman Conference which appears on page 5 of *New India* of the 3rd December 1917.

ANDHRAPATRIKA, Madras, 4th Dec. 1917.

Vilifying Brahmans.

99. The *Andhrapatrika*, of the 4th December, says under this heading:— As stated by Sir Alexander Cardew at the meeting of the Dravidian Association, the British Government have given equal opportunities to all classes of people. In the matter of conferring appointments, even partiality has been shown to non-Brahmans. We are at a loss to know why the Brahmans are to blame when the wealthy non-Brahmans fail to use such an opportunity.

ANDHRAPATRIKA, Madras, 4th Dec. 1917.

Sadhvi, Mysore, 30th Nov. 1917.

A Kannada Province.

100. The *Sadhvi*, of the 30th November, writes:—There is a movement in Dharwar (Bombay Presidency) touching the formation of a separate Kannada Province for the Kanarese-speaking population of India. If all the Kanarese districts in British territory should be made over to Mysore and the task of improving them entrusted to His Highness the Maharaja, not only will the Kanarese language develop greatly, but Mysore will then find it possible also to create a Kannada University.

Mysore Star, Mysore, 2nd Dec. 1917.

Referring to the same subject, the *Mysore Star*, of the 2nd December, observes:—We learn that a resolution passed at a meeting under the presidency of Rao Bahadur V. B. Joshi at Dharwar to the effect that the Kanarese districts of Bombay, Madras and Coorg should be formed into a separate Province with a Legislative and an Executive Council, etc., of its own, has been submitted to the Secretary of State. The formation of Provinces on the language basis is among the important political questions of the day. In the event of the question being considered in relation to the other parts of the country, it should, by no means, be overlooked in regard to the Kanarese-speaking population. The proposal is alike advantageous to the people concerned and to the administrators.

Vokalikara Patrike, Bangalore City, 5th Dec. 1917.

Mr. Montagu's visit.

101. In an article under the heading "The Dawn of India's Fortune", the *Vokalikara Patrike*, of the 5th December, refers to the addresses presented to Mr. Montagu, and remarks that it is to be hoped that any scheme of reforms which Mr. Montagu might decide upon will tend to sink the class differences which are such a prominent feature of the political situation at present.

Mahavikatadutan, Madras, 1st Dec. 1917.

The deputations to Mr. Montagu.

The *Mahavikatadutan*, of the 1st December, has a comic leader in which it makes fun of a number of big men waiting in deputation upon Mr. Montagu and demanding larger powers, while the majority of the Indians are leading most unhappy lives, on account of their poverty and the pressure of the numerous taxes imposed from time to time.

Sampad Abhyudaya, Mysore, 6th Dec. 1917.

The Brahmans and non-Brahmans.

102. In a lengthy leading article referring to Home Rule activities and the Non-Brahman opposition thereto, the *Sampad Abhyudaya*, of the 6th December, writes:—The Brahmans live a holy life of renunciation. They never deserve to be victims at the sacrifices undertaken by the non-Brahmans. If any among the non-Brahmans should seek to victimise them, they will be sure to reap the fruit of their deeds. It is not possible that all non-Brahmans will listen to these (anti-Brahman) advocates and join in the work of sacrificing the Brahmans. We are under the British Government. If any such attempts are made, they will be sure to be checked. If, perchance, the British Government and non-Brahmans should combine to victimise the Brahmans, then the latter will consider what they should do. It is surprising to see some of the non-Brahmans, unable to realise the situation, are trying to fordo the Brahmans. It is still more surprising to see the Brahmans quite indifferent in the matter. These storms of Brahman hatred do arise from time to time. Some of the personages, like those referred to above, think themselves all-powerful and take upon themselves the task of wiping out the Brahmans. Two hands must meet for a clap. Let them do what they like. Let us remain indifferent. Many Brahmans are thus indifferent, because they think the other party will give up its campaign of its own accord in disgust. Let all the appointments in the public service go to the non Brahmans. Let us eke out our livelihood by means of agriculture, trade and industries. Hitherto we had only one string to our bow, namely, the public service. If that should be difficult to obtain in future, let us have three more strings to it, namely, agriculture, trade and industries. Let us try to live wherever we can without being subject to hatred by the non-Brahmans. The resolution of the Brahmans to be content to please the non-Brahmans and to live a life of calmness and renunciation goes to show that their extraordinary patience will bring its reward and prevent their coming to grief. It is hardly becoming to the non-Brahmans to indulge in caste and religious hatred. The Brahman is a pauper, a mendicant. He is content to have less than he deserves. It therefore behoves all those who hate

the Brahmans to consider whether they are right to do so. If they refuse to consider this point, the Brahmans will be content to think that as men sow so will they reap. The Brahmans have nothing to fear. Let Mr. Basavayya and others do what they like. Let us try to do a good turn to those who would do us harm, or at least refrain from doing them harm in return.

The *Sampad Abhyudaya*, in its issue, of the 7th December, in another article, says:—A big English gentleman writing to the *Evening Standard*, a European paper, stating that he has lived in India for sixteen years, proceeds to observe that the Brahmans are predominant in this country, and that their power will not diminish, unless all other communities also become educated. It is writings of this kind that are chiefly responsible for the class differences in India. The writer's argument is akin to saying that the British are the wealthiest in the world and therefore their power will not diminish, unless the others also become likewise wealthy. Is there anything to prevent the other nations from perservering likewise and becoming as affluent as the British? So it is with the Brahmans too, in regard to their intellectual advancement.

SAMPAD ABHYUDAYA, Mysore, 7th Dec. 1917.

Reduction of appointments in various departments.

103. Referring to the proposed reduction of appointments in the various departments, the *Kerala Patrika*, of the 1st December, points out that, though the Government are compelled to curtail expenditure, it would be a great pity if the services of the low-paid officers be suddenly dispensed with, and thinks that, instead of doing so, it would be more reasonable on the part of the Government to cut short the pay of high officials till the end of the war.

KERALA PATRIKA, Calicut, 1st Dec. 1917.

Official cataract.

104. After stating that the eyes of the European officials become literally jaundiced when they land in India, the *Manorama*, of the 30th November, refers to the treatment accorded to a "Baniyan" by Mr. G. S. Wells of Chicago, takes exception to the disallowance of an interpellation on the subject at the last meeting of the Legislative Council, and observes that, if there was any truth in the newspaper report, the Government should, even without such an interpellation, have taken necessary action in the matter.

MANORAMA, Calicut, 30th Nov. 1917.

An improper reply.

105. The *Manorama*, of the 30th November, thinks that the reply of the Government to the question, whether their attention had been drawn to Doctor Nanjunda Rao's letters regarding the Tuberculosis Institute in Madras, was an improper one, inasmuch as any matters of public interest could be dealt with in a daily paper, and that it was regrettable that, instead of taking necessary action, as all benign Governments would do, the Madras Government should have refused to do so in this matter, because of the offence that the subject was discussed in a daily newspaper, and observes that it is answers like these that make the people lose their confidence in the Legislative Council.

MANORAMA, Calicut, 30th Nov. 1917.

Establishment of a League called the Islamia League.

106. The *Mukhbir-i-Dakhan*, of the 28th November, writes:—The general meeting of Mussalmans recently held at the *Mukhbir-i-Dakhan* Press is a powerful proof that the generality of Mussalmans are not in accord with the views and ideas of the Muslim League which, in its enthusiastic and unreasonable support of the Hindus, is leading the Mussalmans astray and thereby jeopardising national and religious advancement. It has been an accepted principle with Mussalmans, from the time of the late Sir Saiyid up to the present day, that any loss or harm done to the rule of the British Government, or any weakening of its administrative power would mean a corresponding weakening—not to say eradicating—of India in general, and of the Mussalmans of India in particular.

It was on this account that when the Muslim League was found to be devoid of foresight and threw behind its back aspirations and ideas of the Mussalmans in general, disaffection and antagonism spread from one end of the country to the other.

It was hoped that the Muslim League would not repeat its mistake, but would frankly recognise the principle that in the strength of the Government lies

MUKHBIR-I-DAKHAN, Madras, 28th Nov. 1917.

the strength of Mussalmans, and that no reform should be introduced in India which would place one community ruling over another. It is regrettable that the Madras Muslim League followed the same wrong course, and in its stubbornness and persistence transgressed all bounds, and in spite of the fact that the All-India Muslim League had consented to amend the address, it declined to act similarly with regard to its own address.

The result of this was disaffection among the Mussalmans. His Highness the Prince of Arcot, the permanent President of the League, on ascertaining public aspirations, has declared his intention to resign. In these circumstances the establishment of the Islamia League causes no surprise.

MUKHBIR-I-DAKHAN, Madras, 28th Nov. 1917.

The Chief Presidency Magistrate.

107. The *Mukhbir-i-Dakhan*, of the 28th November, writes:—Mr. Pelly, the Chief Presidency Magistrate, is shortly to leave Madras to take charge of the duties of the Deputy Inspector-General at Trichinopoly. In this connexion it suggests the advisability of appointing an Indian to the post, and expresses a hope that His Excellency Lord Pentland will, as a matter of fairness, kindly issue an order to give the suggestion a practical shape. It recommends Khan Bahadur Muhammad Bazlullah Sahib Bahadur, B A., for the place, and says "he has twice acted and shown forensic and legal ability. He is a just man and popular with all classes. Over the Mussalmans he exercises still greater influence. The community will not be pleased to see any other Mussalman get the place. At present there is an unreasonable agitation going on in Madras, and his appointment will afford much satisfaction to the community, for he will try to remove the misunderstandings created among the Mussalmans by the Home Rulers.

QUAMI REPORT, Madras, 27th Nov. 1917.

A new hope.

108. The *Quami Report*, of the 27th November, referring to the announcement made by His Excellency Lord Pentland, the Governor of Madras, regarding the selection of six Deputy Tahsildars annually, writes:—The agreeable announcement of the 30th September 1917 by the popular Governor of Madras was, for some reason or other, given publicity to, only yesterday. It has been pointed out therein that applications should be submitted on or before the 16th November. But today the 27th day of November, i.e., the appointed date. This wonderful blandishment appears to cause disappointment. But this is a Government promise, hence we are sure that whether the date changes, or the period terminates, the promise of the Government cannot be broken.

Although the time has changed, and apparently there is no likelihood of Muhammadans attaining their legitimate rights. In these circumstances, we admit that time has not yet arrived for the Government itself to declare the division and classification of such appointments. But the time is fast approaching, and the right-producing effects are spreading in the country which cannot but produce their effects.

In this connexion the editor recalls the question of the vacancy that is likely to be caused by the transfer on promotion of Mr. Pelly, the Chief Presidency Magistrate, and suggests the advisability of appointing an Indian to the vacancy, against whom the doors have been closed for a long time. It is possible that Lord Pentland's Government may act upon that suggestion.

We address Lord Pentland and other authorities who hold independent views and love justice. They are aware that no one but Mr. Bazlullah Sahib has a better claim to that office. It adds that Mussalmans are getting weaker, and discontent is being created amongst them. In these circumstances the appoint ment of Mr. Bazlullah Sahib to that post will tend to pacify the Muhammadans.

QAUMI REPORT, Madras, 29th Nov. 1917.

"A chance opportunity."

109. The *Qaumi Report*, of 29th November, referring to the vacancy that is likely to be caused by the transfer of Mr. Pelly, the Chief Presidency Magistrate, Egmore, Madras, writes:—We are exceedingly glad to learn that both of our Royapettah contemporaries concur in our views as to the advisability of appointing Mr. Buzl-ul-lah Sahib to that place. We invite the attention of the Government to the matter in order that it may not disappoint Muhammadan aspirants.

There is no doubt that the office of the Chief Presidency Magistrate of Madras is an important and distinguished one, and that the appointment of the Khan Bahadur will create special feelings of appreciation among Muhammadans and they will thus be strengthened in their belief that those who trust in Government do not do so in vain.

Khan Bahadur Moulavi Buzl-ul-lah Sahib's powerful personality and respectability, in addition to his personal gift, have assured the Muhammadans that revolt, insane agitation, or unreal reconciliation can never lead to progress. The first consequence of such a belief naturally led the Muhammadans to express the hope that the Moulavi Sahib will be given that influential and distinguished position which he has already twice held with marked legal ability and judicial fairness.

Perhaps it may be said that Mr. Buzl-ul-lah is at present a Revenue officer and that it will be difficult to transfer him from his permanent post. But considering the importance of the occasion and the nature of the case, we do not regard this as a real difficulty. Besides we have before us an excellent example in the case of Mr. Ragava Achariyar who was transferred from the same post because occasion demanded it.

In the light of this event is it not possible to meet the wishes of the Muhammadans for once? Perhaps, Muhammadans, in general, may not understand the reason for the expediency as to why the treatment that has been extended to a Brahman should not be extended to a Muhammadan also.

In case the post is given to any other Muhammadan, the community will neither be pleased nor gratified.

We are sure that the Government will concur in the views of the Muhammadans and grant their demand which is based on right and hope; and will give the place to a Muhammadan who is the trusted friend of the community. Any disregard, by the Government of these aspirations of the community, will cause very great disappointment and make it difficult for us to improve public opinion.

Qaumi Report, Madras, 1st Dec. 1917.

The release of the Muhammadan detenus: The establishment of a central bureau at Delhi.

110. The *Qaumi Report*, of the 1st December, refers to the circular published in its contemporary the *New Era* by Doctor Ansari and Doctor Abdur Rahim Sahib, in which they state that "all constitutional methods and means have been adopted to induce the Government of India to release the Muslim leaders in general and Mr. Muhammad Ali and Mr. Shaukat Ali in particular, but to no purpose. We have now only one course left and that is to start an agitation for which no parallel can be found in the political annals of India."

They further write that "it is vain to discuss reforms and political progress so long as we fail to secure the release of the Muhammadan detenus."

The editor criticises these views as follows:—"We are astounded at such correspondence and information, and are unable to understand how such an important bureau has been established by only two persons, and what its constituent elements are. If this be the method adopted by the bureau for the release of the Muhammadan internees, we confidently assert that it is wrong. It is suggested to us that 'we should start an agitation unparalleled in the political history of India.' But the question is, has such an agitation ever been brought about by deliberations and suggestions, or if it is possible so to do. Our leaders lost their chance in the sleep of negligence and whisperings. They relied more than necessary on their foresight, and after all their arrows have missed the target, they want to inaugurate a general uproar."

III.—Legislation.

Indian Law Gazette, Madras, October 1917.

The condition of tenants in shrotriyam villages.

111. The *Indian Law Gazette* for October writes:—Shrotriyamdars lease out their lands to ryots and when the former fail to pay their *jodi* or kist for the shrotriyam village, the produce on any land in the village is liable, under the Revenue Recovery Act of 1864, to be distrained and sold in auction. Thus the produce on a land leased out to the ryot is auctioned for the arrears due by

the shrotriyamdar, which is really a grave injustice to the innocent ryot. It is the duty of the Government to remove this hardship. Properly speaking, only such portion of the produce as belongs to the shrotriyamdar should be distrained; but the Revenue officials, without giving any notice of attachment to these ryots, often distrain the whole produce on the leased lands. Whenever, in ignorance of an attachment, the ryot removes the produce from his land, he is charged for committing theft of property that had been distrained and even if he proves his innocence, the Sub-Magistrates trying the case do not believe him and usually convict him. Further, those of the village servants who bear enmity towards a ryot, without bringing the fact of attachment to his notice, make a false report to the Tahsildar that he was aware of the attachment, and when the case of theft against the ryot is tried, they also give false evidence to the same effect. In these cases also the Magistrates rely upon the testimony of the village servants and convict these innocent ryots. It is the present law that is responsible for all these sufferings of the ryot. It is, therefore, imperative that section 8 of the Act should be amended to the effect that notice of attachment of the crops in a land cultivated by the ryot should always be given to him when the crops are distrained. Will the Government of Madras move in this matter?

IV.—Native States.

Hindu Nesan, Madras, 3rd Dec. 1917.

A State University for Travancore.

112. Adverting to the formation of a committee in Travancore to consider and report upon certain points connected with the proposed University of Travancore, the *Hindu Nesan*, of the 3rd December, says that there can be no two opinions about the necessity of a separate University for Travancore and that there are, as a matter of fact, greater facilities for establishing a University in Travancore than in Mysore, which has already established one.

Erratum.

Report No. 47.

Page 2727, paragraph 24, line 33, *substitute* "pacifying" *for* "pasifying".

Issued, 18th December 1917.]

CONFIDENTIAL. **No. 50 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 15th December 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(k) *General.*

The Moslem interned.

1. The following appears in *New India* of the 8th December:— New India, Madras, 8th Dec. 1917.

"A Refused Interview.

"The news, published elsewhere, that Mr. Muhammad Ali's request for an interview with the Secretary of State for India has been refused, will cause a feeling of intense resentment in the minds of entire Indian community in general and of the Muslims in particular. It is certain that it is not Mr. Montagu himself but the Government of India that is responsible for this act of supreme unwisdom. Muslim sentiment has been twice outraged during the last few days by the Government of India which has constituted itself the guide, friend and philosopher of the Secretary of State during his visit to this country. We feel sure that the British Empire will not have collapsed if Mr. Muhammad Ali had been granted the interview. If anything, it would have resulted in Mr. Montagu knowing many things which have been purposely screened from him. The Government of India could not have chosen a surer method of eliminating Muslim sympathy and co-operation than the one they have adopted in this case. . . A community, whose sentiments are so thoughtlessly trifled with, cannot be expected to repose much confidence in the Government, or very anxious to maintain the much-talked of 'calm atmosphere'."

Madras deputations to the Secretary of State.

2. The *Hindu*, of the 11th December, writes:—"In the list of deputations of public bodies to wait upon the Viceroy and the Secretary of State for India with addresses upon Indian political reforms which was published yesterday, we find several important omissions. The Madras Presidency Association is not to be found in the list. It is an association consisting of more than 2,000 members, having a central body in Madras with branches in the districts affiliated to it. . . An association formed under such auspices ought, we should think, to have an unquestioned right to be heard by the Secretary of State and the Viceroy on the subject of Indian constitutional reform. Its demerit in the eyes of some people lies in the fact that it supports the Congress League Reform Scheme subject to communal representation. It is well known that the Madras Government does not view with favour the said scheme, and in admitting deputations the Viceroy and the Secretary of State have doubtless acted on the recommendations of the Local Government. It is difficult to see how the Local Government felt justified in rejecting the request of so important and so influential an association to present its views to the Secretary of State and the Viceroy. We find in the list that institutions of mushroom growth and far less weighty than this association are allowed the honour of waiting upon deputation to the Viceroy and the Secretary of State. The association called the Madras Islamia League which was formed on the 21st November last is included in the list of deputations, although the time for sending applications for deputations and interviews had been fixed for the 12th November. The Islamia League came into existence by way of revolt on the part of some of the members of the Moslem League, and its political tenets are no doubt fashioned after the heart of some high European officials who are reported to have accelerated its birth. . . We learn that the Madras Vysia Association, the Visvakarma Association, the South India Skin and Hide Merchants' Association have all been denied the right of presenting addresses to the Secretary of State. . . We need hardly say that whatever views it may hold on the subject of constitutional reform the Local Government is bound to allow full and equal latitude for the expression of all sections of responsible opinion in the country before the Secretary of

Hindu, Madras, 11th Dec. 1917.

State. While the Madras Government has felt so squeamish about including the names of the above associations in the list of deputations, it has offered, we are informed, to recommend without being asked for it, for a private interview to an Indian gentleman who has been actively agitating against the Congress League scheme and also to another gentleman who is not in favour of the said scheme."

INDIAN PATRIOT, Madras, 11th Dec. 1917.

Writing on this subject, the *Indian Patriot*, of the 11th December, says:—"We understand that the Government have not allowed the Southern India Skin and Hide Merchants' Association to wait in deputation on Mr Montagu. It is an important body, made up of very influential merchants with Moulvi Zia-ud-din Sahib Bahadur as President—a gentleman who commands the universal respect of Moslem community and of the commercial public. No one has been called upon to make more heavy sacrifices for the war than the skin merchants, and the association was formed at a critical hour with a view to safeguard the interests of a large section of the trading classes. Unless an explanation is forthcoming, the public would take it that the association has been treated shabbily."

NEW INDIA, Madras, 13th Dec. 1917.

New India, of the 13th December, remarks:—"We have been surprised to find how deep and how widely spread is the anger aroused in Madras by the extraordinary policy of the Local Government in their selection of deputations. The treatment of the non-Brahmana deputations who are in favour of political reform is that which has caused the strongest feeling, since the vast majority of the non-Brahmana communities find themselves represented by the Nayarites. . . The feeling of sympathy with all these important communities is so strong, that a suggestion has been put forward, warmly supported and to be decided to-night, that the Provincial Congress Committee and the Mahajana Sabha should withdraw from the half hour granted to them. . . The bazaars are very excited over the rejections, for it is their inhabitants who are most strongly affected by them.

The Local Government have certainly destroyed the calm and friendly atmosphere which existed, outside the small Nayar faction, before the publication of the unfortunate list, and they have raised the kind of difficulty with which the local leaders find it very difficult to deal."

NEW INDIA, Madras, 13th Dec. 1917.

3. *New India*, of the 13th December, has the following:—"A very sensible request is made to the Government by a correspondent on behalf of Arabindo Babu being given a few days' amnesty (?), that he may be enabled to go over to Madras to submit his views on the Reform Scheme. Arabindo Babu was not a convict; though he had been twice put under trial, he got an honourable acquittal. His visit to Madras under a safe conduct is not going to set the Cooum on fire; but the concession to a leader, idolised in the hearts of the many, cannot fail to strike the public imagination and revive public confidence in the Government for its sense of consideration towards the so-called political suspects. But it is doubtful to expect such political sagacity from Lord Pentland's Government which through political bias disallowed influential non-Brahmana communities to wait on the Right Hon'ble E. S. Montagu and His Excellency the Viceroy.

Srijut Arabindo Ghose.

JUSTICE, Madras, 13th Dec. 1917.

4. *Justice*, of the 13th December, observes:—"Before our next issue is out His Excellency the Viceroy and the Secretary of State will be in our midst, and they will be received in this city by all classes of people with the respect due to their exalted position. They are coming on business of the gravest moment and certainly no efforts will be spared to put them in possession of all the facts and every shade of enlightened and responsible opinion bearing on their mission. . . Madras is the birth place of the Home Rule movement. Not a few of the wild antics of the Home Rulers were displayed in this Presidency, much to the embarrassment of the Local Government. Lord Chelmsford and Mr. Montagu will have an opportunity of ascertaining whether there is anything behind the sound and fury of the Home Rule agitators and whether the agitation carried on against the Madras Government for what was described as their repressive policy was justified or not. We have no doubt that they will find that of all Provincial Governments the Madras Government have been the mildest and the most tolerant and lenient. One fault could easily be brought home to them. So far as we know no other Provincial

The Secretary of State's visit.

Government have encouraged and pampered the Brahman caste—the castes from which most of the shining Home Rule lights are drawn, so much to the serious detriment of the best interests of the other castes and communities in this Presidency than the Madras Government. Let His Excellency the Viceroy and the Right Hon'ble the Secretary of State call for the Civil List of every department of the Government of Madras and see for themselves whether real power, political and official, is not in the hands of the Brahmans. . . It is absurd and wholly against the truth to contend that there are not competent men among the non-Brahmans to hold high or subordinate offices under the Government, though it is true that as producers and lords of the soil they came to take advantage of English education only after the priestly caste had begun to avail itself of it. It is, however, a fact that in this Presidency, wherever you turn, the Brahman is really powerful, and, the Brahman is essentially clannish. The appetite grows by what it feeds on, and no wonder that he now wants Home Rule. . . We hope that His Excellency the Viceroy and the Secretary of State will look into these things, for in India perhaps more than any other equally enlightened country the political question is essentially a social question. Whatever may be the scheme that may be evolved out of the present discussions, it must be based fundamentally on social justice, and no Government, Provincial or Imperial, should be allowed to overlook this necessity and crying need of Indian politics."

VERNACULAR PAPERS.

I.—Foreign Politics.

Swadesamitran, Madras, 4th Dec. 1917.

Indian coolies in Ceylon.

5. Referring to the decision of the Governor of Ceylon to appoint a committee to inquire into and report upon the condition of Indian coolies in the plantations in Ceylon, the *Swadesamitran*, of the 4th December, says:—This decision will doubtless create an impression on the mind of the people that the Ceylon Government are not much satisfied with the report of the commissioners appointed by the Madras Government to go into the same question and that they want to have a correct idea of the real situation. A perusal of the Ceylon papers clearly shows that the hardships and restrictions to which the Indian coolies in Ceylon have long been subject have not been curtailed as yet.

Vaisyamitran, Devakôttai, 19th & 26th Nov. 1917.

India and the Fiji Islands.

6. The *Vaisyamitran* reproduces in Tamil, in its issues of the 19th and 26th November, an article appearing in the *Modern Review* of Calcutta detailing the present deplorable condition of the Indians in the Fiji Islands.

Sukhabhivriddini, Pondicherry, 20th Nov. 1917.

The war.

7. The *Sukhabhivriddini*, of the 20th November, reproduces the article on the present situation in Italy published in the *Sarvavyapi* of the 14th idem, and abstracted in paragraph 7 of Report No. 49 of 1917.

Swadesamitran, Madras, 6th Dec. 1917.

The conquest of the German East Africa.

8. In commenting on the news of the conquest of the German East Africa by the British, the *Swadesamitran*, of the 6th December, says:—It is indeed surprising that this colony, cut off from Germany by the naval blockade caused by the allies, was able to hold out boldly for such a long time. It was once stated that a supply of ammunition and other materials had clandestinely reached this colony from Germany on one or two occasions. It is a fact to be noted by all that somehow the German troops there had managed to keep their position till now resolutely.

Swadesamitran, Madras, 6th Dec. 1917.

The present situation in England.

9. The *Swadesamitran*, of the 6th December, gives a Tamil rendering of an article on this subject contributed by Saint Nihal Singh to the *Indian Review* of Madras.

Dravida Patrika, Madras, 5th Dec. 1917.

Lord Lansdowne on the war.

10. The *Dravida Patrika*, of the 5th December, quotes a portion of the letter said to have been addressed by Lord Lansdowne to the press suggesting the desirability of concluding peace at this stage and writes:—We are really surprised at this nobleman, being the leader of the Unionist party, which insists upon carrying on the war till Germany is defeated, suggesting the conclusion of peace at this stage. This by itself creates an impression in the minds of some that there have been some changes in the trend of the war. Proposals of peace have been in the air ever since the Lenin party began to gain the upper hand in Russia. Every one believes that Russia will conclude a separate peace. Many are of opinion that if the war is not ended now, it will continue for another two years. It is stated that it will take at least a year more for the whole American Army to join the Allies in attacking the enemy. After the conclusion of peace between Russia and Germany all the troops in the eastern front will be sent only to the western and Italian fronts, and therefore it will be hard to meet them, and even the combined armies of the Americans, the Englishmen and the French may take a year more to defeat the Germans. So this war may drag on for two more years. Can our civilized countries stand this misery? This is what some people consider about, and it is such opinions that have made Lord Lansdowne view like this. Considering the havoc committed by this war, it will be foolish on our part to say that it should

continue. Nevertheless we think that it is not desirable to make arrangements for peace at this stage and we will state our reasons for it. The conclusion of peace now will surely be favourable to Germany and not to the Allies. Further, the object with which the Allies began the war has not, for aught we know, been accomplished yet. Therefore, acting upon Lord Lansdowne's advice now will only mean imploring the German people for peace. It is not even certain whether the people in Germany, who are for peace, wield sufficient political influence there. Under these circumstances, we regret very much at Lord Lansdowne, who has held many responsible appointments till now, having come out with this suggestion at this hour. The mature opinion of the majority of the people is that proposals of peace can benefit the world only when the German militarism, which is directly antagonistic to the progress of civilization, is rooted out.

The *Liva-ul-Islam*, of the 6th December, reproduces from the *Hindu Nesan* of the 1st idem an article referring to the same subject abstracted in paragraph 8 of Report No. 49 of 1917.

Liva-ul-Islam, Madras, 6th Dec. 1917.

11. The *Swadesamitran*, of the 7th December, refers to the opposition offered by the Anglo-Ceylonese newspapers in Ceylon to the demand for political reforms made by the Ceylonese, and remarks :—It is indeed surprising that the attitude of one section of Englishmen going to other countries in search of livelihood should be the same in all parts of the world. These Englishmen forget the lofty principles of their motherland, the moment the people of the country in which they have settled seek to obtain any ordinary reform, and begin unhesitatingly to find fault with the very people who are maintaining them. This attitude of the Anglo-Indians has been quite apparent to the people in India, and we now see that the same spirit prevails in Ceylon.

Political agitation in Ceylon.

Swadesamitran, Madras, 7th Dec. 1917.

The *Lokopakari*, of the 10th December, refers, on the other hand, to the favourable comment of the *Ceylon Times* regarding this agitation, and observes :—If the Anglo-Indian papers in India note these comments of the *Ceylon Times*, they would not come out against the Home Rule agitation of the Indians here. Whether the Indians demand reforms conducive to Home Rule in the existing administration or not, whether some short-sighted people object to this demand or not, the British Government have decided to reform the Indian administration.

Lokopakari, Madras, 10th Dec. 1917.

The *Prapanchamitran*, of the 11th December, reproduces the above.

Prapanchamitran, Madras, 11th Dec. 1917.

12. The *Kistnapatrika*, of the 8th December, says :—The question of peace has come into prominence since Russia was reduced to a miserable plight. . . The Germans are solicitous to enter into a treaty before they are completely vanquished. . . The allies are not averse to peace which saves needless carnage. But the sword has been unsheathed. The Rubicon has been crossed. It is not political wisdom to do things by halves and retire from the field prematurely. Nor is it to the good of the world. Is it that she thinks that the allies are exhausted that Germany frequently sends peace proposals? She is in utter delusion. It is true that Russia has been reduced to an insupportable plight. How can she fight her external foes while she has to attend to her internal dissensions? . . . There are some German partisans even in Italy. It is true that these raised the cry of peace when the banks of the Plade shook under the tread of the German regiments. But that cry was silenced the moment England and France came to the timely rescue of Italy and there is no doubt that the help of the allies dispelled the fears of Italy. . . What is the reply of America to the German overtures for peace? It is her declaration of war against Austria. . . The deliberations of the ministers of the allies that assembled at Paris are hostile to the German attempts for peace. The war trumpet of allies should sound till Germany shall have been crushed on the battlefield. There can be no peace nor treaty until then.

Peace.

Kistnapatrika, Masulipatam, 8th Dec. 1917.

13. The *Kistnapatrika*, of the 8th December, says :—It is clear that the affairs of China are not satisfactory. The country has been rent into two factions. The northern is

China.

Kistnapatrika, Masulipatam, 8th Dec. 1917.

against the introduction of Parliamentary methods, while the southern declares that it would not submit to the Government, unless parliamentary methods are forthwith established. . . This conflict affords a pretext for those that declare that parliamentary methods are unsuited to the Asiatics, and is indeed deplorable. But it is doubtful if the southern section will be prepared to give up their cause, and we can assert that a republican Government will be re-established in China.

KISTNAPATRIKA, Masulipatam, 8th Dec. 1917.

American ship-building.

14. The *Kistnapatrika*, of the 8th December, says:—Lord Northcliff has declared after his return from America that, unless America builds ships with a tonnage of six million tons a year, she cannot render adequate help to the allies in the war. . . Imagine how many ships America requires for the transport of her one million of troops, with their equipments across a distance of three thousand miles over the sea. . . America cannot accomplish this unless she builds ships of a tonnage of at least six million tons. Military experts say that at least five million workmen are required for accomplishing this work.

SWADESHABHIMANI, Mangalore, 7th Dec. 1917.

The peace question.

15. Referring to Lord Lansdowne's letter regarding the peace question, the *Swadeshabhimani*, of the 7th December says:—Lord Lansdowne expressed his views solely in the interests of humanity. It does not seem from press reports that public opinion in Europe is favourable towards the peace question at present. Nevertheless since the enemy has now exhausted his strength, the time seems opportune for thinking of peace. The internal situation in Russia is growing deplorably worse day by day. However that may be, all pacifists will be sure to hail peace so that the world may be restored to its tranquility.

SAMPAD ABHYUDAYA, Mysore, 13th Dec. 1917.

Russia and the war.

16. Referring to the internal troubles in Russia, the *Sampad Abhyudaya*, of the 13th December, says:—Russia is suffering untold distress owing to want of money. Unable to stand the harassment by the creditors, and not knowing how to meet the situation, they have issued a proclamation stating that they are not liable to pay the heavy debts incurred by the previous government. That is to say, the Russian Government is practically insolvent. The result is that not only the Rulers of Europe but many of the Rulers in the other parts of the world are likely to become insolvent.

II.—HOME ADMINISTRATION.

(*b*) *Courts.*

SWADESAMITRAN, Madras, 4th Dec. 1917.

Criminal administration of justice in this Presidency.

17. The *Swadesamitran*, of the 4th December, comments as follows on the report of the criminal administration of justice in this Presidency for the last year:—This report contains some curious opinions of certain Judges about the jury system. The District Judge of North Arcot says that the money spent upon jurors is in vain and that unnecessary time is being wasted in the address of the Council and the Judge to the jury. But statistics about the cases tried by this Judge with the help of the jury go to show that in the majority of them he agreed with the jurors or the assessors as the case may be. So the charge brought by the Judge against the jurors generally seems to be a baseless one. Perhaps his opinion is that he can administer justice himself without the help of jurors or assessors. Of course every one wishes to exercise power freely, but the times are not suited for it. The Hon'ble Mr. Justice Abdur Rahim has observed that, as Sessions Judges are, before their appointment, only Sub-Collectors, they have not a sufficient knowledge or experience of law, and therefore lack a judicial temperament. So instead of abolishing the system of jury, if barristers are appointed as Judges, they would appreciate the value of the system.

We find from the report the higher the status of the Court, the longer is the delay in the disposal of cases before it. In the case of Deputy Magistrates and Joint Magistrates, the number of cases on their file cannot be large, as it is only offences punishable with more than six months' imprisonment that are taken before them. So the delay in the disposal of these cases is due to the Magistrates having other work to do. This is one of the reasons why the Executive functions should be separated from the judicial. The Hon'ble Mr. Justice Abdur

Rahim has clearly proved in the report of the Public Services Commission that such a separation will not increase the expenditure of the Government. We do not know when the Government will realise the truth of this.

The District Magistrate of Guntur has stated that the majority of the youths punished last year were guilty of having grazed their cattle clandestinely in reserve forests. This shows that the agriculturists have not sufficient pasture grounds. The Revenue Board should bestow some attention on this subject and devise means to relieve the hardships of the agriculturists.

Report on the working of criminal courts in this Presidency for 1916.

In reviewing the report on the working of the Criminal Courts in this Presidency for the year 1916, the *Manorama*, of the 7th December, draws attention to the necessity of persons of some education being selected as village magistrates and of their being given increased salaries, and to the inadvisability of putting together in the same jail prisoners for short periods and habitual criminals.

MANORAMA, Calicut, 7th Dec. 1917.

The jury system.

18. Adverting to the opinions stated to have been expressed by the Sessions Judges of Madura, Tinnevelly and Kurnool about the capacity of the jury to understand the evidence before them and give their definite verdict, the *Dravidan*, of the 6th December, says that the powers now exercised by the jury are insufficient and that if those who are empanelled as jurors are given opportunities to acquire greater experience of the procedure relating to the conduct of the cases they will try to discharge their duties properly. It adds that the main object for which the aid of the jury is sought becomes defeated as the persons, who are now empanelled as jurors, are afraid of the court in which they sit.

DRAVIDAN, Madras, 6th Dec. 1917.

Honorary Magistrates. Presidency

19. Adverting to the powers exercised by these Magistrates, the *Dravidan*, of the 6th December, writes:—Whatever may be the powers exercised by the Honorary Magistrates in the mufassal, it is regrettable that those in the city have power to hear only nuisance cases and that no cases which require the use of the brains are sent up before them. That is why they get disgusted with their work. We would, therefore, request the Government to increase the powers of these Magistrates a little.

DRAVIDAN, Madras, 6th Dec. 1917.

(*d*) *Education.*

G.O. No. 559 and students.

20. The *Desabhaktan*, of the 7th December, welcomes with satisfaction the revision by the Government of G.O. No. 559 prohibiting students from taking part in politics.

DESABHAKTAN, Madras, 7th Dec. 1917.

A high school for Turaiyur.

21. The *Swadesamitran*, of the 5th December, publishes the gist of a memorial by the people of Turaiyur praying for the establishment of a high school in the place which is the headquarters of several public offices besides being a union and a commercial centre, seeing that there is no high school within a radius of about 30 miles around it.

SWADESAMITRAN, Madras, 5th Dec. 1917

The Convocation address.

22. The *Lokopakari*, of the 26th November, reproduces the observations of the *Prapanchamitran*, of the 27th idem, on the Convocation address recently delivered at Madras by His Excellency the Governor of French India. These comments are abstracted in paragraph 22 of Report No. 48 of 1917.

LOKOPAKARI, Madras, 26th Nov. 1917.

Students and national dress.

23. The *Dravidan*, of the 4th December, expresses its satisfaction at the action of the authorities of certain colleges in this Presidency, including the Government Colleges at Kumbakōnam and Rajahmundry, in allowing the students to attend the College in their national dress, i.e., without cap and coat, and congratulates them for having realised the climatic conditions of the country and the customs and habits of its people and taken this action.

DRAVIDAN, Madras, 4th Dec. 1917.

The *Desabhaktan*, of the 8th December, also writes in the same strain and hopes that similar action will soon be taken by the authorities of other schools and colleges in the Presidency.

DESABHAKTAN, Madras, 8th Dec. 1917.

IDEAL TEACHER OR PERASIRIYAN, Madras, August 1917.

Technical education.

24. The *Ideal Teacher* or *Pērāsiriyan*, for August, makes a general observation that industrial education, which is considered to be an essential basis of progress by every country, is neglected in this country alone and adds:—The statistics regarding industrial schools show that there are not sufficient number of technical schools in India. Is it not a matter to be regretted, indeed, that there are only 250 schools to impart technical education for the whole of India? It would be beneficial to the people if at least these are managed properly; but from the review of their work by the Government, it is seen that only a few are being conducted well. It is on account of the absence of a good institution giving industrial training here that our students have to proceed to other countries to have the same. Though the Government also are giving scholarships to students going to foreign countries to learn industries, yet the number of students who have availed themselves of the concession from 1904 to March 1912 is only 66, and again, this course of study being very expensive, it prevents many good students from taking to it. So it would be benefiting us much if our benign Government or the richer classes would establish industrial schools in this country.

IDEAL TEACHER OR PERASIRIYAN, Madras, August 1917.

Teachers of Elementary Board schools.

25. A correspondent of the *Ideal Teacher* or *Pērāsiriyan*, for August, complains that, while before the Government had issued orders in the best interests of the teachers in Board schools requiring them to send their pay bills direct to the Taluk Board, the pay for the month was received by the teachers within the second or the third week of the next month, they are not able to have it under the new system even in the second or third week of the second month after that for which the pay is due and charging the clerks of the Taluk Board office causing this delay and otherwise teasing the poor teachers much by delaying the *tapals* received from schools for months together, appeals to the Departmental officials to relieve the hardships of the teachers as the education imparted by them cannot be sound unless they are happy.

DRAVIDAN, Madras, 6th Dec. 1917.

Failures in the University examinations.

26. Adverting to a communication said to have been sent by the Rev. Mr. Zumbro, the Principal of the American Mission College at Madura, to the *Madras Mail* wherein he dwells at length upon the failures in the Madras University examinations every year, the *Dravidan*, of the 6th December, observes that, if the Government would spend some thought over the fact that many students fail in the annual examinations held by the Madras University, while a large number come out successful in the examinations held by the Calcutta University, they cannot fail to grasp the reason for it, and remarks that the lot of these unsuccessful candidates is pitiable indeed.

SWADESAMITRAN, Madras, 8th Dec. 1917.

Compulsory free education.

27. Adverting to Mr. Patel's Compulsory Education Bill having been passed into an Act in Bombay, the *Swadesamitran*, of the 8th December, thinks that the efforts of the Municipal Councils to make education free and compulsory cannot succeed, unless the Provincial Governments and the Government of India give a helping hand and adds:—We cannot be satisfied with incomplete measures adopted by the authorities, without themselves moving in the matter of providing free and compulsory education to all children throughout India. Nevertheless, we welcome the Act passed in Bombay, on the principle that we should be content with what we get.

DRAVIDAN, Madras. 8th Dec. 1917.

Professors on strike.

28. The *Dravidan*, of the 8th December, expresses its regret at Mr. Mark Hunter of the Madras Presidency College having stopped away from his class, and, referring to a similar strike on the part of a Professor in the Trivandrum College and another in a college in Northern India, in both of which cases the matter seems to have been settled amicably, observes:—It is a matter for enquiry hereafter what offences on the part of students have tended to provoke the Professors and wound their feelings to such an extent as to prevent them from taking their classes. We will not be guilty of an exaggeration when we say that it is the Home Rulers that are responsible for the insubordinate attitude of the students.

29. Adverting to the order of the Government modifying G.O. No. 559, the *Hindu Nesan*, of the 7th December, writes :—We are at a loss to know how the present order is an improvement upon the previous one, except in the fact that in the matter of attending political meetings the students have now to be responsible both to the Government and the Principals of the Colleges. Though the present order is issued in modification of the previous order and to remedy some evils resulting from the latter, the general principle underlying the first order has not in the least been changed.

Students and politics.

HINDU NESAN, Madras, 7th Dec. 1917.

Referring to the same subject, the *Lokopakari*, of the 10th December, remarks :—The several resolutions that were on the agenda of the last meeting of the local Legislative Council about this Government order were withdrawn by the Members concerned only on the assurance of the Government that the matter was under their consideration. It was expected that the Government order would be cancelled altogether. But the revised order only transfers the power of enforcing the Government order to the Principals of Colleges. We can only describe this as a move from the frying pan into the fire, as far as the students are concerned.

LOKOPAKARI, Madras, 10th Dec. 1917.

The *Prapanchamitran*, of the 11th December, reproduces the above.

PRAPANCHAMITRAN, Madras. 11th Dec. 1917.

The *Swadesamitran*, of the 7th December, quotes the order recently passed by the Local Government modifying G.O. No. 559 prohibiting students from attending political meetings and says : —This revised order, of course shows, that the Government have now realised the fact that their original order was capable of doing more than good. It is stated in the new order that it is based upon a representation made by the Principals of Colleges. In reply to a question at the last meeting of the Legislative Council as to whether it was a fact that the majority of the Principals of Colleges and Headmasters of schools whom the Government had consulted expressed their inability to give effect to G.O. No 559, it was stated that the opinion implied in the question was wrong. But the revised order shows that, though the Principals did not express themselves against the original Government order, they criticised it. In response to a question on the same subject in the Imperial Legislative Council in September last, it was stated on behalf of the Government of India that a circular was sent round to Provincial Governments on the 4th May 1907 about students and that the Government did not think it necessary to issue any fresh instructions in the matter. The circular issued in 1907 is the famous Risley circular, which is by itself unnecessarily severe. So the people would be anxious to know whether the revision by the Local Government of G.O. No. 559 is due to their having opened their eyes, after the above statement of the Government of India, to the fact that they had exercised their power more severely than the other Government, or to their having been reminded by the Government of India of having exceeded their powers, without the latter's approval, or to their having been moved by the representation of the students and the public. If the other Provincial Government also should revise their orders on this subject, we can take it that the Government of India have interfered a little in this matter. Even the revised order is capable of producing mischievous results. The Government say that they rely upon the Principals of Colleges to give effect to their order. Some Principals may evince special interest in giving effect to it, with a view to gain the favour of or any ulterior benefits from, the Government and thereby mar the amity of feeling between them and the students. We pray this may not happen.

Students and politics.

SWADESAMITRAN, Madras, 7th Dec. 1917.

Referring to the G.O. No. 1531, Educational, issued in supersession of G.O. No. 559, a leader in the *Manorama*, of 11th December, says that a perusal of the former will clearly convince anybody that it only enforces more rigorously the latter. The discretion given to the Principals of Colleges in enforcing G.O. No. 559 is almost a proof to show that Government are not convinced of the rigorous nature of G.O. No. 559.

Students and politics.

MANORAMA, Calicut, 11th Dec. 1917.

DESAMATA, Rajahmundry, 5th Dec. 1917

30. The *Desamata*, of the 5th December, reproduces the following in Telugu from the *Amrita Bazar Patrika*:—

The educational problem.

A report of the Government published recently says that in the five years 1909—1914 there has been an increase of 1,330,000 students in India, which is an encouraging progress. When we read these words we, like our Anglo-Indian critics, were under the false impression that education was fast spreading. But when we examined the figures critically we were disappointed. In India, out of a school-going population of three crores and eighty lakhs, only seventy-five lakhs of boys receive education. If we go on at the present rate, it will take 110 years for all the boys of the school-going age to receive education. So those who are satisfied with this rate—which is the rate in the time of Lord Hardinge—may say in the year 2026 that the whole population has received elementary education. But this rate is not likely to last for ever. . . From a report of the Director of Education in the Philippines, it would appear that the American rulers have shown an advancement in education such as no European nation has shown in the Colonies. When the work of the Americans in the matter of education in the Philippines is contrasted with that of the English in India, the latter will appear to be very unsatisfactory. . . To every two children receiving education in India, there are five in the Philippines. The period of British rule in India is now ten times longer than the period of American rule in the Philippines. The Americans are giving the people of the Philippine Islands such education as will be of use to them in their daily life, and not literary education like that given to us by the English. It is the chief aim of the Education Department in Manila to train pupils so that they may be wise and honourable citizens, that they may attain proficiency in agriculture, industries, etc., and that they may administer the country for themselves.

IDEAL TEACHER OR PERASIRIYAN, Madras, August 1917.

The *Ideal Teacher* or *Perasiriyan*, for August, reproduces from the *Dravidan*, of the 1st November, an article on this subject abstracted in paragraph 19 of Report No. 45 of 1917.

Educational progress.

ANDHRAPATRIKA, Madras, 7th Dec. 1917.

31. The *Andhrapatrika*, of the 7th December, says:—From the order of the Government now issued, and from the answer given by the Governor of Bombay, it appears that the authorities fear danger from students attending political meetings. But it is not known how dangers that are not to be met with in the civilised world would occur here. Not only do students in England attend political meetings, but they also take part in politics. In the matter of parliamentary elections, students deliver political speeches in various places. In 1907 when expressing his disapproval of the partition of Bengal, Doctor Nayar said in the Victoria Public Hall that he and the brother of Sir B. Fuller took active part in politics in England while they were students. Mr. Ramalinga Reddi said on his return from England that students in England took part in politics, and that he also did so. It is under such circumstances strange that in India even the attendance of students at political meetings is deemed an evil. . . We cannot say that students will be spoiled if they lend their ears to the words of advice of leaders ike Mr. Malaviya and Mr. Gandhi. . . If the students' opportunities to acquire a knowledge of the world be limited his progress will be stunted. It will not be possible for him to have a broad outlook. He cannot be enthusiastic about service to the country. The student may not take an active part in politics. But what objection can there be for him to acquire a knowledge of politics? It may be imagined what future progress a student can make who is prohibited from attending a meeting of the Congress, at which the leaders of the country assemble to discuss political questions affecting the country. . . When a Hindu student attends a lecture about Christianity and becomes a convert, great confusion will be caused in the Hindu society. The readers may surmise how an order prohibiting students from attending social and religious meetings, for that reason will be looked upon. We are at a loss to know why the issue of special rules was found necessary only in the case of political meetings. . . We are grateful to the rulers for cancelling G.O. No. 559, which agitated the whole of the Madras Presidency, and for leaving the responsibility to the college authorities. This betokens

Students and political meetings.

the beginning of a new era in the policy of the Government. We pray that the Government will remove all restrictions as time goes on.

Students in Tinnevelly.

32. The *Sampad Abhyudaya*, of the 8th December, has the following in its news columns :—Students of the non-Brahman party in Tinnevelly in the third and fourth standards have written to the College Principal that the Brahman students in the sixth Form should not be promoted to the College classes until they themselves are promoted to the fifth form. This is doubtless a most extraordinary prayer. It seems to us that the students are not themselves the authors of it.

SAMPAD ABHYUDAYA, Mysore, 8th Dec. 1917.

Education.

33. The *Jaridah-i-Rozgar*, of the 6th December, has a leader on the education of Muhammadans in which the editor makes, among others, the following observations :—The community needs no more graduates now, any addition to thier number would prove fatal. The existing Mussalman graduates have nothing to look to but Government service. The Hindus are already in possession of all Government appointments, and by their long service are qualifying for new places. Besides their religious prejudice makes it difficult for Mussalmans to gain admission into the circle of the public service. How long can the Government continue creating places for them ? When many graduates apply for a few vacant posts, the Government itself is at loss what to do.

JARID H-I-ROZGAR, Madras, 6th Dec. 1917.

It would be better, if the leaders of the community were to exert themselves in, to promote elementary education so that the dark ignorance might be dispelled, and the mind of every individual be illumined by the brilliant rays of enlightenment. Along with this they should establish and support technical institutions.

(e) *Local and Municipal.*

Water-scarcity in Trichinopoly.

34. A correspondent to the *Swadesamitran*, of the 7th December, attributes the prevalence of cholera in Trichinopoly now to the inability of the people especially the masses to have an adequate supply of drinking water ever since the metres were introduced in this town and, observing that, if the money spent upon purchasing about 80 metres had been utilised in digging another well or getting another engine, the quantity of water supplied to the town could be increased, expresses the fear that the introduction of the metres will share the same fate as the scheme which was promulgated by one engineer of building a reservoir on the rock in the centre of the town for which more than Rs. 50,000 have been spent and which was subsequently condemned by another engineer.

SWADESAMITRAN, Madras, 7th Dec. 1917.

Muhammadans on Municipal Councils.

35. The *Qaumi Report*, of the 6th December, writes :—Lord Morley's scheme certainly placed the Muhammadans under a debt of gratitude, inasmuch as it gave the right to a few selected individuals to representing their community on the Legislative Councils. Although the number is very limited, and the existence or non-existence of the privilege amounts to the same thing, it does afford a little comfort. It is, however, deplorable to find that the number of Muhammadans on Municipal Councils is infinitesimal though they possess houses in the city, carry on their business in them, and pay taxes. The existing example of Madras is before our eyes. On the great Corporation of the City Council there is only one elected Muhammadan. We have already stated that unless the Government grant Muhammadans the right of separate election to Municipalities as is already the case with the Legislative Councils, we cannot obtain our civic rights, and Muhammadan representation will always depend on the mercy and generosity of other communities. There are several qualified Muhammadans in Madras, but the ordinary method of election has kept them in the back ground, and they can never succeed at the elections. The Government sees the result, but on its own initiative does nothing to remedy matters. Nor does it take any petitions from Muhammadans. We hear that the Municipal Act is being amended, but God knows whether the necessary amendment has been made in it or no.

QAUMI REPORT, Madras, 6th Dec. 1917.

Recently our contemporary the *Daily Gazette* published an article regarding the Sindh Municipality, from which it appears that the Government of Bombay

has turned its attention to the reasonable complaints of the Muhammadans, and has ordered that the Muhammadans of Sindh may, in future, be given the right of separate election.

His Excellency Lord Willingdon's appreciation of right and justice deserves thanks, and we are sure that the Government of Madras will also secure similar reasonable right for Muhammadans, and will not allow their national representation to suffer. If we compare the list of elected Muhammadan members at Karachi and Hyderabad, etc., published in the *Daily Gazette*, with that of Madras and other districts, we shall find that the state of Madras, Trichinopoly, Tanjore, and Malabar is much worse ; and in our province the number of Muhammadans is nil. Is not this fact sufficient for consideration and reflection that the City of Madras, which consists of a large Muhammadan population, has only one elected member, who was able to get a seat after ten years' endeavour? And again the districts of Malabar and Tanjore, which contain the largest proportion of Muhammadans, have such a small number of our members on their Municipal Councils that one does not need even one's fingers to count them on. We do not know how long the Government of Madras is going to put patience and silence to the test, how long we have to bear the injury caused by the loss of our rights. The Muhammadans of the United Provinces have gained the right of separate election, and the Government of Sindh has also rectified the mistake. But our benighted Madras even now lulls us to sleep, and our leaders, like Mr. Asquith, are teaching us the lesson of "wait and see" now the time for maintaining silence is gone, and we now cry in the market place that our national right should be granted to us at an early date.

(*h*) *Railways.*

SWADESAMITRAN, Madras, 10th Dec. 1917.

The Tiruturaipūndi-Vēdāranniyam Railway.

36. The *Swadesamitran*, of the 10th December, is surprised at the Tanjore District Board having refused permission to the Madras Provincial Railway Company to run trains on the Tiruturaipūndi-Vēdāranniyam line and adds: If the request of this company had been granted it would be helping an Indian concern and, besides relieving the existing pressure in the railway traffic, bring in interest for the amount invested by the Tanjore District Board on this line. We hope, therefore, that if the matter comes up before the board again, they would view the request of the company sympathetically and grant the same.

(*j*) *Salt and Abkari.*

SWADESAMITRAN, Madras, 1st Dec. 1917.

Rise in the price of salt.

37. In expressing its satisfaction at the steps taken by the Municipal Council, Lahore, for selling articles of daily consumption to the people at reasonable rates in order to relieve the hardships caused to them by the inordinate rise in the price of foodstuffs there, the *Swadesamitran*, of the 1st December, refers to the recent rise in the price of salt in Madras and observes that the authorities should consider the trouble and loss to which the poor are put by this rise in the price of salt and suggests the desirability of opening Government depots in important parts of the city for selling salt to the people at reasonable rates.

SWADESAMITRAN, Madras, 6th Dec. 1917.

The *Swadesamitran*, of the 6th December, is glad to understand that the Government intend opening shops in different places for selling salt and adds that all people may expect the poor to be benefited by this arrangement.

DESABHAKTAN, Madras, 8th Dec. 1917.

Referring to the same subject, the *Desabhaktan*, of the 8th December, writes:—What is the reason for the present scarcity of salt and rise in its price? We expect a supply of salt from Manchester, Liverpool and other countries instead of manufacturing the salt required for us from the waters of the sea around us. On account of the present European war, the import of foreign salt has ceased and we are not in a position to manufacture an adequate quantity of salt here. The merchants, knowing this, have increased the price of salt. A prolongation of the war may also bring about a famine of salt in the country. Therefore, strenuous efforts should be made to manufacture salt here sufficient to meet the demand of the 35 crores of people, and we hope that the Government will render

great assistance to this matter. Further, Indians should try to give up their habit of depending on the western countries for their necessaries of life and let our readers know that Home Rule alone will pave the way for this.

Rise in the price of salt.

Referring to the abnormal rise in the price of salt, the *Kerala Sanchari*, of the 12th December points out that, as it affects both the poor and the middle classes very much, the authorities should take steps to remedy this hardship.

KERALA SANCHARI, Calicut, 12th Dec. 1917.

Location of taverns.

38. The *Yadartavachani*, of the 24th November, refers to the suggestion made at the meeting of the Tanjore Excise Advisory Committee on the 21st idem, that the decision of the Salem Advisory Committee to locate the taverns outside the town limits might be adopted in the Tanjore district, not having been carried out, and observes:—We are of opinion that the consumption of liquor can be reduced if the taverns are located outside the town limits, the number of such shops and the period during which they are open are reduced and they are also closed on festival days. It will not do merely to see that the revenue derived from these shops is not curtailed and that their location is convenient for purposes of police surveillance. The important thing is to try to reduce the consumption of liquor. Several laws and regulations appear to have been introduced in England, Russia and other countries to curtail the drink evil; and we urge that it is necessary to pass such laws and regulations in India also.

YADARTAVACHANI, Kumbakōnam, 24th Nov. 1917.

(*k*) *General.*

The Indo-European scheme of reforms.

39. The *Swadesamitran*, of the 4th December, reproduces in Tamil, from the pen of a correspondent, an abstract of the proceedings of a meeting held at Tanjore on the 1st idem, under the auspices of the Tanjore District Congress Committee, at which a resolution is said to have been passed condemning the Indo-European scheme of reforms.

SWADESAMITRAN, Madras, 4th Dec. 1917.

The Indo-European scheme of reforms.

The *Hindu Nesan*, of the 5th December, reproduces in Tamil a speech delivered on this subject by the Hon'ble Mr. V. S. Srinivasa Sastri at Agra on the 1st idem, as appearing in the *Hindu*, of the 4th idem.

HINDU NESAN, Madras, 5th Dec. 1917.

The Indo-European scheme of reforms.

The *Vaisyamitran*, of the 26th November, reproduces, from the *Swadesamitran* of the 19th idem, a Tamil version of the protest of Sir S. Subrahmanya Ayyar and others against this scheme, referred to in paragraph 10 of Report No. 47 of 1917.

VAISYAMITRAN, Devakōttai, 26th Nov. 1917.

Responsible Government.

40. The *Swadesamitran*, of the 4th December, refers to the assurance given by the Secretary of State for India in the British Parliament on the 20th August last about the policy of the Government with regard to the Indian administration and, construing this to mean that the Indians would be granted step by step a system of government based on the principle of Home Rule, observes:—Considering the various proposals that are now in the air about the reforms to be introduced in India, we think it necessary that our readers should have a clear idea of the meaning of the assurance given by the Secretary of State. We will construe it only in one way. The executive officials should be completely subject to the Legislative Councils. The privilege of electing representatives to the Councils can be extended gradually. Any other decentralization than this will not give the people a responsible government, and if we accept any other alternative it will prove to be a vain disappointment to us. It is very necessary that we should realise this and agitate for having it. The results of our agitation will depend upon the extent of our co-operation. We cannot have a more convenient opportunity than this. We hope our readers will realise the attitude of Mr. Montagu, who, attaching a greater importance to his duty even in this stress of war, has crossed the seas ignoring the risk he was running and is conducting an inquiry in this country putting up with the several restrictions that are placed upon him. Any sign of disunion or nervousness on our part will only weaken our position. So our

SWADESAMITRAN, Madras, 4th Dec. 1917.

readers should note that we would be helping him by framing a scheme of reforms in accordance with the principle laid down by him in Parliament and stand by it unitedly.

HINDU NESAN, Madras, 4th Dec. 1917.

Indians and higher appointments.

41. The *Hindu Nesan*, of the 4th December, takes exception to the Advocate-Generalship of Bengal having been conferred upon an English Barrister, ignoring the claims of Mr. B. C. Mitter, who was acting in this place, and remarks that it does not reflect credit upon the Government that they should, while making a show of conferring higher appointments on Indians, fail to confirm Indians even in posts in which they can do justice very easily.

SWADESAMITRAN, Madras, 4th Dec. 1917.

Mrs. Besant's message to the *Herald* of London.

42. The *Swadesamitran*, of the 4th December, reproduces in Tamil the message sent by Mrs. Besant to the Christmas number of the *Herald* of London, as appearing in *New India* of the 3rd idem.

ANDHRAPATRIKA, Madras, 5th Dec. 1917.

Anglo-Indians.

The *Andhrapatrika*, of the 5th December, says:—The weakness of India is an obstacle to the efficiency of the empire. English statesmen are endeavouring to remove it. But shortsighted people are satisfied with present gains. The Anglo-Indians are afraid that they may sustain commercial loss and lose their influence and arbitrary power. As the Anglo-Indians are the advisers of the liberal Englishmen, progress is retarded. Broad-minded Englishmen know nothing about India. All their knowledge is based on administrative reports. They do not well know the elements required for a new creation, but the truth has been slowly revealing itself to them. They have, therefore, removed repression. The Anglo-Indians having been moving heaven and earth on account of this.

SWADESAMITRAN, Madras, 4th Dec. 1917.

The Anglo-Indian Association and the officials.

43. The *Swadesamitran*, of the 4th December, contrasts the reply of the Madras Government to a question at the last meeting of the Legislative Council about the fact of officials being members of the Anglo-Indian Association, that the matter was under the consideration of the Government, with the reply of the Bombay Government to a question on the same subject that steps were being taken to see that officials are not members of that association, and adds:—Every one will, doubtless, see the difference between the replies of these two Provincial Governments on this subject. There is a rumour that the Local Government are not liberally disposed in the matter of the reforms we should have in the future. Are we to take their reply in respect of the Anglo-Indian Association as an indication of this illiberal attitude of theirs?

HINDU NESAN, Madras, 4th Dec. 1917.

Work-house for Indians.

44. The *Hindu Nesan*, of the 4th December, is surprised at the proposed legislation in Bombay to prevent people resorting to beggary as a profession and suggests the desirability of separate work-houses being started for the Indians on the lines of the Friend-in-Need Society in Madras, so as to enable poor people to avoid beggary and have a means of livelihood.

DESABHAKTAN, Madras, 7th Dec. 1917.

The Committee to enquire about the interned under the Defence of India Act.

45. The *Desabhaktan*, of the 7th December, hails with satisfaction the nomination of the Hon'ble Mr. Justice C. V. Kumaraswami Sastriyar as a member of this committee and observes that, as his liberal views, strength of mind and legal acumen are appreciated by both the Government and the people, he can be expected to be quite fair in his decision.

SWADESAMITRAN, Madras, 10th Dec. 1917.

The Internment Committee.

The *Swadesamitran*, of the 10th December, is glad to learn from the *Bombay Chronicle* that the British Cabinet have suggested to the Government of India that Messrs. Tilak and Gandhi might be nominated as members of this committee, and remarks:—The very mention of the possibility of these two gentlemen being nominated to the committee may strike terror into the minds of the Anglo-Indians and the bureaucrats. Nevertheless, if these two eminent patriots are, in fact, included in this important committee, it will doubtless lead to the people to have complete confidence in it. We are, therefore, anxious to hear of this nomination.

46. A correspondent contributes the following stray observations on different subjects, to the *Dravidan*, of the 4th December:—The local Legislative Council has met and dissolved. Various questions were asked and a number of resolutions moved. But many of the Brahman members were not satisfied with this. Why? G.O. No. 559 was not cancelled! Many may wish to know why the popular leaders, working for the cause of the country, should be so anxious about this Government Order and take so much trouble about it? There is a reason for it. The Tiruppur Nayudu will be taken in a procession and a crowd will have to go before the carriage. Who else but students can do this? Evidently this cannot be done hereafter.

Stray notes.

DRAVIDAN, Madras, 4th Dec. 1917.

The meeting of the Senate is over. One member proposed that the scale of school fees should be reduced and another member that the standard of marks should be lowered. Both are very good suggestions indeed! Brahman B.A.'s will increase immensely. These members did not spend any thought over what value can be attached to these cheap graduates! The existing B A.'s cannot find a means of living. If their number goes on increasing, how can they get a means of livelihood?

The *Swadesamitran* condemns the Indo-European agreement at Calcutta. It wants the Government to be responsible to the people. True. We too approve of it. But if complete Home Rule is granted immediately, will the Government become responsible to the people? We doubt it. It is only six per cent of the people that are literate and even among these, the Brahmans are in the majority. Under these circumstances, will Home Rule be a government responsible to the people or to publishers of books and journals such as Mrs. Annie Besant and Messrs. Rangaswami Ayyangar and G. A. Natesan?

47. The *Hindu Nesan*, of the 4th December, reproduces in Tamil, as published in *New India*, of the 3rd idem, the statement made by the members of the All-India Moslem deputation explaining the circumstances under which the deputation was dropped.

The Moslem deputation to Mr. Montagu.

HINDU NESAN, Madras, 4th Dec. 1917.

48. The *Hindu Nesan*, of the 5th December, also publishes the speech delivered by Mr. Eardley Norton at the recent Non-Brahman Conference at Tinnevelly and rendered into Tamil by a correspondent. Mr. Norton's speech appears in the *Hindu*, of the 3rd idem.

Mr. Eardley Norton at Tinnevelly.

HINDU NESAN, Madras, 5th Dec. 1917.

The *Dravidan*, of the 4th December, characterises the views expressed by Mr. Norton at this Conference as being mostly inaccurate and, observing that, as he was associating much with Brahman vakils when he was in Madras, he has not perhaps been able to realise the hardships suffered by the non-Brahmans adds:—He says that, if the non-Brahmans have not come up to the level of the Brahmans, they should blame their own lethargy in the matter and not be jealous of the Brahmans and abuse them. Though we admit that the absence of progress among us is due to our own negligence, Mr. Norton is not right in accusing us of being jealous of the Brahmans and abusing them. We never abuse any one unnecessarily, nor are we jealous of any one. But, as it is a world-known fact that the Brahmans have long been obstructing by various devices the progress of our community, we have, in dealing with the impediments to our advancement, to dwell a little on the nature of the Brahmans and the necessity of our being careful with them. Otherwise, we are quite fraternal with the Brahmans and we do not hate them. Is it fair on the part of Mr. Norton to find fault with us without realising this?

Mr. Norton at the Tinnevelly Conference.

DRAVIDAN, Madras, 4th Dec. 1917.

The *Dravidan*, of the 10th December, contrasts the recent speech of Mr. Norton at Tinnevelly with one said to have been delivered by him at Coimbatore in August last warning Indians against aspiring for Home Rule, and observes that Mr. Norton has no settled views and that his knowledge is confined only to law and not politics.

Mr. Norton at Tinnevelly.

DRAVIDAN, Madras, 10th Dec. 1917.

DRAVIDAN, Madras, 7th Dec. 1917.

The Non-Brahman Conference, Tinnevelly.

The *Dravidan*, of the 7th December, reproduces in Tamil the resolutions passed at this conference and its concluding proceedings as they appear in the *Justice* of the 4th idem.

DRAVIDAN, Madras, 4th Dec. 1917.

An appeal to the non-Brahmans.

49. A correspondent of the *Dravidan*, of the 4th December, appeals in the following strain to the non-Brahmans to stand by Rao Bahadur P. Tyagaraya Chettiyar and Dr. T. M. Nayar:—The Brahmans may try to allure us in many ways. They will wait for a favourable opportunity and encourage us. They will give us hopes and dupe us. Do not trust them hereafter.

On every side you see the Brahman authority preponderating and their committing excesses. They have learnt to rob us of our money and abuse us. They have now ungratefully set up a big agitation against the Government unmindful of the fact that the latter are now engaged in a serious war and are doing everything possible to help us at this juncture. It is we that go to the front and shed our blood. It is we that establish temples, choultries, etc. But it is the Brahmans that are ready to wring money from us on occasions of marriage or death and other ceremonies. Not content with the profit and influence they gain by this, they are treating us in the worst manner possible.

KALPATARU, Madras, October 1917.

Co-operative societies and the war.

50. The *Kalpataru*, for October, reproduces an article on this subject appearing in the *Bulletin of Co-operation* of Madras for July 1917 and abstracted in paragraph 36 of Report No. 39 of 1917.

ST. ANTHONY'S MESSENGER, Trichinopoly, December 1917.

Home Rule.

51. In the course of an article contributed by a correspondent to the *St. Anthony's Messenger*, for December, where the writer appeals to the Indian Catholic Chritians to stand firm in their loyalty to their King, the following observations occur:—A few people in India have, for some time past, been blindly crying for Home Rule. However good Home Rule may be, there is a time for demanding it and it should also be done in a particular manner. But it is a very difficult task to unify the people in India and establish Home Rule among them on account of their being divided by caste, creed and languages. In these circumstances Home Rule will give room to a play for self-interest and prejudice the public interest, as certain castes will then gain power to increase their dignity and wealth and think of lowering others. What will the Indian Catholics, who form a microscopic minority in the Indian population, do then to safeguard their interests? The British are ruling India in the interests of the public and Home Rule will affect the Indian Catholics prejudicially. When it is admitted that the British Government is necessary for India, it is especially so for the Catholics. Therefore, O Catholic brethren, be not duped by high hopes. You are bound to be loyal to the Government, who are ruling the country now.

SAMPAD ABHYUDAYA, Mysore, 12th Dec. 1917.

Home Rule.

The *Sampad Abhyudaya*, of the 12th December, writes:—The Europeans in India are bent on preventing the grant of reforms such as Home Rule. They number only 3 lakhs in our country, while we are more than 3 crores. We have not the unity among us which they have. Their unity makes it impossible for us to gain our wishes: to obtain Home Rule and derive the power to ensure that the taxes paid by us shall be spent in our own interests. We are unable to prevent their autocratic methods. It is no use regretting this circumstance. Why should folk who are so stupid as to create feuds among themselves on account of caste and religion think of Home Rule? The press law has laid down that those who create hatred between class and class should be punished. They are worse than idiots who think that justice is administered in this world to the rich and the poor alike. Although the law might seem to be the same for all, the way in which it is applied is different in the case of different people. As our elders have said, there is no salvation without knowledge. Communal representation can do no good to any community. The people can promote their advancement only when they understand their rights and responsibilities and gain the power to see that their representatives carry out their wishes. What does it matter to what community

a coolie belongs? We have only to see that he is able to do his work. If once we grasp this point, there can be no room for quarrels over communal representation.

SAMPAD ABHYUDAYA, Mysore, 14th Dec. 1917.

Home Rule.

The *Sampad Abhyudaya*, of the 14th December, writes:—The Anglo-Indians say that the Indians are a most stupid lot, that they are incapable of protecting their own interests, that they (Anglo-Indians) would promote their well being and advancement and that, instead of granting Home Rule, it would be enough to continue all power in their own hands and effect some changes to see that the petty officers do not harass the people. The Indians find it difficult even to obtain interviews with these big personages. How are they to represent their grievances and obtain redress? It was reported in the Madras press that an Anglo-Indian got angry because a patient coughed and made him kiss his shoes and *salaam*. If people of this type should possess unrestrained power, it cannot be said that the people can get the benefit of a constitutional administration. The people pay the taxes and provide the money for paying big salaries to the officers of Government. The people should have the right to see that those who get their money do not prove treacherous to the employers themselves. This is what we mean by Home Rule. No right-minded person would say that we do not want this right.

The same paper in another article observes:—The Moslems of Calcutta communicated a resolution to Mr. Montagu urging the release of the interned patriots. Mr. Mahomed Ali asked the Government of India for an interview with Mr. Montagu. Their prayers were rejected. The opponents of Home Rule say that the unrestrained powers of the authorities are a source of harassment to the people, and that if the officers of Government are kept in proper check there is no need for Home Rule. What the people desire is that they should have the power to keep the officers within constitutional bounds when they are apt to be autocratic. Where the authorities are at fault others of their own class try to save them. Then, when the people are harassed, why should they not have the power to prevent such harassment?

JARIDAH-I-ROZGAR, Madras, 8th Dec. 1917.

Home Rule.

The *Jaridah-i-Rozgar*, of the 8th December, writes:—At present Home Rule is talked of at every meeting. Articles for, and against, Home Rule are being published in all the newspapers whose pages are full of the proceedings of big meetings held for a similar purpose.

Nevertheless this result can easily be deduced even today that no community, except the Brahmans, is favourably disposed to Home Rule. In the Presidency of Madras and the Province of Mysore influential meetings of non-Brahmans are being held, at which reasonable opposition to Home Rule is being offered.

Though it may be very easy to get Home Rule it requires skill to use it. India is a land of divergences. It is not possible for the Hindus and the Muhammadans to conjointly manage things to their mutual advantage, and non-Brahmans will willingly accept the administration of Brahmans. At present the English papers are full of the reports of the agitation caused by non-Brahmans against the Brahmans' demand and the detailed description of the Brahman cruelty. Should the British grant Home Rule, quarrels will ensue among the Hindus and Mussalmans, Brahmans and non-Brahmans. Each community in defending its own rights will be destroying the rights of another.

Although the population of India consists of one per cent of Brahmans, yet their element dominates the administration. It will not be improper to call Indian Home Rule Brahman rule, for they will be the real rulers as non-Brahmans are comparatively uneducated and less powerful. All the qualifications for ruling have departed from the Muhammadans. They possess neither knowledge, wealth, sympathy nor fraternity. They neither adhere to their old customs nor accustom themselves to walk in new ways.

When the Brahmans alone are the active elements in the Indian Government, the grant of Home Rule to India, under such circumstances, will be like the granting of rule to Brahmans which will necessarily result in bloodshed and civil war among 99 per cent of the population, and will jeopardise the safety of the Brahmans themselves.

SWADESAMITRAN, Madras, 1st Dec. 1917.

52. The *Swadesamitran*, of the 1st December, publishes in Tamil the proceedings of this Conference held at Chittoor on the 25th November, which appear in the *Hindu* of the 30th idem.

The Chittoor District Special Conference.

SWADESAMITRAN, Madras, 1st Dec. 1917

53. A correspondent to the *Swadesamitran*, of the 1st December, gives an abstract of the proceedings of a meeting held at Vellore on the 25th November 1917, when Mr. Ardhanarisa Varma of Salem is stated to have lectured at length on the greatness of India and the freedom she had in ancient days. Mr. A. Subrahmanya Nayakar, the editor of the *Vannikulamitran* of Madras, is said to have explained to the audience what is meant by Home Rule, impressed on them the progress that can be had in education and industries by the acquisition of Home Rule and condemned the attitude of the Dravidians in this matter. One Mr. Ekambara Nayakar is reported to have dwelt upon the condition of agriculture, the difficulty experienced in the matter of cattle required therefor, the restrictions imposed by the Forest Department and the hardships resulting from the absence of village panchayats and observed that Home Rule was the only panacea for all these evils.

A Home Rule meeting at Vellore.

SWADESAMITRAN, AND HINDU NESAN, Madras, 5th Dec. 1917.

54. The *Swadesamitran*, and the *Hindu Nesan*, of the 5th December, reproduce in Tamil the statement sent by Vysya Razu Venkataramana of Chicacole to the *Hindu* of the 4th idem about the alleged high-handed act of Mr. G. W. Wells, the Sub-Divisional Magistrate of Chicacole.

A high-handed act of a Sub-Collector.

SWADESAMITRAN, Madras, 5th Dec. 1917.

55. Adverting to a circular said to have been issued by an Assistant Collector in Bombay that it will savour of extreme ingratitude and disloyalty if the temple and Masjid committees failed to contribute their mite to the war loan, the *Swadesamitran*, of the 5th December, writes :—Though it will be admitted by all that everyone should help the war loan as much as possible, can it be ingratitude or disloyalty on the part of any, if he should fail to subscribe to it? Is there any rule under which the authorities can coerce the people to subscribe to the war-loan in this manner?

The authorities and the war loan.

DESABHAKTAN, Madras, 8th Dec. 1917.

56. In the course of an article under this heading, the *Desabhaktan*, of the 8th December, says :—If the Government of any country are to command respect, they should attend to two things, viz., the adoption of such methods of administration as befit the nature and attitude of the people and the improvement of education among the subjects on national lines so as to be suitable to their customs and habits. But the majority of the people in India have no idea as to what system of education will be conducive to the progress of the country and the reason for this is the fact that the Government have given us no training in this matter. Some people are of opinion that Home Rule should not be demanded for this country now, when the majority of the people are illiterate, and that it should be acquired only when the country can boast of having not even one illiterate soul. This resembles the argument that one should wait to bathe in the sea till the beating of the waves ceases. How many educated people were there in great Britain in 1832, when the people were granted the right of expressing their opinions freely? Considering the condition of the British 80 years back, India, which wishes to have Home Rule now, can be said to be ten times better. The number of the literate in England was at that time very small, nor had the country any previous experience in the art of democratic Government. But India had, from time immemorial, enjoyed the reputation of having had an excellent system of Government, with laws sufficient to safeguard the interests of the people. The people of other countries may be said to have copied their political principles from our ancient methods of administration. So the British will only be enhancing their glory by granting Home Rule to India.

Home Rule and education.

DESABHAKTAN, Madras, 8th Dec. 1917.

57. The *Desabhaktan*, of the 8th December, has a leader on the non-Brahman movement in which it traces the origin of the movement started by Rao Bahadur P. Tyagaraya

The non-Brahman movement.

Chettiyar and Dr. T. M. Nayar to a long pent-up hatred of the non-Brahmans against the Brahmans on account of the latter having come up in every line and treated the former with scant respect and, dwelling upon how it made the Brahmans change their attitude towards the non-Brahmans, takes exception to the leaders of this movement indulging in an abuse of the Brahmans and eminent leaders like Messrs. Tilak and Gandhi and Mrs. Annie Besant, opposing the Congress League scheme of reforms, assisting the Anglo-Indians in their mischievous acts against this country and preaching to the people that Home Rule means Brahman rule. It adds that it is this later phase of the efforts of this non-Brahman movement that necessitated the starting of the Madras Presidency Association and appeals to the non-Brahmans to join it in large numbers.

ANDHRAPATRIKA, Madras, 5th Dec. 1917.

The non-Brahman movement

The *Andhrapatrika*, of the 5th December, says:—Certain people, who do not wish the welfare of the country, have set about opposing the work of our leaders just at a time when that work is about to yield fruit. Why is this? The public could not know the reason. It is confidential. If it is disclosed, the secret will be out. Only a few of the old leaders know that great secret. They will not disclose it. They have to hide it and publish other reasons. As Anglo-Indians like Mr. Welby appear to be confidential advisers to these old leaders, it is to be inferred that they are at the bottom of this counter-movement. Though the other causes that do not bear mention cannot be disclosed, this may be mentioned as a true cause of this movement. Seeing that the Home Rule propaganda is spreading all over the country, and fearing that their gains and comforts may be affected, these Anglo-Indians, it may be stated with certainty, have prevailed upon certain Indians whose minds are confused and have begun to play the part of opponents. . . Thus the Anglo-Indians, who are our opponents have been able to set on foot temporarily a movement tending to obstruct the progress of the country. Since the beginning of the rule of the East India Company, they have not only been enjoying comforts which do not fall to the share of *Maharajas* and *Padushaws*, but they are also wont to take large sums of money with them. They have sent Indian articles to foreign lands and have become millionaires. Like the milkman of Madras, who muzzles the calf, starves it, milks the cow and sells the milk, these people have become accustomed to impoverish the Indians and use every thing for their own gain. In short, they have begun to look upon India as their heritage. So they have been devising ever so many expedients to oppose all the demands of the Indians for freedom. The first is to condemn all those who desire reforms for the good of the country as sedition-mongers. Another trick is to create enmity between one class and another. Another strange device is to send false news to the people of England. To represent to those who are prone to believe them, that the Indians are like brutes and are unfit for self-government is another. . . In the past the Anglo-Indians created enmity between the Hindus and the Muhammadans. But they now gave up that attempt and have caught some non-Brahmans in their trap.

VAISYAMITRAN, Devakottai, 19th Nov. 1917.

Communal representation.

58. The *Vaisyamitran*, of the 19th November, refers to the demand now made by the several communities in India for separate representation for each of them in the Legislative Councils, and remarks:—If the numerous communities in India seek to send their representatives to these councils, the existing councils will become as crowded as a big congress. When the question of communal representation was referred to some leading non-Brahmans for opinion in 1907, men like the Maharaja of Bobbili, the Raja of Kollengode and Mr. Rajaratna Mudaliyar were against it, and the local Government as well as the Revenue Board also approved of this view then. Even now the number of non-Brahmans in the local bodies is sufficiently large and there is no necessity for us to demand separate representation. Our enemies are only awaiting such a demand from us to demonstrate to the authorities that we have no union among as. And again, if communal representation is granted, each community will look only to its own interests. So we implore our countrymen to avoid creating factions among us at this juncture, when our enemies, for fear that our object may be gained, are setting up several pleas, such as that the time has not yet come for us to have Home Rule

and that all of us should become educated before we can have it, and to stand united in laying before the Secretary of State for India the scheme of reforms drafted by the Congress and the Muslim League.

DRAVIDABHIMANI, Salem, 30th Nov. 1917.

The Brahmans and non-Brahmans.

59. The *Dravidabhimani*, of the 30th November, accuses the Brahmans and a few non-Brahmans of Salem of actively trying to thwart the holding of the proposed non-Brahman Conference there on the 8th and the 9th December 1917, and appeals to the non-Brahmans to make united efforts to successfully hold the conference whatever the impediments and obstacles may be in the way, without being allured by the deceitful tactics of the Brahmans whom this paper charges with having divided the people by the institution of the caste system, based on false legends about the superiority of one class over another by birth.

DRAVIDAN, Madras, 5th Dec. 1917.

The Brahmans and non-Brahmans.

The *Dravidan*, of the 5th December, writes:—Our readers would have clearly understood that the hatred of the Brahmans is the cause of this movement. It is a matter known to all that the Brahmans in olden days lived upon the alms given by us, and are doing the same even now. When the Brahmans of those days grew degenerate, they began to think meanly of their profession and, growing jealous of us, learnt the English language and progressed therein. They gave up their Brahmanic principles altogether and began to wander about mad after money. What else could they do who had never seen money? But even now when they have amassed money and are in a prosperous condition, the old jealousy for the non-Brahman has not left them.

DRAVIDAN, Madras, 5th Dec. 1917.

An *Adi* Dravida meeting at Trichinopoly.

60. The *Dravidan*, of the 5th December, reproduces in Tamil the proceedings of an *Adi* Dravida public meeting held at Trichinopoly on the 2nd idem under the presidency of Mr. T. C. Tangavelu Pillai, as appearing in the *Justice* of the 4th idem.

DRAVIDAN, Madras, 5th Dec. 1917.

Weaving industry.

61. In the course of a long leader dwelling upon the causes which contributed to the decay of this industry in India and the present pitiable condition of the weavers in this country, the *Dravidan*, of the 5th December, refers to the evidence given by Mr. R. B. Eubank, I C.S., the Registrar of Co-operative Societies, Bombay, before the Indian Industries Commission, that most of the weavers in that Presidency are ignorant people addicted to drink and involved in debt, and observing that these remarks apply as well to the weavers of this Presidency, says:—It is quite certain that the weavers can by themselves do nothing to improve this industry without any help from the Government. In addition to adopting the suggestion of Mr. Eubank that a Director with a knowledge of the local vernaculars should be appointed by the Government to look after the several village industries, the Government should also introduce compulsory education and impart instruction in industries. If this is not done first, the appointment by Government of any number of Directors will be of no avail.

SWADESAMITRAN, Madras, 4th & 6th Nov. 1917.

The Indian Industries Commission.

62. The *Swadesamitran* publishes in Tamil, in its issues of the 4th and 6th December, the written evidence of Mr. Kharimbhoy Adamji Pirbhoy before the Indian Industries Commission complaining that the Government have been showing an undue partiality to the European firms dealing in leather in India over the Indian firms.

SWADESAMITRAN & HINDU NESAN, Madras, 6th Dec. 1917.

The *Swadesamitran*, of the 6th December, as well as the *Hindu Nesan*, of the same date, also publish the oral examination of Mr. Kharimbhoy before the Commission.

SWADESAMITRAN, Madras, 6th Dec. 1917.

In commenting upon the above evidence, the *Swadesamitran*, of the 6th December, observes:—The Indian Industries Commission was brought into existence only to inquire how the industries in India can be improved. The Members of the Commission also have realised that this is their work and they have been conducting the inquiry till now only on this basis. Therefore the Commission should have given a sympathetic hearing to the allegations made by

Mr. Kharimbhoy and tried to ascertain the truth of the same. If they are proved to be true, it is for the Commission to suggest the method of preventing a repetition of what is alleged to have occurred, and, if they are proved to be false, Mr. Kharimbhoy is bound to take upon himself the responsibility for the false allegations made by him before the Commission In expressing grievances some officials will have to be found fault with. In such a case the proper course is only to send for such officials and ask them to have their say in the matter. So no one could approve of the attitude of Sir Thomas in declining to hear what Mr. Kharimbhoy had to say without giving an opportunity to the officials concerned to reply to the allegations made against them. The attempt of Sir Thomas to fight shy of Mr. Kharimbhoy, when the latter offers to prove every statement of his by means of records, does not form part of the duties of the President of the Commission. If either the objects of the Commission are to be accomplished or the innocence of the officials concerned has to be established, the allegations of Mr. Kharimbhoy should be heard first and then the officials sent for and asked to reply to the same. Or if Sir Thomas wishes to make the people understand that he represents the Government, as he has tried to do in assuring Mr. Kharimbhoy that the Government will not be partial to any one, it is his duty to send for the officials and after examining them orally prove that the allegations of Mr. Kharimbhoy are unfounded. Sir Thomas agreed to hear Mr. Kharimbhoy *in camera*. Where is the necessity for this secrecy? Perhaps Sir Thomas was afraid that, if officials were found fault with openly, their prestige would be curtailed. Considering the importance of the allegations made by Mr. Kharimbhoy, we would say that the British Government themselves should undertake an inquiry about them; for the present war in Mesopotamia is being carried on under the directions of the War Cabinet in London, and the question of an adequate supply of the materials required for the army operating in this region is connected with the work of this Cabinet. The *Bombay Chronicle* points to a letter in the *Bombay Times* which raises a suspicion that adequate materials are not sent to this front. It appears when the late General Maud was sitting in a tent unable to bear the heat of the sun, an officer suggested to him that he might move into a superior tent, and he seems to have replied that, unless he was in a position to provide superior tents for all the wounded soldiers, he would not care for his own comforts. If the Government had given orders for tents to all the Indian firms in India dealing therein, there would have been no necessity for the wounded troops in Mesopotamia suffering from the heat of the sun. It seems when an order was not given for more than 75 tents to the company of Mr. Kharimbhoy, which is reported to have made a name in this line and won the appreciation of Military officials for the excellence of its tents, an order was given for 1,000 or 1,500 tents to a European firm in Cawnpore. The latter company, it appears, did not know what tent-making was before the war, and it is also stated that the cost of taking a tent from this company to Bombay comes to Rs. 10, while the tents supplied by the company of Mr. Kharimbhoy can be conveyed to the harbour directly. We do not know how many thousands of tents have been purchased in Cawnpore and how many lakhs of our money have been wasted for this. It appears that a higher price has been given to the tents supplied by the Cawnpore Company than is given to those of Mr. Kharimbhoy's Company and this when the quality of the former is not superior to that of the latter and there is no difficulty in obtaining good tents, in that the Indian companies are sleeping for want of work. If these facts are true, the needs of the army have not been sufficiently attended to, the revenue of the country collected by means of taxes has been spent unnecessarily in excess and the industries of the country have not been patronised. We anxiously wait to see what the Government have to say and what they are going to do in this matter.

The Indian Industries Commission.

The *Lokopakari*, of the 10th December, also refers to the evidence of Mr. Kharimbhoy Adamjee Peerbhoy before this Commission and the discussion between him and Sir Thomas Holland, and observes:—This Commission was brought into existence by the Government with the best of intentions and if it does not conduct its inquiries impartially India cannot benefit thereby.

LOKOPAKARI, Madras, 10th Dec. 1917.

The evidence of Mr. Adamji Peerbhoy makes it clear that it is due to the devices of the bureaucrats that Indian industrial concerns have not improved. While the object of this commission is to remove all obstacles to the industrial advancement in this country, it is really surprising to see the members of this Commission forget this object and, instead of thankfully admitting witnesses who come forward to speak of such obstacles and encouraging them, try to browbeat them. This proves the justice of the demand of the Indians that they should be in the majority in the Commissions appointed to secure the advancement of India. It is quite natural that the bureaucracy should try to safeguard the interests of the Anglo-Indians. This is the reason why the Indians have been requesting the British Government to reform the Indian administrative machinery so as to help India to improve her condition.

PRAPANCHAMITRAN, Madras, 11th Dec. 1917.

The *Prapanchamitran*, of the 11th December, reproduces the above.

VAISYAMITRAN, Devakottai, 26th Nov. 1917.

63. The *Vaisyamitran*, of the 26th November, welcomes the Right Hon'ble Mr. E. S. Montagu to India and observes:—Our ancient *shastras* bear sufficient testimony to the facts that India once enjoyed complete freedom and that her people had been esteemed by all as being civilized when those of other continents had not even known what the meaning of the word civilization was. If we consider the world to be a family consisting of different communities, India should be said to be the eldest member thereof and she has been a guiding star for her sister countries, as a senior member of a family ought to be. Why should we go to the past and why should we complain when we are being ruled for the last 200 years by the English who are the most civilized and mighty power on earth? The reply to this question is quite plain. Though it is now 99 years since the Marquis of Hastings, who was the Governor-General of India in the days of the East India Company, wrote in his confidential diary in 1818 that it was the desire of England to hand over the administration of India in tact to her people and though this view is shared even now by broad-minded statesmen, it is not approved by the short-sighted non-official Anglo-Indian merchants. This is because they are afraid that their business will be affected by the grant of Home Rule to India. They are not only agitating in the press that India is not fit for Home Rule but are also trying to poison the mind of the British statesmen in this matter. After keeping quiet for 200 years, without giving the Indians responsible appointments under the Government and teaching them the methods of administration, to say that they should learn everything only hereafter cannot be a sound argument. Indians could not render assistance in the present great war, because the bureaucrats had not till now appointed them to responsible posts and given them military training. Further, if sufficient facilities had been provided in India for converting her raw products into manufactured articles, she could have rendered, like other countries, great assistance at this time. It is because the Indians were not allowed to improve their condition, they have become incapacitated to render any help to England at this time of trouble. Moreover, in no other country in the world have the people been prevented from carrying arms as is done in India, and again innumerable are the repressive laws and measures that are introduced here from time to time not to speak of the famines in the country and the consequent poverty of the people. In her present condition India is more a burden on England than a help to her and this in spite of her vast population and the immensity of her raw products and mineral wealth. All this is due to the short-sighted policy of the bureaucrats. This has been realised by the British public only now, and it is for this Mr. Montagu has come here. We trust that he will consult our leaders and merit the esteem of both India and the Empire by granting Home Rule to the former

Mr. Montagu's visit to India.

SWADESAMITRAN, Madras, 11th Dec. 1917.

The *Swadesamitran*, of the 11th December, expresses its surprise at the list of deputations to wait on Mr. Montagu here and writes:—We can easily presume not only from the official powers they have, but also from the retrograde policy they have recently been adopting that the responsibility for this list rests with the local Government. Our readers are aware of the numerous associations that have recently been started

Mr. Montagu's visit to Madras.

which vaunt about the support they have from the Government and which express themselves against Home Rule, unless it befits them materially, and it is curious to see that these associations, whose views are against those of the Madras Mahajana Sabha, the Madras Congress Committee and the local branch of the Muslim League, have been allowed to present the addresses to Mr. Montagu. Associations like the Arya Vaisya Mahasabha and the Viswakarma Sabha, which have been working for the betterment of their communities, have been denied the opportunity to meet Mr. Montagu, and we do not know if this is due to the necessity to give undue importance to the new institutions abovementioned or to other causes. The South India Liberal Federation, which was stated to have been started recently when its name came to light in October last, the Triplicane Dravidan Association, which was originally started only to work for the educational advancement of non-Brahman youths, a group of representatives nominated by the South Indian Peoples' Association, which is a company incorporated for running newspapers, and the two associations noted above in the conferences held in different places by their combined efforts—these three have been given the opportunity to wait on Mr. Montagu and to present their addresses to him. But the Madras Presidency Association started by illustrious non-Brahman leaders enjoying the full confidence of the public to seek the welfare and advancement of the country, under the impression that the spirit of disunion created in the country by the associations noted above would be productive of harmful results, has not been permitted to present its address to the Secretary of State. What impression will the people have when this association with eminent non-Brahman leaders on its board is denied the right which is given to other associations which hold contrary views? We do not know on the strenuous efforts of which official rests the credit of having given to the new Islamiah League the honour of a deputation. The Newington Old Boys' Association and some individual zamindars have been given the opportunity to present their views to Mr. Montagu as against the address which was to have been presented by the Landholders' Association and which has been dropped on account of some internal dissension. Many may doubt whether the members of the Newington Old Boys' Association will after all be "New boys" in the field of politics which they are just now entering. We need not say that it is necessary on the part of Mr. Montagu to set right these irregularities as soon as he comes to this city. If this is not done, the disappointment caused thereby to the people of this presidency may curtail the confidence they have that proper reforms would be introduced.

SWADESHABHIMANI, Mangalore, 7th Dec. 1917.

Mr. Montagu's visit.

The *Swadeshabhimani*, of the 7th December, writes:— Although Mr. Montagu and his party have commenced their work, their methods are reported to be very curious. Mr. Montagu will not speak personally. Like the orthodox Hindu bride who remains profoundly silent in the presence of her husband, father-in-law and others as a mark of respect, if Mr. Montagu too is silent on account of the bureaucracy here, it is certainly most regrettable. If the bride remains silent in the presence of her elders, it shows her deference. Is Mr. Montagu come here to show his deference to the bureaucracy? No. He travelled a distance of some 5,000 miles in order to ascertain the political aspirations of the people and to draw up a scheme of reforms accordingly. But like the priest who does all the ritual at the marriage, His Excellency the Viceroy introduces the visitors and acknowledges their homage and Mr. Montagu only shakes hands with them. Will this help the Secretary of State to know the true aspirations of the people? If he is only to hear, why should he not have received the *swaraj* petitions in England itself through a big P & O steamer. He would at least have saved himself the trouble of coming all this distance. Everybody now sees the defect of the present arrangement, and the Press and popular leaders are alike urging that Mr. Montagu should freely and unreservedly ask questions to the representatives and ascertain true public opinion.

The same paper in another article on the subject says:—Mr. Montagu's party at Calcutta is the same as at Delhi. It is therefore needless to point out that the glorious presence of His Excellency the Viceroy is also there. Though Mr. Montagu has chosen to be profoundly silent during his stay in India, the Reception Committee of the Congress had invited him to its forthcoming session

so that he may have the opportunity of knowing the true trend of public opinion in India. The invitation was declined with the excuse that the programme could not be altered. The enterprising leaders of the Madras Provincial Congress Committee have decided to hold a Provincial Conference on the occasion of Mr. Montagu's visit to Madras and invite him to the same. It is to be hoped that there will be nothing to prevent the acceptance of this invitation at least.

PANDYANESAN, Madura, 26th Nov. 1917.

The Madras Legislative Council.

64. The *Pandyanesan*, of the 26th November, comments in the same strain as the *Swadesamitran* and the *Hindu Nesan* of the 21st idem on the proceedings of the recent meeting of the Madras Legislative Council. These comments are abstracted in paragraph 40 of Report No. 48 of 1917.

LOKOPAKARI, Madras, 26th Nov. 1917.

The Madras Legislative Council.

The *Lokopakari*, of the 26th November, reproduces an article on this subject appearing in the *Prapanchamitran*, of the 27th idem, and abstracted in paragraph 40 of report No. 48 of 1917.

VAISYAMITRAN, Devakōttai, 26th Nov. 1917.

The Congress-League scheme and compartmental autonomy.

65. The *Vaisyamitran*, of the 26th November, reproduces, from the *Swadesamitran* of the 19th idem, the Tamil version of a speech on this subject delivered by the Hon'ble Mr. V. S. Srinivasa Sastriyar at the Gokhale Hall, Madras, and referred to in paragraph 39 of Report No. 47 of 1917.

DESABHIMANI, Cuddalore, 1st Dec. 1917.

The First South Arcot District Conference.

66. The *Desabhimani*, of the 1st December, publishes in its English columns the presidential address delivered at this conference, which was held at Chidambaram on the 25th November 1917, and remarks in commenting thereon that "the views expressed by the president are liberal and at the same time cautious and moderate, worthy of a far-seeing statesman rising above petty broils of caste or class interest and having an eye on the general progress of the country as a whole". It adds: "One important feature of the meeting was that the proceedings were conducted mainly in Tamil and some of the most enthusiastic speakers and supporters of the objects of the conference were non-Brahmans".

This paper also gives in its Tamil columns a brief summary of the proceedings of this conference.

SWADESAMITRAN, Madras, 8th Dec. 1917.

The Tanjore District Conference.

67. The *Swadesamitran*, of the 8th December, publishes in Tamil an abstract of the speech of the Chairman of the Reception Committee and a portion of the presidential address delivered at this conference, which are published in the *Hindu* of the same date.

DESABHAKTAN, Madras, 8th Dec. 1917.

The *Desabhaktan*, of the 8th December, also publishes in Tamil extracts from the speech of the Chairman of the Reception Committee.

SWADESAMITRAN, Madras, 10th Dec. 1917.

The *Swadesamitran*, of the 10th December, also publishes in Tamil the proceedings of this conference as appearing in the *Hindu* of the same date.

DRAVIDAN, Madras, 8th Dec. 1917.

The Salem District Non-Brahman Conference.

68. The *Dravidan*, of the 8th December, reproduces in Tamil the presidential address delivered at this conference by Mr. Durai Raja of Pudukkōttai as appearing in the *Justice* of the same date.

SWADESAMITRAN. Madras, 8th Dec. 1917.

The *Swadesamitran*, of the 8th December, also publishes in Tamil the gist of of the above address, and comments upon it in the following strain:— Mr. Durai Raja says that we are not fit for Home Rule now. He speaks as if he is unaware of the fact that what we demand now is not Home Rule but only reforms which would lead to it. He observes that those who exercise the right of voting should be educated men having a knowledge of worldly affairs. Let him read the histories of Canada, Australia, New Zealand and other countries, and see if the people of those countries had the qualifications described by him when they were granted the right of voting. He regrets that Brahmans predominate in Government service. Did the Brahmans prevent the non-Brahmans from getting appointments? He admits that the Government plead want of funds for spreading education. If the control of the purse is in the hands of the popular representatives, will it not be possible to spread education widely? Eventually,

he approves of the Congress scheme with slight modifications. The majority of the nineteen members of the Imperial Legislative Council, who first drafted this scheme, are non-Brahmans. They treated all Indians alike and demanded that the Indians as a class should have a larger number of seats in the Councils of the Empire. As Mr. Durai Raja and others are imbued with a feeling of caste hatred, they create numerous divisions among Indians.

The *Desabhaktan*, of the 10th December, also refers to the speech of Mr. Durai Raja and quoting extracts from the past utterances of Messrs. Dadhabai Naoroji and Gokhale to disprove the statement of Mr. Durai Raja that these two eminent patriots were against the scheme of reforms embodied in the memorandum of the nineteen, expresses its regret at one, who was born in a royal family, forgetting his magnanimity as a Kshatriya and declaring that India is not fit for *swaraj*.

DESABHAKTAM, Madras, 10th Dec. 1917.

A non-Brahman meeting at Salem.

A correspondent, writing to the *Swadesamitran*, of the 10th December, gives an abstract of the proceedings of a public meeting held at Salem on the 6th idem under the auspices of the local branch of the Madras Presidency Association, when Messrs. P. Kandaswami Pillai and S. C. Venkatappayya Chettiyar are said to have addressed the audience at length on the rights of non-Brahmans and the Congress League scheme of reforms.

SWADESAMITRAN, Madras, 10th Dec. 1917.

An anti-Home Rule meeting at Ojedarpālayam.

69. The *Dravidan*, of the 8th December, publishes, from the pen of a correspondent the proceedings of a meeting recently held at Ojedarpālayam, when the president of the meeting in the course of his observations is stated to have remarked that Indians were not sufficiently educated to demand Home Rule for India.

DRAVIDAN, Madras, 8th Dec. 1917.

The Kurnool District Conference.

70. The *Swadesamitran* and the *Desabhaktan*, of the 10th December, reproduce in Tamil an abstract of the presidential address delivered at this conference by Mr. A. Ranganada Mudaliyar, B.A., B.L.

SWADESAMITRAN, & DESABHAKTAN, Madras, 10th Dec. 1917.

The Kurnool District Conference.

The *Andhrapatrika*, of the 10th December, reports the President of the Kurnool District Conference to have said:—Our opponents say that the masses will be ruined if the protection of the bureaucracy is removed. Did the Civilians ever try to know the disabilities of the people? How many of them are acquainted with the vernaculars? How many of those acquainted with the vernaculars move with the people and try to know their hardships? Do they know to what expense the village officers are put when they tour through the villages, and how much the things supplied to them are undervalued? Do they know to what devices the village officers resort to make up the deficiency? Have they done anything to put a stop to this? Have they taken any steps to see that in levying income tax, the poor are not heavily taxed and the rich, lightly? Have they made any impartial enquiry in imposing this tax? Are they aware of the mischiefs done by the police and do they know how the police annoy the poor and the ignorant? How are the security sections of the Criminal Procedure Code put into force? Do they know that povert y is proving to be an offence? The ryots labour under many forest restrictions. Do the officers know how difficult it is to prevent cattle from going into the forest in villages where the forests are situated in close proximity to the villages? In some parts, mountains without grass or trees, have been reserved. These mountains serve the purpose of causing the cattle trespassing on them to be impounded. Do these officers know how the forest subordinate officers take bribes? How many of the ryots' petitions reach the higher officer and how many are disposed of in their favour? There is no use dwelling on these things at great length. Nothing can be more untrue than to say that the bureaucratic authorities love the masses more than the leaders of the people. . . The non-Brahman movement only betrays the hatred of the non-Brahmans, who think that the Brahmans make a monopoly of the Government appointments. The unwisdom of this supposition will become plain from an examination of the facts. Who gives the appointments? In whose hands does the confirmation or cancellation of the appointments lie. It is the

ANDHRAPATRIKA, Madras, 10th Dec. 1917.

Civilian officers that possess this authority. Do the non-Brahmans say that the Brahmans have influenced them? If so, is it not plain that the Civilians are not discharging their duties as creditably as they are represented to be? If the District Officer does not on representation made to him rectify the mistakes of his subordinates, is that not his fault? We have now to struggle with the Brahmans and with the members of the bureaucracy who are solicitous to retain their authority. Even supposing that the Brahmans will weild the whole authority under self-government, I can truly assert that there will then be no necessity for such a struggle with the bureaucracy.

SWADESAMITRAN, Madras, 10th Dec. 1917.

The Tinnevelly Non-Brahman Conference.

71. The *Swadesamitran*, of the 10th December, publishes, in Tamil, an abstract of the speech delivered by Mr. Joseph as the President of the Madura-Ramnad-Tinnevelly Group conference held at Tinnevelly under the auspices of the Madras Presidency Association. This speech appears in the *Hindu* of the same date.

HINDU NESAN, Madras, 10th Dec. 1917,

The *Hindu Nesan*, of the same date, publishes in Tamil a portion of the above speech.

SWADESAMITRAN, Madras, 10th Dec. 1917.

The Cuddapah District Conference.

72. The *Swadesamitran*, of the 10th December, reproduces in Tamil the gist of the presidential address of Mr. T. V. Venkatarama Ayyar, B A., B.L., at this conference, which is published in the *Hindu* of the 11th idem.

DESABHAKTAN, Madras, 10th Dec. 1917.

The Nellore District Conference.

73. The *Desabhaktan*, of the 10th December, publishes in Tamil an abstract of the presidential address delivered by the Hon'ble Mr. Venkatapati Raju at this conference, extracts from which appear in the *Hindu* of the 8th idem.

ANDHRAPATRIKA, Madras, 8th Dec. 1917.

The Nellore District Conference.

The *Andhrapatrika*, of the 8th December, reports the President of the Nellore District Conference to have said:—Promises to grant reforms cannot please us. We can no longer be slaves to the Anglo-Indians and be at their mercy. It is not statesmanlike to cause despair to any nation. We are British citizens and as such we want all the rights that they possess. We demand that we should be afforded an opportunity for self-government.

For a century past, the Indians have been suffering the evils of bureaucratic power. The authorities raise the usual objection that the people cannot take any part in the administration so long as they are not educated. They say that the country is being well administered. This argument will satisfy only the foreigners who reside in this country temporarily, but not the millions of Indians. We wish that the Government will grant us the reforms of the Congress League as a first step in self-government. The selfishness of the Anglo-Indians who decry justice and the welfare of the mankind should no longer be allowed to continue. As India is overgoverned, the faculties of the people are decaying. Indians should take a great share in the administration. We cannot, with self-respect, quietly agree to the superiority and contempt shown by the Anglo-Indians. We should make them understand that they are not our lords, that they came to this country to seek their livelihood, that they should behave in a friendly way towards the Indians, and that the rulers would treat the Indians and the Anglo-Indians alike. George Yule said:—" . . . We have no citizens' rights in India and are traitors in India." India and England cannot be united by any bonds of arbitrary authority! . . . The average annual income of an Indian is Rs. 30. When we contrast this with Rs. 40 spent on each prisoner, the difference will be evident. Under these circumstances, the poor cannot afford to give education to their children. They live in insanitary surroundings and are unhealthy.

HINDU NESAN, Madras, 7th Dec. 1917.

Agricultural prohibitions.

74. The *Hindu Nesan*, of the 7th December, dwells upon the recent order of the Government of India prohibiting the import of agricultural products except under certain conditions, and remarks that, though the enforcement of the order may cause hardship in the matter of trade, it is necessary in the interests of agriculture.

75. Referring to the news that Mr. J. C. Adam is to succeed Mr. C. B. N. Pelly as the Chief Presidency Magistrate, Madras, the *Dravidan*, of the 7th December, suggests that a non-Brahman would be appointed as the Crown Prosecutor as the present Advocate-General is a Brahman.

Crown Prosecutor of Madras.

DRAVIDAN, Madras, 7th Dec. 1917.

76. The *Hindu Nesan*, of the 7th December, reproduces in Tamil an article on this subject appearing in the *Bombay Chronicle* and published in the *Hindu* of the 6th idem.

Government and contracts.

HINDU NESAN, Madras, 7th Dec. 1917.

77. A correspondent to the *Hindu Nesan*, of the 8th December, disproves in the course of a long article the plea now set up by some that the Indians are unfit for Home Rule and observing that there is no doubt whatever about the fitness of Indians for Home Rule, remarks:—Let us suppose a capitalist carrying on a good trade dies leaving four sons, too young to manage their business, and a stranger offers to manage it for them. The business brings in good profits and the new manager spends them as he likes and helps all his relations. When the boys come of age, they understand how much profit has been made in the business and how much has been spent away by the manager. If they then ask the manager to hand over the business to them, on the ground that his management has reduced them almost to poverty, and if he refuses to do so, saying that the business is his, having been sold to him by word of mouth by their father, how will the boys take it and how much pain will it cause them? The condition of the Indians is similar to this.

The fitness of Indians for Home Rule.

HINDU NESAN, Madras, 8th Dec. 1917.

78. The *Hindu Nesan*, of the 8th December, welcomes the appointment of Mr. W. A. Beardsell as the Sheriff of Madras for 1918, and adds that he is a true sympathiser of the Indians.

The shrievalty of Madras.

HINDU NESAN, Madras, 8th Dec. 1917.

79. The *Hindu Nesan*, of the 10th December, hails with satisfaction the order of the Government of India prohibiting the importation of coffee into India from other countries, and observing that, apart from the coffee planters in India being bound to feel grateful to the Government of India for this action of theirs, it will give an impetus to the local trade in coffee and also bring down its price, adds that it will be no exaggeration to say that this may be taken to be one of the many benefits expected from the visit of Mr. Montagu to India.

Importation of coffee.

HINDU NESAN, Madras, 10th Dec. 1917.

80. Adverting to the address presented by the European Association at Calcutta to Mr. Montagu, the *Swadesamitran*, of the 8th December, observes:—It appears that several Englishmen in this country were originally under the impression that the announcement, made on the 20th August last by the British Cabinet and the Government of India, that the conferment of Home Rule on India was the aim of the English rule, would share the same fate of many pledges made on paper till now. That is why they did not attach much importance to this announcement in the beginning. Many among this community, who had come to India, with the arrogance of belonging to the ruling race, to seize the wealth of this country by trade and other means, were not able till now to speak disparagingly, without any shyness or fear, of the condition of the original inhabitants of this country, on whose bounty they are living. Though cases have often come before courts against rude British subjects for having insulted or teased Indians, their community have condemned such acts and laid stress on the fact that the Indians had an equal status with the Englishmen as the subjects of the same Emperor. Though they did not admit that this equality of status settled the share the Indians had in political privileges and though they considered that the facilities and advantages enjoyed by their community in the administration should not be curtailed in the least, they did not venture to assert that there was no hope whatever for the Indians in these matters. They were content with trying to delay, as much as possible, the accomplishment of the object of the Indians, whenever the latter were about to have some reforms for which they have been pressing the authorities and to make such reforms ineffective in practice.

The European Association and Home Rule for India.

SWADESAMITRAN, Madras, 8th Dec. 1917.

But they never denied completely that the ideal of the Indians was Home Rule. But seeing that we have passed these stages and that the British Parliament have decided to introduce such reforms in India as will lead to Home Rule, the Anglo-Indians in this country, excepting the wise and far-sighted among them, have openly expressed in their address to Mr. Montagu that the Indians cannot even dream of Home Rule. The supporters of the European Association in India, who are not personally affected by the hardships of the war and who care more for their own comforts, have not spent any thought over the fact that their colleagues in England, who are sacrificing themselves and their Indian brethren in the field of war in order to protect liberty, have decided to grant the same liberty to the Indians and have sent the Secretary of State for India here with that object. The opinion of the European Association is that even reforms which approach Home Rule will prove to be dangerous to India. If these words are not taken to have been uttered in fun, they should be deemed to be only meaningless blabbing. When there is on one side the assurance of the King-Emperor and his Cabinet that Home Rule is their ideal and that it will be reached as soon as possible and there is on the other side the encouraging speech of our Viceroy in this matter, this association has not attached any weight to these things. But in the midst of all this agitation, they have made one thing clear. Some among us, who thought it was a mistake not to take them into our confidence in demanding Home Rule for India, need not have any more doubts. It is also necessary that some others who were till now supporting the setting of caste against caste and other mischievous acts, should cease to do so. We hope that these would, hereafter at least, give up their diffidence and jealousy and come forward to unite with other people and strive for Home Rule.

DESABHAKTAN, Madras, 10th Dec. 1917.

False titles.

81. The *Desabhaktan*, of the 10th December, invites the attention of the Government to some local papers, which are against Home Rule, conferring titles such as Raja and Zamindar upon their adherents as they like, thus lowering the value of such titles.

HINDU NESAN, Madras, 8th Dec. 1917.

The ship-building industry in India.

82. The *Hindu Nesan*, of the 8th December, is glad to learn that the Indian Munitions Board have decided to start the ship-building industry in India on a grand scale at Calcutta and that an expert in this industry is on his way to India, and remarks:—If this industry had been started here already, it would have proved immensely useful in this time of war. When sufficient wood is available in the Indian forests and enough of iron from the mines belonging to Messrs. Tata and Sons, there is no reason why this industry should not flourish here. There is sure to be a great demand for ships after the war. The trade of the world, which is now at a standstill, will begin to revive after the war, and, if there are not a sufficient number of ships then, trade will suffer and freight will go up. So, India will do well to build at least as many ships as may be required for her own needs, so as to meet the situation after the war. We hope, therefore, that the efforts now made by the Indian Munitions Board in this direction will prove successful.

LOKOPAKARI, Madras, 10th Dec. 1917

PRAPANCHAMITRAN, Madras, 11th Dec. 1917.

The *Lokopakari*, of the 10th December, as well as the *Prapanchamitran* of the 11th idem also observe that, if the Government had started this industry already, India could have rendered material assistance during this stressful period of war.

DESABHAKTAN, Madras, 10th Dec. 1917.

Liberty.

83. In the course of a leader under this heading, the *Desabhaktan*, of the 10th December, dwells upon how liberty has been the watchword of England, how she has been ready to grant liberty to every country ruled by her and how she has entered into this great war, only to preserve the liberty of Belgium, and, tracing the history of the present demand for Home Rule from the establishment of the Congress, observes: The English statesmen have understood that we have had sufficient training in administrative matters. But it is only some of our brethren here that are not able to catch it. One, who declared ten years back that the Indians were fit to have liberty, is now preaching that they are unfit for it. How else can we describe his conduct than by saying that his mind has been poisoned by his association with

Anglo-Indians? However much this gentleman and the traitors who follow him as well as some selfish Anglo-Indians may try, the will of God cannot be prevented. Mr. Lloyd George has inspired the Indians with a hope of liberty by sending Mr. Montagu here and we take it that this liberty will always continue in India and help the Indians to lead free lives as English subjects, getting rid of the false Ango-Indians who arrest India's progress.

VAISYAMITRAN, Devakottai, 19th Nov. 1917.

84. The *Vaisyamitran*, of the 19th November, publishes in Tamil an article apparently from the *Amrita Bazar Patrika* in which Mr. Gandhi is reported to have made the following observations about Home Rule:—Though Great Britain has been enjoying Home Rule for the last one thousand years, its Kings have committed mistakes and have even punished therefor; nor have the British administrators been free from the commission of serious mistakes. Improvement from a lower to a higher level is only possible by experiments. All progress is the result only of the lessons learnt by mistakes.

Mr. Gandhi and Home Rule.

SWADESAMITRAN, Madras, 7th Dec. 1917.

85. Adverting to the resignation of the Prince of Arcot of his presidentship of this league, the *Swadesamitran*, of the 7th December, observes:—In the present political situation, it is not the position and experience of the leader that lend weight to any movement, but it is the movement that adds to the esteem of one who leads it. This is especially so in the case of members of Royal families, zamindars and retired Government servants. If these get out of the several restrictions placed on them and come forward to work for the cause of the country, the people will appreciate their conduct, as they are bound to. But if they allow themselves to be influenced by those who surround them and back out with retrograde views, the people will only pity them but will not hesitate to continue their service to the country. Our readers cannot be unaware of the fact that the Anglo-Indians in this and other Provinces have been, without realising this truth, patting some Indian gentlemen on their back and praising them as being moderates and true loyalists. After the All-India Moslem League became united with the Congress in views, there was no work for those who feathered their own nest by preventing these two associations from uniting. But they were not discouraged by this. They soon started some new associations against the Congress party, and it is in the manner that the South India Islamia League suddenly came into existence. When three of the brothers of the Prince of Arcot joined the new league, it was expected that the Prince too would not continue long in the old league, and so it happened. The reason assigned by the Prince for his resignation is that he does not approve of some portions of the address to be presented to Mr. Montagu by the Moslem League. But it will be clear from the details published by Mr. Yakub Hassan that this address was already approved by the Prince. Perhaps the latter might have changed his opinion subsequently on the advice of the officials or others surrounding him. Anyhow all people would doubtless be surprised at his having resigned for a petty cause a position which he held for many years and consented within two days to be the president of the new league, which holds retrograde views.

The Madras Moslem League.

SWADESAMITRAN, Madras, 3rd Dec. 1917.

86. The *Swadesamitran*, of the 3rd December, reproduces in Tamil the gist of an article said to have contributed to a Bengalee paper on this subject by Sir Rabindranath Tagore, in which the following observations find a place:—Our political life is not conducive to a national feeling and the main reasons for this are the facts that we are ruled by a foreign nation and that we are unable to work out our lot ourselves. The Anglo-Indians refer to the Behar riots and gloat over the opinion that the Indo-Muhammadan amity exists only in words and that the Indians are unfit for Home Rule, and we have often had to pocket this. What else can we do, when the responsibility of administration does not rest with us? If, after the English rule for years together, the lakhs of Indians have no confidence in themselves and being devoid of facilities for self-protection, are unable to do anything themselves, who is responsible for this? A country adjacent to India has, within this period, become highly educated and acquired great capacity. If the policy of the British rule in India is not to change, when the very history

The present situation.

of the world is undergoing constant changes, when can a national spirit arise in India? In the existing system of administration, the Indians have no responsibility. The country may seem united for all outward appearances. If the authorities begin to suppress the ideals of the people, riots naturally ensue. The authorities are averse even to movements started on purely humanitarian motives. The present system of administration is suitable only to those who care only for self-interest and not for the welfare of others. Repressive measures are handled by the authorities even against the wishes of the people. It is officials, who cannot foresee the future that act like this, listening to the words of others. What we expect of British statesmen is that they should realise even now what the future of India will be and that is why we urge for the introduction of some reforms in the administrative machinery. In India it is the officials and the British merchants that exercise all powers. It is on account of these pretending to know more of India than the sons of the soil that the voice of the thirty crores of Indians is not heard. All the existing defects in India are chiefly due to the absence of Home Rule. When all over the world, it is a system of Government responsible to the people that obtains, what doubt is there that discontent is bound to grow in a system in which the people have no concern? How long can such a system last? It is clear that the British have come to India with the highest ideal. If the Empire is to be stable, the Indians should of course be given equal status therein.

Dravida Patrika, Madras, 5th Dec. 1917.

The non-Brahman Conference, Biccavole.

87. Referring to the proceedings of the non-Brahman Conference recently held at Biccavole under the presidency of the Kumara Raja of Chellapalli, the *Dravida Patrika*, of the 5th December, observes:—This president has declared that we are unfit for Home Rule. What we now demand is not complete Home Rule, but a change of the existing system of administration by a bureaucracy into one in which the Government will be under the control of the popular representatives. When every country in the world is preferring a democratic system of government, it is quite natural that India also should like to be ruled by her own representatives, and this is the ideal of the Home Rulers. In the face of this fact, some people like the Kumara Raja of Chellapalli are trying to defeat the object of the Home Rulers by misrepresentations. This zamindar should understand that it is not fitness for Home Rule that is now the point. We learn he is a graduate and we would like to know whether he has properly studied the history of England or Japan. We think not; for if the confirment of the franchise upon the people and the powers of administration upon their representatives had been postponed till after they had become fit for it, England and Japan would still be ruled by an oligarchy. History has it that, when representative government was first introduced in England, the representatives chosen used to run away to other countries deeming their new position to be derogatory to them and that when a similar government was introduced in Japan the people did not know what was meant by "government". But all the same the representative form of government has made England and Japan come to the lofty position they have attained now. As has been observed by an eminent western politician, the best sign of the fitness of the people of a country for Home Rule is their demanding it and the whole world knows that we are demanding it. But a few like the Kumara Raja of Chellapalli cry that the ordinary people are only for the continuance of the present administration. True the ordinary people do not clamour for Home Rule. But even this Kumara Raja would understand, if he would go round the villages, that they do not like the present system of administration which is not responsible to the public. No doubt they do not cry "Down with the bureaucracy", but they do wish for the exit of Tahsildars who ignore their opinions and Revenue Inspectors who extort bribes from them. That is why they have signed the monster petition to Mr. Montagu after understanding the object of it. We feel thankful to the Kumara Raja of Chellapalli for one thing and that is that this minor zamindar has shown us how ready some people are to push back their country into oblivion to any extent. It is quite natural that the zamindars should be against representative government, but at the same time it is quite novel that they should protest against it in the name of the people.

88. The *Swadesamitran*, of the 7th December, publishes from the pen of a correspondent an abstract of the proceedings of a public meeting held at Ambasamudram on the 3rd idem in which Doctor Varadarajulu Nayudu is stated to have explained in the course of an address on industry and trade, how Home Rule was necessary for the industrial advancement of this country, and observed that economic condition could improve only when the people begin to use none but *swadeshi* goods.

A public meeting at Ambasamudram.

SWADESAMITRAN, Madras, 7th Dec. 1917.

89. The *Swadesamitran*, of the 10th December, publishes, from the pen of a correspondent, an abstract of the proceedings of a non-Brahman meeting held at Periyakulam on the 3rd instant, at which one Hanumanta Rao appears to have addressed the audience on the necessity of each community among the Indians of having national education, the hardships to which the people are subject on account of their not being able to advance for want of education, the present political situation and the advantages of Home Rule.

A non-Brahman meeting at Periyakulam.

SWADESAMITRAN, Madras, 10th Dec. 1917.

90. The *Hindu Nesan*, of the 11th December, welcomes the order of the Local Government ruling that the passing of the Special Tests will no longer be necessary for men in the Police department.

The Special Tests.

HINDU NESAN, Madras, 11th Dec. 1917.

91. The *Andhrapatrika*, of the 5th December, says:—The *Madras Mail* states that the bureaucracy is not connected with any race in India, and that as the members of the bureaucracy do not settle in this country, they do not wish for any special interests in it. The Indian Civil Servants have been reputed for long to form one caste. Even after they return to their native land, they live like a separate caste and do not move with the common people. As they do not take up their permanent residence in India, they do not attend to the promotion of the interests of India and their chief concern is to take money to their native land. So they have no love for India. They wish to secure the benefits of appointments to their own race. A Government that stays in the country can alone have permanent love for India.

The *Madras Mail*.

ANDHRAPATRIKA, Madras, 5th Dec. 1917.

92. Referring to the conversion into Christianity of certain persons in Revendrapadu, a correspondent to the *Andhrapatrika*, of the 5th December, writes:—Is there any remedy for this? Are we to keep quiet when robbers commit house-breaking by day and carry away our property? Christian Missionaries, on the one hand, and Census Commissioners on the other are doing their best to decrease the number of the Hindus. In the name of Criminal Settlements the Salvation Army is converting the Erukala and Enadi people by force. By establishing hospitals and schools, the Missionaries are cutting the throat of Hinduism. There is the only remedy of tit for tat for all this. Members of other religions should be converted into Hinduism as is done in the Punjab by the Arya Samajists Indifference surely leads to death.

Conversion into Christianity.

ANDHRAPATRIKA, Madras, 5th Dec. 1917.

93. The *Andhrapatrika*, of the 6th December, says:—While in British India useless objections are being raised against the grant of *swaraj*, the new Portuguese Governor promised to grant complete self-government to Portuguese India within his term of office. We wish to hear what the opponents who always say that the Indians are not fit for self-government have to say to this. Everybody knows that Portuguese India has not advanced like British India. The *Amrita Buzaar Patrika* says—To say that the people of British India are yet unfit for self-government is improper in the face of the fact that Portugal is going to give self-government to the people of Goa.

Self-government.

ANDHRAPATRIKA, Madras, 6th Dec. 1917.

The *Andhrapatrika*, of the 8th December, says:—Even according to the view of Lord Curzon, the average annual income of an Indian is Rs. 30. In England the average income is Rs. 555. Rupees 40 are spent on every man in the jail. It is impossible for an Indian to live comfortably on Rs. 30 and pay for the schooling of his children. . . The cause of famine in India is not the want of crops but is the want of money. If the country should raise its head again in the civilised world,

Self-government.

ANDHRAPATRIKA, Madras, 8th Dec. 1917.

industries should flourish, and if industries should flourish, the system of government should change as Rabindro has said. . . The Bengal leaders and landholders are not satisfied with the Congress reforms, but demand full responsible government for Bengal. We pray that the rulers will without delay grant self-government and gratify the people, as the aspirations of the people grow with the lapse of time.

ANDHRAPATRIKA, Madras, 7th Dec. 1917.

Political reforms.

94. A correspondent to the *Andhrapatrika*, of the 7th December, says:—Mr. Moti Lal Ghose means to put a new scheme of reforms before His Excellency the Viceroy and Mr. Montagu. Complete provincial autonomy is demanded in this scheme. It requires among other things that all the members of the Provincial Legislative Councils should be elected members, that the Provincial Executive Councils should be constituted on the same lines as those on which the Cabinet in England is constituted, and that in order to get complete representation by the people, the Bengal Legislative Council should contain 500 members.

KISTNAPATRIKA, Masulipatam, 8th Dec. 1917.

The death of an Irish Home Ruler.

95. Referring to the voluntary starvation in jail of the Irish Home Ruler Mr. Ashey, the *Kistnapatrika*, of the 8th December, says:—This news fanned the flame of indignation of the Irish Home Rulers. It is reported that the crowd that followed the corpse of Mr. Ashey to the burial-ground was countless. It is said that there was not such a gathering even at the funeral of Mr. Parnel. It is reported that the volunteers of the Home Rulers marched in public procession to the burial-ground clad in black and wearing arms. Mr. Ashey and his friends had to go to jail for having gone in such a procession through the streets The Government did not obstruct the procession of these volunteers, but allowed them to have their way. The *New Statesman* writes that this is the first instance of death from voluntary starvation in jail in the British Isles.

KISTNAPATRIKA, Masulipatam, 8th Dec. 1917.

Local self-government

96. The *Kistnapatrika*, of the 8th December, says:—The Anglo-Indians adduce it as an argument against Home Rule for India that the non-official members of the District Board of Lahore, in the meeting of the 20th November, voted against the increase in strength and powers of the non-official element of the District Board. But who are these non-official members of this District Board? They are not persons who are elected by the people, and who enjoy their confidence. They are such as hang on the Tahsildars and Deputy Commissioners, and depend on their favour. Can they be expected to be independent? It is ridiculous that the Anglo-Indians should rely upon the views of such persons and criticise the Home Rule movement.

KISTNAPATRIKA, Masulipatam, 8th Dec. 1917.

German plots in England.

97. The *Kistnapatrika*, of the 8th December, says:—It is learnt that there are some persons who carry on an agitation for the termination of the war. These advocates of peace discourage people from joining the army, and hold occasional meetings to urge for immediate peace. There is a strong report that these persons are carrying on all this in the pay of the Germans. A London paper writes that the Government are arranging for an enquiry into the connexion of the Germans with this movement.

ANDHRAPATRIKA, Madras, 7th Dec 1917.

The constitution of Provinces.

98. The *Andhrapatrika*, of the 7th December, says:—The Lingayats, the Reddis, the Jains, the Mahrattas, etc., have all assembled at Dharwar and have passed a resolution demanding a separate Kannada Province. From this it is plain that all classes cherish a desire for a separate Kannada province. An Act was passed in the Bombay Province providing for the introduction of free and compulsory elementary education in the municipal areas. There are indications that the Government will agree to introduce compulsory education in the whole country. But without the provinces being constituted on a language basis, the spread of education will be impossible.

ANDHRAPATRIKA, Madras, 7th Dec. 1917.

The regret of the *Mail*.

99. The *Andhrapatrika*, of the 7th December, says:—The *Mail* points to differences of opinion among the Indians as a sign of the unfitness of the Indians for self-government. Now the Europeans themselves are not agreed on political questions. . . The

Mail regrets that the pains that it has taken to bring about unanimity among the Europeans have all proved vain. It is a pity that the *Mail* which intended to create animosities among other classes has lost its hold on the class to which it belongs.

100. Referring to the fact that the President of the Madras Landholders' Association sent its scheme with unauthorised omissions to the Government, and wrote to the Government requesting them not to place its scheme before Mr. Montagu, the *Andhrapatrika*, of the 7th December, remarks under this heading :—We are at a loss to know that while the zamindars in other Provinces are demanding reforms greater than those proposed by the Congress, the zamindars in the Madras Presidency cherish so much fear.

ANDHRAPATRIKA, Madras, 7th Dec. 1917.

A stange act.

101. The correspondent to the *Andhrapatrika*, of the 5th December, gives, under this heading, details of a conversation between himself and a non-Brahman friend of his, in which the latter attributes the present friendship of the Muhammadans with the Hindus to an intention on the part of the Muhammadans to re-establish Muhammadan rule in India with the help of the Amir of Kabul or the Sultan of Turkey when the British weaken their rule in India by granting political reforms. This non-Brahman friend further states that when such a thing happens, the Brahmans who already enjoy a large share in the administration, will, with the aid of the Japanese or the Chinese, defeat the Muhammadans and become rulers themselves.

ANDHRAPATRIKA, Madras, 5th Dec. 1917.

"A fabrication of the anti-Home Rulers."

102. The *Andhrapatrika*, of the 8th December, reports the President of the Tanjore District Conference to have said :—Russia appears to prove treacherous to the allies. So the armies of England, France and Italy cannot outnumber those of the Central Powers. An Indian army and Indian officers should be made ready as soon as possible to vanquish the enemy. This will conduce to the benefit of not only India but also the Empire. . . When the whole of Europe is ready for right and when Asia is imitating Europe, why should there be any delay in making ready an Indian army for the defence of the country and the Empire? So long as there is want of confidence, there can be no Indian army. . . If the British repose no confidence in us and fail to give us military reforms, they will not grant us responsible self-government. . . No greater untruth has ever been spoken than that if self-government be given to India, the whole authority would become vested in the Brahmans.

ANDHRAPATRIKA, Madras, 8th Dec. 1917.

The Tanjore District Association

103. The *Andhrapatrika*, of the 8th December, says in its leader :—In England there were twenty lakhs of students going to school in 1840. While there are on the whole one crore and sixty lakhs of educated men in India, it is an anomaly to say that the time has not come to begin self-government in India. In 1835, there were only three per cent of the population in England qualified to vote for members of the Parliament. In our presidency there are more than thirty lakhs of people qualified to vote This is three times the number of voters that existed in England at the time when the Reform Bill was passed. This number cannot be said to be small. The English educated among them is only very few. So if self-government prevails, it cannot go into the hands of the educated. Under such circumstances, it is untrue to say that the Brahmans will usurp all the authority of Government themselves. The bureaucratic party have been attempting to spread this falsehood not only in India, but also in England. Taking the present numbers into consideration, the non-Brahmans enjoy more extensive rights of election and hold a greater number of offices than the Brahmans. So the surmise that after the grant of self-government, the Brahmans will wield all authority is groundless. Under self-government, the authority of the non-Brahmans will increase and as the number of those qualified to vote among them is greater, the whole authority will devolve on them. . . From the speech of the Hon'ble Mr. Sarma, it is plain that it is meaningless to say that if self-government is granted, the authority of the Brahmans will prevail and that the educated will act against the interests of the masses.

ANDHRAPATRIKA, Madras, 8th Dec. 1917.

Brahmans.

ANDHRAPATRIKA, Madras, 8th Dec. 1917.

Fitness for self-government.

104. The *Andhrapatrika*, of the 8th December, says:—The second letter of Mr. Curtis, will furnish a reply to those who say that India does not need self-government. He says that it is false to say that the present Legislative Councils are representative assemblies. There is nothing untrue in this. The people do not elect the members of the Legislative Councils directly. So the members are not responsible to the people. The people do not know how the votes of local bodies are taken. When Lord Morely framed the new reforms, he had not in his mind any idea of the grant of a responsible government and so he did not see these defects. As the Government in England have proclaimed that the grant of responsible government is their ideal, it is necessary that the whole system should be reformed. With reference to the argument that it is dangerous to give to the people the responsibility of government, when education has not spread among them, Mr. Curtis says that there is no use of spreading education to any extent unless the people are granted political rights. . . He says that unless the rights of self-government are given side by side with education, the only result will be an increase of unrest. Fitness for self-government can only be acquired by actually wielding the responsibility of self-government. Mistakes may occur, but it is only through mistakes that proper training will be possible. . . So long as the Legislative Councils are debating societies, the people's representatives can have no separate responsibilities. So long as they have no responsibities the people can have none. So only after the grant of self-government, the people can show their fitness. . . The Europeans who say that it is dangerous to grant self-government to India will do well to read the letter of Mr. Curtis, and know the truth. The Hon'ble Mr. Sarma said that there is an inevitable connection between responsible government and the protection of the Empire. Those who see that self-government is necessary also for the stability of the Empire, will not raise useless objections.

DESAMATA, Rajahmundry, 5th Dec. 1917.

The condition of India.

105. The *Desamata*, of the 5th December, reports Mr. B. Houton, a correspondent to the *Spectator*, to have said:—Your correspondent who wrote the articles about Mrs. Besant has not noted the change that has come over India during the past few years and especially during the past few months. In fact the whole of India is unanimously demanding the grant of real self-government. . . The action taken by Lord Pentland against Mrs. Besant has been the only cause of the spread of the Home Rule movement and of her fame for great self-sacrifice. To fail to note such things is a great mistake. It is not only a mistake but an act of treachery to both India and England. Your contemporary appears to rely on the *Justice* for his statements. But is *Justice* to be relied on when the other Indian papers are all unanimous in their opinion. Without political reforms there can be no social reforms. A foreign Government like ours cannot reform society. Until the Indians get self-government and effect social reforms, caste distinction will not disappear, and the people cannot bring their real civilization into prominence.

DESAMATA, Rajahmundry, 5th Dec. 1917.

Mr. Lajput Rai.

106. Referring to the reply of Sir G. Cave to Captain Wedgewood concerning Mr. Lajput Rai, the *Desamata*, of the 5th December, says:—So far as Mr. Lajput Rai is known in this country, no body can believe that he is disloyal. So long as he was here, he was noted for his profound patriotism. . . Neither seditionists nor the Police had mentioned his name in connection with the Gather revolution in the Punjab or the anarchical conspiracies in Bengal. It is the opinion of the public that he is God-fearing. Every Indian is surprised to hear that Sir G. Cave suspects him. Different persons may take different views about his book. But to say that out of a desire for German money, he is working against the interests of the British Empire, will pain the heart of every Indian, until the particulars are published that go to establish the truth of such a statement. . . We hope that our British Government will consider this matter and do justice to Mr. Lajput Rai or establish his offence and win over public opinion to their side.

DESAMATA, Rajahmundry, 5th Dec. 1917.

A disappointment.

107. The *Desamata*, of the 5th December, refers under this heading to the fact that the Government of India refused to permit an address of the Muhammadan leaders to be presented

to the Secretary of State, because it made mention of the internments, and regrets that the Government have shown the Mahammadan leaders scant courtesy, which greatly disappointed them.

Desamata, Rajahmundry, 5th Dec. 1917.

Mr. Tilak and *swaraj*.

108. The *Desamata*, of the 5th December, reports Mr. Tilak to have said in reply to an address presented to him by the people of the Athani taluk:—On account of the existence of repressive Acts like the Arms Act, the Indians are living like foreigners in their own country. When the Congress leaders have been moving heaven and earth for thirty years for reforms, the toy of Morley-Minto reforms has been placed in their hands. As the authorities have not placed any confidence in India, she has become a heavy burden weighing down upon their necks If this country is continued in this state, not only will this country be ruined, but the ruin of England also will be brought about. English statesmen have understood this truth and intend to uplift the Indians by granting them self-government. It cannot be said that the present war is the last one. If another war is to be waged and India is required to sacrifice her all for defending the British Empire in that war, India should first have self-government. The Government are aware of the necessity of the grant of self-government.

Andhrapatrika, Madras, 10th Dec. 1917.

The Ceded Districts Non-Brahman Conference.

109. The *Andhrapatrika*, of the 10th December, reports the Chairman of the Reception Committee of the Ceded Districts Non-Brahman Conference to have said:—In the Legislative Councils as at present constituted, the discussion of a resolution is no better than a cry in the wilderness. If the resolution is not to the taste of the Government, they will not approve of it, however reasonable and necessary it may be. The words of the representatives of the people are ordinarily treated as the prattle of children. Only very rarely will a reply be given to the effect that a particular resolution is worthy of consideration and will be considered. This the Government does as if to please the people for the time being. . . The Congress and the Moslem League are agreed in their demand that the Legislative Council should no longer be like a monkey in the hands of the Government, but should wield an influence suitable to the experience and education of the members and should have the power to accomplish what it thinks beneficial to the country. This is the most important point in the well-known Congress League Scheme . . Political differences in the country are to be traced to the fear that the rulers will realise that it is natural for others also to desire the freedom that they themselves enjoy, and will grant the Indians their request for freedom.

Andhrapatrika, Madras, 10th Dec. 1917.

Complete Provincial autonomy.

110. The *Andhrapatrika*, of the 10th December, says:—Since the publication of the Congress Scheme, there has been a change for the better in the opinions both of the people and of the rulers. His Imperial Majesty himself has stated that responsible Government is his ideal. Under such circumstances, the people should vary their scheme according to the ideal of the rulers. Though under the Congress scheme, the Executive Council should be subject to the Legislative Council, the Executive Council need not break up, when it is in conflict with the Legislative Council. Thus, there will then be room for the Executive Council to become arbitrary. The Bengal leaders wish that there should be no such room. The Bengal landholders also have given expression to such ideals. They said that there is close connection between self-government and the rendering of aid in the war Unless the people take up the responsibility of Government, they cannot sacrifice their men and money for the Government. It is encouraging that they (the Landholders' association) have understood that self-government will not only conduce to the advancement of India, but is also necessary for the stability of the British Empire. They have also passed a resolution to the effect that the division of the country into provinces on a language basis will form the foundation of self-government. As the whole country is recognising this truth, the constitution of the *Andhra* Province can longer be delayed. The landholders are in agreement with the Congress in the matter of the political reforms to be effected in the Government of India. . . They advocate complete self-government for the Provinces, and state that Bengal is fit for such autonomy. For carrying out the reforms, the

official members should be altogether removed from the Legislative Councils, and all the members should be elected. . . It is a bad argument to say that the Congress scheme is revolutionary. The only defect of the scheme is its hesitancy in the matter of the establishment of self-government. That defect should be made good now and the wishes of the people should be placed before Mr. Montagu. In this matter, the Madras Presidency should follow the example of the Province of Bengal.

ANDHRAPATRIKA, Madras, 10th Dec. 1917.

The Muhammadan interned.

111. The *Andhrapatrika*, of the 10th December, prays with reference to the movement set on foot at Calcutta by the Muhammadans of all parts to request the Government to release the interned, that the Government will respect the opinion of the Muhammadans and release the interned.

SWADESHABHIMANI, Mangalore, 7th Dec. 1917.

The revival of the *swadeshi* movement.

112. The *Swadeshabhimani*, of the 7th December, in a leading serial article dwelling on the *swadeshi* movement, says:—The *swadeshi* movement has again taken a prominent place among the present leading political problems such as *swaraj*, primary education, and business enterprise. At the time of the Bengal partition during Lord Curzon's regime some ten years ago, the movement was mixed up with the movements of self-government, national education and boycott. An earlier trace of the movement was to be found in Poona some thirty years ago when, its importance was recognised in the Mahratta country from a political standpoint, and a few minor industries came into being. But it came to be spread all over India only after the partition. Some of the waves of the movement at that time had rolled even as far as our Mangalore. Subsequently owing to the hostile attitude of the Government towards this purely economic movement it began to dwindle. The authorities began a new kind of distinction between true and false *swadeshi* and caused the movement to suffer. For some time some of the authorities relying on police reports began to regard the movement as identical with sedition with a different name. The budding movement thus began to fade away under the ire of the authorities. It is a mark of the vitality in a nation, however, that everything that is indispensable to national life will resuscitate from time to time until it takes firm root. Even the Maharishi (great sage) Dadhabhai's supreme incantation of *swaraj* was smothered by the wrath of the authorities. Just as the chant of self-government is being sung again all over India during the past one or two years, the chant of *swadeshi* too is being renewed with fresh vigour. During the glorious dawn of *swadeshi* in 1903–1904 at the time of the Bengal partition, a few industrial concerns came into being in the different parts of the country. The attention of the bigger merchants and the richer citizens was drawn towards the movement. A large number among the educated as well as the uneducated in the country took the *swadeshi* vow and decided to use only Indian sugar and cloth. But this was only a wave. The enthusiasm of the people gradually waned. Nevertheless, some of the *swadeshi* factories are still going on with their work and the vow is still observed by many. The meaning and nature of the *swadeshi* movement are already well known. We wish to emphasize the point, however, that the *swadeshi* movement is, unlike the Home Rule or *swaraj* movement, non-political. The moment the Home Rule question is raised some persons of a delicate constitution get headache or stomach-ache. Those whose brain is too torpid to be moved by political questions will of course amuse themselves with the fifteenth and sixteenth century comedies. Then there are the Government servants who, whatever, their views at heart may be, for the sake of promotion at least have to seem antipathetic to political movements. Not only we, but all Vernacular as well as English papers, however, ignore these persons, and discuss the national cause for the benefit of the masses. But the swadeshi movement being solely concerned with economic matters, we trust that no one will feel upset by any signs of its spread.

SATYAVADI, Mysore, 11th Dec. 1917.

The *swadeshi* vow.

113. The *Satyavadi*, of the 11th December, writes:—One cannot be too grateful to Lord Curzon for the service he has rendered India as Viceroy. He could not have even dreamt that, as a result of his own pet resolution touching the partition measure, the Bengalis would come to have new courage, new firmness and a new kind of triumph.

As a result of the force employed in trying to divide the Bengalis, they became better united than before and started the swadeshi movement which led to the boycott of foreign goods and the production of a larger quantity of indigenous articles. The popular love of the movement was by no means new. It only received a fresh impetus in trying to compel Lord Curzon to retrace his step. When His Majesty the King with true far-sightedness earned the undying gratitude of the people by modifying the partition, the tranquility caused in the situation led to a lull in the swadeshi movement. We must thank His Excellency Lord Pentland for the sleight of hand he displayed recently and the feeling he revived among the people in regard to their swadeshi vow which they had almost forgotten. His bugle sound bidding the people to put their thoughts of self-government out of their mind is among his most glorious deeds. What excellent advice! How regrettable it is that India has not the goodness to accept it gratefully?

The present war has raised many problems. The spread of the democratic movement is one of the most important among them. India shares the new ideas and new aspirations which it has created. She has earned unreserved and hearty applause from British statesmen by sacrificing her all, by shedding blood and emptying her treasure for the sake of the empire. At the same time the people are trying their best to obtain their rights and responsibilities in the task of administration. When even the great world empires are undergoing a process of purification, is it too much that India should seek to escape her intolerable dependence and find a place appropriate to her capacity and self-respect among the nations of the world? At a time when the terrific war is being fought for freedom, is it inapt that India should insist on the liberty which is indispenable to the happiness and contentment of mankind?

War and rise in prices.

114. Referring to the tremendous rise in prices due to the war, the *Manorama*, of the 7th December, points out that a measure, similar to that which has been passed by the Bombay Government, enjoining that the prices of articles of food and clothing should not go beyond certain limits, should be passed in this Presidency and also in others.

Manorama, Calicut, 7th Dec. 1917.

Rumoured marriage of the Prince of Wales.

115. Referring to the report current in certain quarters regarding the marriage of the Prince of Wales with an American bride, the *Desabhimani*, of the 8th December, says that this marriage of the Prince with one of the people would, instead of lowering the prestige of royalty, better the relations between the two great English-speaking countries and be conducive to the peace and prosperity of the whole world.

Desabhimani, Quilon, 8th Dec. 1917.

An address that was not presented.

116. The *Qaumi Report*, of the 2nd December, writes:—At a very large meeting of the Muhammadans held at Kaiser Bagh, Lucknow, on the 14th October, it was unanimously resolved that an address on behalf of All-Indian Muhammadans should be presented to the Viceroy and the Secretary of State for India, and a draft was prepared with great care and deliberation. The important subject among others was that all Muhammadans expected that the national deputation would be able to convince His Excellency Lord Chelmsford, the Right Hon'ble Mr. Montagu and his colleagues that the question of the Muhammadan detenus was of a special importance, and required breadth of view. But Muhammadans will regret to learn that the Government objected to that clause and advised them to delete it from the address.

Qaumi Report, Madras, 2nd Dec. 1917.

Though we do not know why the Government has expressed such an opinion, it is satisfactory to find that the address committee refused to be governed by it. The rusult was the deputation was refused an interview, and the address was not presented. This is the first incident (of its kind) which will be recorded in the annals of modern politics and Mr. Montagu's procedure, and Muhammadans will have to remember their failure with much regret.

We can understand, and perhaps this is the basis of the Government's objection, that the question of internment does not come under the head of discussion of political reforms, and that Mr. Montagu has come to improve the political future of India and not to remedy internal maladies. We admit this logical argument, but may we not enquire when this principle was observed in other

addresses, how many had transgressed the limit of real discussion, yet the Government did not demur to their transgression, and irregular procedure, nor was any deputation interrupted in the midst of its address. There was no reason why the Government should not have overlooked the Muhammadans' mistake if it really was a mistake. The power of enforcing obedience lies with the Government. The Muhammadans simply wanted to express their real feelings in their address, and it was not their intention to exact a definite promise from the Government, or to make the Government of India, or the British Government, to enter into an agreement with reference to the release of the Muhammadan internees. The Government could have listened to this voice also as it had already listened to hundreds of thousands of such voices. But as it has strictly adhered to this principle, it leads us to apprehend that the Government does not desire to reconsider the matter. If it has really arrived at that conclusion it will be better for the Government to publish a detailed statement regarding all the internees showing the period of their internment and the conditions that will be imposed on them when they are released before or after the war. We are sure that the Muhammadans, on learning the nature of the conditions, will not be much upset about them, but will leave their proposals to the Great Disposer.

From the very outset we observed the irregularity in the address, and warned our community that our address should not deal with anything but political reforms. When, however, we found that the deputation on social reforms was cordially received and patiently listened to, the deputation of Moulavis also waited upon the Government, that the question of marriage, divorce and the appointment of the Shaikh-ul-Islam were listened to, and assurance was given that the matter would receive consideration, we thought that our previous impression was wrong. On the other hand, we ought to have suggested that Unani Doctors, Indian tradesmen, press, and workmen's deputations might wait on the Government. We were under this impression but the failure of the Muhammadan deputation has convinced us that our original idea was correct, and that the Government, having first allowed an irregularity, had next proceeded to prevent any further recurrence. If we take it that the Government is right in adhering to its principle, we should admit that the committee is also right in its decision to abandon the deputation. However, the Muhammadans need not worry about the non-presentation of their address, inasmuch as the draft was not prepared by common consent and the objects in view were also, to a certain extent, capable of revision.

Qaumi Report, Madras, 3rd Dec. 1917.

The Khalifate and Mussalmans.

117. The *Qaumi Report*, of the 3rd December, in a leader on the marginally-noted subject, writes:—Lord Robert Cecil stated in the House of Commons that after the war started, Russia suggested that henceforth the British Government should not recognise the Sultan of Turkey as the Khalifa of Islam. But Great Britain has not ignored any such procedure as the question of the Khalifate is one for the Mussalmans alone to decide. It is, on the face of it, surprising as to why the question of the Khalifate has now been introduced in Parliament, and why His Lordship, who is a member of the Government, has thought it necessary to express an opinion on the subject. Our astonishment is increased by the fact that Lord Robert's statement was received with enthusiastic applause, as if the members of Parliament have concurred in the principle that the question of the Khalifate is one to be disposed of by Mussalmans alone, and that no other power has any right to interfere.

The British Government is a free Government, and the British people respect the feelings and aspirations of others as they do their own. It is true that every Englishman is not a perfect specimen of his nation. There are, of course, certain persons in every community who regard themselves as the elect. But the fundamental principle of the English is expressed in the words of Sadi, viz., that which thou disapprovest for thyself, do thou disapprove for others also.

We know perfectly well why Russia raised the question. Her political history and national traditions show that in religion she is bigoted, and by nature, rebellious. She can never comprehend the question of the Khalifate, but the British nation understands and knows full well that in Islam the Khalifate is a religious factor, and politics have absolutely nothing to do with it. We admire Lord Robert Cecil's words inasmuch as they embody the democratic policy of the British Government, but as a Mussalman we wish to amend the words as

follows, viz., that the disposal of the question of the Khalifate depends on Mussalmans alone, because the Khalifate is an office based on the sacred law of Islam and connected with prophetic and Apostolic office. The Khalifa is the deputy of the Apostle, a minister of the Sacred Law and Commander of the Faithful. The conditions relating to the office are based on the principles of Islam and Mussalmans, even if they wished, cannot of their own accord dispose of the question, for they have no right to interfere with the Divine Law, or with the consensus of Divines.

When Mussalmans were rulers themselves, they could not settle the question. Our ancestors ruled India as mighty Monarchs, and yet they were obliged to bow their heads in submission to the Khalifate.

118. The *Qaumi Report*, of the 3rd December, has a letter from a correspondent named Muhammad Sharf-ud-din from Cuddapah which announces that on the 14th November 1917 a mass meeting of Mussalmans was held in the town under the presidency of Mr. P Muthu Krishna Aiya, Barrister-at-Law, in which the following resolutions were passed:—(1) that the scheme of the Congress Muslim League should not be regarded as beneficial. If it be thus regarded concord between different classes in India will be difficult. Self-government for India is not required. The country has yet to make gradual progress, (2) that the Government of India may be respectfully requested to release Mr. Muhammad Ali and Mr. Shaukat Ali on suitable conditions, (3) that the meeting regards the monster petition of the Home Rule League with contempt, because the signatures of the public were obtained by fraud.

Qaumi Report, Madras, 3rd Dec. 1917.

A meeting at Cuddapah against Home Rule.

The *Qaumi Report*, of the 3rd December, has, as in several of its previous issues, a notice calling upon every Mussalman to remember the 7th day of December 1917 to send an 8-anna message to the Secretary of State to release all Mussalman detenus.

Qaumi Report, Madras, 3rd Dec. 1917.

119. The *Jaridah-i-Rozgar*, of the 1st December, has a letter against Home Rule from a correspondent named Ghulam Muhi-ud-din Sahib Quraishi in which he describes in detail the several disadvantages that are likely to accrue from Home Rule. He asserts that it is against the principle of Government to accept, for the sake of a few highly cultured Brahmans, a suggestion which will mean the loss of Mussalman rights and liberties.

Jaridah-i-Rozgar, Madras, 1st Dec. 1917.

Home Rule mania.

120. The *Quasim-ul-Akhbar*, of 26th November, (received 4th December), reproduces the article published by the *Hamdum* which runs as follows:—We have learned with much concern that Mr. Muhammad Ali's health has again, for some time past, been indifferent. His relatives and friends knew that he had been suffering from Bright's disease, but thanks to the treatment of skilful physicians he had just recovered. When, however, he was interned, his people were apprehensive lest the same disease might reappear; God forbid! that it should so happen.

Quasim-ul-Akhbar, Bangalore, 26th Nov. 1917.

Mr. Muhammad Ali's health.

On enquiry we now learn that the damp climate of Chunderwara does not suit him and his people. His health has been seriously affected by the fact of his expectation of release having been disappointed. We are afraid it will be difficult to effect a thorough cure in his health, unless his liberty be restored, so that he may be treated by experts. Muhammad Ali's welfare is very precious both for the members of his community as well as for compatriots, and we very urgently invite the attention of the Government to this aspect of the case.

121. The *Qaumi Report*, of the 4th December, writes:—Next Friday will be the 7th December. At the services on that holy day prayers and supplications should be made for the release of the detenus. The editor hopes that all Muhammadans will, with sincerity of heart, humility of spirit, and Godly fear, prostrate themselves before the Almighty and pray for the release of the Muhammadan detenus.

Qaumi Report, Madras, 4th Dec. 1917.

The internees' Friday.

We are sure that every Muhammadan, either on behalf of the Anjuman or of his community or his brethren, will address a wire to the Secretary of State for India at Calcutta using the following eight words:—

"Pray release Muhammad Ali and Shaukat Ali and other Muslim interned."

We cannot remain silent any longer at this prolonged internment of our brethren. For more than three years we have stood the test of patience, forbearance, contentment and trusting to Providence. Now our hearts are moved and our souls are stirred, and we cry aloud to God and beseech our rulers. We are sure that Heaven will not be niggardly, nor will the earth be strait for us. The wounds of our hearts will not be healed, or the irritation of our sores relieved until we see some divine sigh. Our clamour now is this—

"I will not cease demanding till I get what I want.

"Either my body will be united with the beloved or be separated from my soul."

Qaumi Report, Madras, 5th Dec. 1917.

A telegram from London.

122. The *Qaumi Report*, of the 5th December, writes as follows :—Our contemporary the *Madras Mail* has published, in its issue of the 4th instant, the following telegram from its own correspondent in London :—

London, *1st December*.—"The paper *India* is still lamenting over the internment of Mr. Muhammad Ali and Mr. Shaukat Ali, but its friends are wise. They do not raise this question in public here."

Our dear contemporary has published the above telegram in bold type, and has given it a prominent position in its esteemed columns. But we know that this uncalled for effort has not been made purely for the sake of the Muhammadans, but rather is a kindness incidental to its attitude to the Home Rule question. We regret to find that our Anglo-Indian friend, in its opposition to Home Rule, does things which detract from its dignity. We can understand the reason for its opposing Mrs. Besant's views, and we can also appreciate its object in opposing Home Rule. But it puzzles us as to why it is angry with the Muhammadans, and why it takes the trouble to get a wire from London which can neither afford it pleasure nor assist it in attaining its object.

We have often explained the case of Muhammad Ali, Shaukat Ali and other Muhammadan detenus to those who held similar views, and have honestly tried our best to prevent our friend from being misled, or from misunderstanding our aspirations. Unfortunately its errors increase in inverse ratio to our explanations. We wonder what we can say further.

The difficulty is that the Government of India also has shut the door of enquiry and does not even wish its ears to be troubled with the sound of our voice. The incident of the All-India Moslem deputation, for example, speaks for itself, and shows that the mere mention of the names of Muhammad Ali and Shaukat Ali in the address was the cause of its not reaching the Secretary of State for India. It is therefore amazing to find that the Home Rule address should have been read with such pomp and parade and the Government of India not feel hurt to listening to its scathing sentences, its inflammatory tone, and its incisive style, while the Muhammadan address was rejected simply because it contained a request for the release of the internees. Our contemporary the *Madras Mail* thinks the object of Home Rule is to eject the British Government and the English from India bag and baggage. If this view is correct, the Government of India had the courage and patience to listen to the Home Rule address, but was not able to give ear to the appeal for the release of a few Muhammadan detenus. It could not even listen to the poor Muhammadans' complaint and then do whatever it liked. Are not the Muhammadans obliged to draw the inference that the Government of India regards their address worse and more disagreeable than the Home Rule address? If this is true, we are very sorry, for, the idea that will be entertained by the Muhammadans in general against the Government, will be that it desires to be friendly with those in favour of Home Rulers, but does not mind falling out with Indian Muhammadans.

Although the Government is disappointing and displeasing the Muhammadans and putting their feelings to a severe test, the latter continue to give the fullest proof of their steadfast loyalty, and peace-loving attitude. They have neither indulged in threats nor raised a revolt. They have not changed their attitude, but, on the other hand, they have shown genuine courage. Had the members of the deputation made the required amendment in their address, curses might have been hurled at them today. The Muhammadans are not sorry their address has not been presented.

But we request His Excellency the Viceroy and the Secretary of State for India to be so kind as not to leave this point out of consideration, that all that they have heard, or will hear in India, whether from any league, society, association or anjuman, must be particular in opinion and echoing the voice of its members. But the deputation, which was not received and the address which was rejected by them, constituted the voice of all the Muhammadans of India; and it is, therefore, regrettable to find that they prevented this united voice from reaching their ears.

The *Madras Mail* correspondent says that the paper *India* is still expressing its grief for Muhammad Ali and Shaukat Ali a long way off. If it can see through the seas it will find that it is "Muslim India" and not "India" merely. It is loyal India that laments not for a solitary Muhammad Ali or a solitary Shaukat Ali, but for all Muhammad Alis and Shaukat Alis. It is a pity that it dees not know this secret. It is not our fault, but its own mistake.

If this question could be raised there, we are not sorry. They may come here and see with what courage and boldness it is being raised here. The fact is that we do not want to adopt the European principle which inculcates to agitate freely. We adhere to the sacred principle of Islam which teaches daring and liberty.

123. The *Qaumi Report*, of the 6th December, writes:—We have already written that a deputation of ladies will wait upon the Viceroy and Mr. Montagu on the 18th instant. We do not know what the object of our dear sisters is, or what proposition they want to discuss themselves. We do not wish to influence their aspirations in any way, but consider it necessary to say this much that the Muhammadan ladies have taken this trouble unnecessarily. The respected mother of Muhammad Ali Sahib and the wives of Husrath Mohani and Muzharul Huq, instead of joining the deputation, could have very well discharged some other national duty, especially when the Muhammadan address was rejected. Suggestions were made to further the matter relating to Muhammad Ali and Shaukat Ali and when Muhammad Ali was not given the chance of interview, how can the sense of self-respect of our honourable and respected sisters permit them to accept an interview. It is amazing to find how our sisters have overlooked the present incidents, and how they are not being influenced by the general feeling of the Muhammadans. Our respected sisters know that Islam will not be honoured or dishonoured by political reforms made in the country, whether they be according to any scheme suggested by the League or the memorandum of the nineteen members. If we choose to do so we can wait for another century for reforms, but we cannot tolerate the delay of another day for the release of the internees. It is not consistent with our religious dignity that we should be regarded as the cause of that blame, and that we should not care to free ourselves from it. We regret still more that our dear sisters have joined a deputation which is not intended to gain any religious dignity. Their action in this is opposed to national self-control, and the community cannot look upon their participation with a favour or approval.

Qaumi Report, Madras, 6th Dec. 1917.

The ladies' deputation.

IV.—Native States.

124. Under the heading "Travancore University" the *Lokaprakasam*, of the 10th December, has the following in English:—"As a necessary step towards the laudable expansion of collegiate education within the State, the Government of our sister State of Travancore have issued a Government Order which says: The time has arrived to consider the question whether a University adapted to local conditions and environments should be constituted. His Highness's Government, therefore, resolve to appoint a committee to conduct the necessary enquiries and furnish a full and detailed report. Mr. Hodgson, Director of Public Instruction, is the Chairman, and the various interests of education are represented on the Committee, which includes Bishop Gill, judges and vakils, principals and professors of colleges, and representatives of engineering, medicine, agriculture, and industry. With the general awakening that is manifest throughout, the keen desire for education is evinced wherever we turn to, and an esteemed correspondent of ours who draws our attention to the immediate necessity of raising the Ernakulam College into a first-grade institution is, indeed, to be

Lokaprakasam, Trichur, 10th Dec. 1917.

Travancore University.

congratulated. The present times are suited for the consideration of schemes like that. The examples of Mysore which has already set up a University of its own as well as of Hyderabad which has decided to do so, are sufficient in themselves, and the recent action of the Travancore Darbar adds still more to it. While there is expansion and improvement in the existing institutions all round, it would, indeed, be a case of Cochin being left behind if she were content to remain where she was since 1874, without so much as a single first-grade College. Mr. J. W. Bhore, I.C.S., the Diwan, has been known to be a successful financier, and the State might follow in the wake of sister States in the educational policy. The remarkably rapid progress of education in the State as well as the past tradition and present commendable condition of the College, more than merely warrants its elevation and the Darbar will do well to take the matter into their serious consideration without any great delay.

"A University for Travancore has been in the hope of many long before Mysore conceived a similar idea, but it was left to Mr. M. Krishnan Nayar, the present Diwan, to solve it. No doubt, it is a momentous experiment, and the patriotism of the Diwan in advancing His Highness to embark upon the contemplated course deserves all praise. Unlike other existing universities in India, we hope that the Darbar will pay particular attention to found an industrial university in Travancore. The great demand of the day is for increasing the material prosperity of the people, and the solitary special need of Kerala at present is industrial education that will fit the young man, after a short course, to enter a business as an apprentice, and by and by as its Chief. Unlike the Mysore one, which is but a minor edition of the Madras University, the Travancore University should be for manufacturing industrialists. Technical education in the vernaculars, calculated to equip a youth after a course extending to about four or five years, to earn his livelihood by manual labour or mechanic skill in any factory, is all that we want. More expenditure on the scientific side as well as for facilities for the young hopefuls learned in chemistry or biology, to have some better scope for training, is what we want. These are days for the improvement of vernaculars and a completely vernacularised system will do immense good for all practical purposes. By advocating for vernacularising we do not in the least mean that English should be neglected, but are only for giving secondary importance, and we are more for 'vernacularising', only the industrial and scientific side of the University, we are particularly concerned with. We shall await with great hope the Committee's report upon which depends much of the fate of the future University."

Dravidan, Madras, 8th Dec. 1917.

A first-grade college for Cochin.

125. The *Dravidan*, of the 8th December, is surprised at the Maharaja of Cochin not evincing sufficient interest in the matter of opening a first-grade college in his State, though there are sufficient facilities for the same and, referring to the establishment of a University in Mysore and the proposal to establish one in Travancore, observes that at least the opening of a first-grade college will greatly benefit the students there.

ERRATA.

Report No. 48 *of* 1917.

Page 2753, line 4, *for* " reasonable. Considering " *read* " reasonable considering ".
" 2754, paragraph 19, line 6, *for* " No and " *read* " No ; and ".
" 2766, line 3, *for* " from " *read* " for ".
" 2772 " 3, *for* " reports " *read* " report ".
" 2788, item 112, line 37, *insert* " person " *after* " insane ".
" 2789, paragraph 114, line 13, *for* " ungrudingly " *read* " ungrudgingly ".

Report No. 49 *of* 1917.

Page 2799, paragraph 12, line 32, *for* " but " *read* " But ".
" 2810, line 2, *delete* the comma after " should ".
" 2818, paragraph 71, line 7, *for* " a citizen " *read* " citizens ".
" 2819 " 73, line 15, *for* " should " *read* " would ".

Issued, 18th December 1917.]

CONFIDENTIAL. No. 51 of 1917.

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 22nd December 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(*k*) *General.*

1. *United India and Native States*, for the week ending 13th December, writes:—"We feel it our imperative duty to refer once again to the case of the Ali brothers which has been aggravated by the attitude of the Government in refusing the Moslem address to Mr. Montagu, because of the reference therein to the internment of Muhammad Ali and Shaukat Ali. . . We cannot bring ourselves to congratulate the Government on their decision to refuse the address of the Moslems from All India, simply because of the reference therein to the Ali brothers. . . We have not ignored that the maintenance of the public safety is the duty of the Government and they must necessarily have certain powers by which they might take whatever action is needful for that purpose in the interests of the country. We equally bear in mind that everything has a due limit and such also the powers to be delegated to the executive and in fine any action on their part which favours of a violation of the principles of the British constitution or the suppression of the personal freedom and liberty of a citizen ought to be answered for by them satisfactorily to dispel any apprehensions on the popular mind as to a state of affairs prevailing threatening their position as constitutional citizens. . . This sudden punctilio of the Government has saddled an uncomfortable position on the country. An agitation which might have been spared is seriously engaging the thought of leaders and we do not know that the Government have at all acted wisely in this matter. Why on earth, may we ask, should the Government have felt such a trepidation at the inclusion of a line pertaining to the internment of the Ali brothers? If the Government are in possession of indisputable facts of the guilt of these two internees and if they are, in fact, in a position publicly to vindicate their action in condemning them to confinement, why, we are at a loss to understand, should they not permit a challenge to be offered to them even if it amounted to that? The only question that, therefore, now arises is, are they or are they not sure of the strength and justice of their own action? This will have to be answered and answered clearly and unequivocally by the Government. We have no doubt the Government are sure that they are not going to set at liberty criminals merely because some person or persons demand it without knowledge of the details of the case. They also know in equal degree, that if they cannot justify their action by proving the guilt of those that have come under their suspicion, they have not the ghost of a justification of retaining them in such restriction of freedom and liberty as their suspicion dictated the infliction. If so, why should not a public trial be held which would, granting the unassailable position of the Government, expose all the iniquities of those whom the public in believing to be grossly wronged hold in love and veneration? . . . Whatever, therefore, might have been the circumstances in which the Government had been led in the past to persist in an attitude which the public deem inexplicable, we sincerely hope that at least this hour they would give the issue their very serious consideration and respond to popular call, thus vindicating their own position, affording the internees a chance to redeem their fair name and getting public opinion to do by itself what is peremptory in the interests of the king and the country."

United India and Native States, Madras, 13th Dec. 1917.

The Moslem interned.

VERNACULAR PAPERS.

I.—Foreign Politics.

Vartakamitran, Tanjore, 29th Nov. 1917.

Indians in Ceylon.

2. A correspondent to the *Vartakamitran*, of the 29th November, says:—The majority of those settled in Ceylon are Indians. The number of Tamilians who have till now migrated to Ceylon will be about ten lakhs and more than half of these have settled there permanently. Still there is no representative in the Ceylon Legislative Council, who can safeguard their interests. As the laws framed by the Ceylon Government may affect the Indians also, it is very necessary that the latter should have a representative of theirs in the Council and this is a concession for which the Indians there will have to agitate.

The editor of this paper has a short note approving of the above suggestion and observes that, when the Indians in the Fiji Islands have a representative of theirs in the local Legislative Council, the Indians in Ceylon have not been granted this privilege, because they have not moved in the matter.

Hindu Nesan, Madras, 14th Dec. 1917.

Political agitation in Ceylon.

3. The *Hindu Nesan*, of the 14th December, reproduces an article on this subject appearing in the *Lokopakari* of the 10th idem and abstracted in paragraph 11 of Report No. 50 of 1917.

Hindu Nesan, Madras, 12th Dec. 1917.

Russia's plight.

4. In the course of a leader under this heading, the *Hindu Nesan*, of the 12th December, refers to the pitiable plight of Russia and the action of the present Government there, which has declared that it has cancelled all loans taken by Russia from foreign countries and, characterising this move as ungrateful on the part of that country in the face of the assistance it had received from the allies for the last three years, says that this undignified act would leave an indelible stain on the history of that country.

Dravida Patrika, Madras, 12th Dec. 1917.

The *Dravida Patrika*, of the 12th December, also characterises this action of Russia as an unconscionable one and a gross breach of faith, and remarks that it bespeaks the miserly, irresponsible and timid nature of the Government now in power in Russia.

Swadesamitran, Madras, 12th Dec. 1917.

The fall of Jerusalem.

5. The *Swadesamitran*, of the 12th December, characterises the fall of Jerusalem as the greatest of the victories so far achieved by the British in Turkey, and observes that it is noteworthy that this city, which is full of Christians and Christian Churches and which is of historic importance, has at present fallen into the hands of the Christians.

Desabhaktan, Madras, 12th Dec. 1917.

The *Desabhaktan*, of the 12th December, notes with pleasure the capture of this ancient and historic city and, characterising this as indicative of the final success of the British arms, observes that this capture would facilitate the achievement of further victories on the side of the British.

Andhrapatrika, Madras, 13th Dec. 1917.

The fall of Jerusalem.

The *Andhrapatrika*, of the 13th December, says:—To whatever theatre Indians go, there victory is gained. At a critical time, the Indian army went to France and was able to protect that country. In the Mesopotamian theatre, it drove away the enemy. It handed over East Africa to the English. Today it took Jerusalem and placed it in the hands of its rulers. May the Indian army earn fame by defeating the Germans!

Hindu Nesan, Madras, 12th Dec. 1917.

Lord Lansdowne on the war.

6. The *Hindu Nesan*, of the 12th December, reproduces the comments of the *Dravida Patrika* of the 5th idem on the letter said to have been addressed by Lord Lansdowne to the press suggesting the desirability of concluding peace at this stage. These comments are abstracted in paragraph 10 of Report No. 50 of 1917.

7. Referring to the formation of a new party known as the national party in England on the score that the liberal party has lost its prestige, while the unionist party has become lifeless, the *Swadesamitran*, of the 15th December, reports Lord Montagu to have justified as follows the formation of the new party:—I have become disgusted with the tactics of both these parties. Besides this, though the Government have given out the truth to a larger extent of late regarding the German air-raids on London, they have not confided in the people and told them the whole truth. Though it is necessary that falsehoods should be uttered to confuse the enemy, the Government have been uttering complete falsehood only to the British public.

A new party in England.

SWADESAMITRAN, Madras, 15th Dec. 1917.

8. The *Andhraprakasika*, of the 3rd December, says:—It cannot be supposed that all the vessels sunk by the enemy are sunk by submarines or torpedoes or machine guns. Many vessels strike against mines and are destroyed. For example, a vessel was sunk by means of a mine recently in the Indian Ocean. Recently the Australian papers announced that mines scattered by the enemy were found in the seas about Australia. From this it is plain that mines are placed by the enemy in all the seas of the world.

Mines.

ANDHRAPRAKASIKA, Madras, 3rd Dec. 1917.

9. The *Andhraprakasika*, of the 7th December, says:—Fearing that the enemy's forces pouring in from the Russian theatre may outnumber the British forces in the Cambrai theatre, the English papers are loudly urging that the British forces should be increased. But this matter was well discussed in the House of Commons already and so there is no need to fear any danger.

The war.

ANDHRAPRAKASIKA, Madras, 7th Dec. 1917.

The *Andhraprakasika*, of the 8th December, says:—From today's telegrams, it appears that the British forces were driven back to some extent. The reason appears to be the innumerable German soldiers that poured in from the Russian theatre. . . . But this is nothing when compared with the positions that the British have taken recently. On the whole, the German forces that have come from the eastern theatre are fighting somewhat fiercely in the western and in the Italian theatres. There will surely be some change in the situation in these two theatres, but it may be said that that change will in no way affect the British army. Though the present situation may appear fearful, we are very confident that the allies will in the end gain the Victory.

ANDHRAPRAKASIKA Madras, 8th Dec. 1917.

10. The *Qaumi Report*, of the 11th December, writes under the marginally-noted heading:—Some people enquire whether the Germans capture non-European soldiers. In this connection it is necessary to explain that they do, and that such soldiers are to be found in most of the German camps as is evidenced by photographs taken from time to time. It appears, however, that the Germans extend to Indian prisoners special consideration and permit them to cook their own food if they so desire.

Consideration shown to Indian prisoners (of war).

QAUMI REPORT, Madras, 11th Dec. 1917.

11. The *Qaumi Report*, of the 13th December, writes:—Yesterday's telegram contains the concise, but startling, news of the fall of Jerusalem. We are sure that this intelligence will stir the feelings of the Muhammadans, and that they will acknowledge them by bowing themselves before the Almighty. "Thou givest the kingdom to whom Thou wilt and taketh away the kingdom from whom Thou wilt" (Kôrān).

The memory of Jerusalem.

QAUMI REPORT, Madras, 13th Dec. 1917.

As to the facts we are still in the dark. It is better for the present not to express an opinion on this tragic event. We cannot help, however, calling to mind that this is not the first time Jerusalem has been taken from the Muhammadans. Prior to this this divine inheritance has been lost and recovered on several occasions.

The editor gives in detail the seven crusades fought between the Christians and the Kings of Jerusalem, and says that it was, after the last battle in 1270 A.D., that the crusaders abandoned the idea of capturing Jerusalem, which, up to the day before yesterday, had remained in the hands of the Muslims.

Jerusalem is the prayer point of the Jews from whom the Christians took it, and made it their place of pilgrimage. Later the Muhammadans captured it from

the Christians. Now it has been recaptured by the Christians after a lapse of $\frac{1320 \text{ A.H.}}{1180 \text{ A.D.}}$ years. But the Christians have not captured this as Christians, but merely as an incident in a war of political ideals.

Islam is neither honoured nor disgraced by the capture or loss of a city and our holy religion does not regard walls, minarets or domes as sacred things, but reveres their names, and what they stand for. Our patience and gratitude be in the direction of the will of God.

It was predicted 1300 years ago by our holy Prophet that the destruction of Jerusalem will be the first sign of the approach of the last day. We observe that Jerusalem has not yet been destroyed and that the last day has yet to come.

II.—Home Administration.

(b) *Courts.*

Dravidabhimani, Salem, 7th Dec. 1917.

Honorary Presidency Magistrates.

12. The *Dravidabhimani*, of the 7th December, reproduces the comments of the *Dravidan*, of the 6th idem on the powers exercised by these magistrates. These comments are abstracted in paragraph 19 of Report No. 50 of 1917.

Swadesamitran, Madras, 14th Dec. 1917.

The jury system.

13. In the course of a leader under this heading, the *Swadesamitran*, of the 14th December, observes:—In many cases in which the Judge differed from the jury, the High Court has decided that the opinion of the jury was correct. A trial before assessors serves no useful purpose, as the Judge is not bound by their opinion. The assessors are jurors in cases connected with property, but only assessors in other cases. Our contention is that they should be jurors in all cases and that in all districts, serious offences should be tried only by jurors. As, even in places where the jury system is in force, many cases are tried by assessors, not much benefit results therefrom. Even when a case is tried by a jury, Sessions Judges have the power to address the High Court, if they differ from the jury and the High Court is empowered to decide the case as it likes. Before 1872 the opinion of the jurors was binding on the Judge. It was a law passed in that year that declared that the Judge need not accept the opinion of the jury and that he could refer the case to the High Court. As this deprived the people of a right which they enjoyed, the Congress has been demanding from 1886 that this law should be changed and the juries empowered as of old. It is only one or two Judges that have expressed themselves against the jury system. All others have often opined that the jurors are of great help to them and that their opinions are always correct. So there is no doubt that our people are qualified to act as jurors. Why, then, should cases be tried at times with the help of assessors? Why should not all cases be tried with the aid of jurors and why should not this system be introduced in districts where it does not obtain?

(d) *Education.*

Lokopakari, Madras, 26th Nov. 1917.

The progress of education.

14. The *Lokopakari*, of the 26th November, writes as follows on this subject: —The scale of fees in the colleges of this Presidency is high and the poor people find it therefore very hard to educate their children. It is the duty of the Government to spread education among the people, who are steeped in ignorance, and to help them in their advancement. It is only countries advanced in education that can attain a high position in every respect. It was with this view that Mr. Gokhale brought the Compulsory Education Bill for consideration in the Imperial Legislative Council; but to the misfortune of this country it was not passed. Though since the celebration of His Majesty's Coronation in India, the Government have been spending more money on education in this country, yet the amount spent here for this purpose is very small when compared with that spent in the other countries. From this it may be inferred that India is the least educated of all countries in the world. The Government always plead want of funds whenever

the popular representatives in the Legislative Council demand an increase of expenditure under the head "Education". Provision may be made for a larger expenditure under this head by curtailing the expenditure under the other heads. If the Indians have the control over the finance, they will spend liberally on education and industries, which should advance considerably. It is very necessary that the Government should introduce reforms leading to the spread of education and improvement of industries.

15. The *Desabhaktan*, of the 11th December, reproduces in Tamil the comments of *New India* of the 10th idem, on the Government order issued recently modifying G.O. No. 559, prohibiting students from taking part in politics. The article appears in *New India* under the heading "The G.O. or the Director."

Students and politics.

DESABHAKTAN, Madras, 11th Dec. 1917.

The *World Advertiser*, of the 15th December, reproduces the comments of the *Lokopakari* of the 10th idem on the order of the Government of Madras modifying G O. No. 559, which prohibits students from taking part in politics. These comments are abstracted in paragraph 29 of Report No. 50 of 1917.

Students and politics.

WORLD ADVERTISER, Madras, 15th Dec. 1917.

16. The *Dravidan*, of the 11th December, takes exception to the statement of Mr. Eardley Norton at the Tinnevelly Conference that, if the ordinary people in this country are backward in education, they are themselves to blame for it and that it is their own duty to correct their mistake, and says:—It is not possible for the people to improve the state of affairs. Primary education should be improved only by the Government and it is their main duty to do so. Unless all the ordinary people have a little grounding in primary education, there is not a chance of even a few of them having secondary and higher education. In this country, when a good amount of money is spent on other items, it is only a very small amount that is spent on education. We do not think this is the case in any civilized country in the world. The ordinary people of this Presidency live only in villages, and there are not a good number of primary schools in rural areas. When the Government, acting on the words of the communities which have progressed, are spending four times as much for higher education as they spend for elementary education, why should they not be made to spend a large amount on elementary education also?

Mr. Norton on education.

DRAVIDAN, Madras, 11th Dec. 1917.

17. A correspondent to the *Dravidan*, of the 13th December, refers to the resolution passed at the Tinnevelly-Madura-Ramnad Districts non-Brahman Conference held at Tinnevelly about this college, maintained from the Tirukkurungudi chatram funds in the Nanguneri taluk and observes:—It is really cruel that none but Brahman students are admitted into this college, though a sum of about Rs. 4,500 from the income of the choultty in Tirukkurungudi is utilised for this college. With this amount, nearly fifteen elementary schools can be started in the same taluk at this time when the non-Brahmans have not the benefit of even elementary education. This may turn the Maravas who abound in that taluk from their evil ways and improve them.

The Sanskrit College at Kalladakurichi.

DRAVIDAN, Madras, 13th Dec. 1917.

18. The *Desabhaktan*, of the 14th December, publishes in Tamil an article under this heading appearing in the *Bombay Chronicle* and reproduced in *New India* of the 13th idem.

"An educational C.I.D."

DESABHAKTAN, Madras, 14th Dec. 1917.

19. A correspondent to the *Andhraprakasika*, of the 6th December, says:—The text books prescribed in educational institutions are very costly. If any one in the good graces of the Text Book Committee produces a book, the committee forces the school authorities to prescribe it as a text book. The authorities accordingly prescribe such text books in arithmetic, history and geography and give home exercises from them. . . They grant holidays on unnecessary occasions and, holding schools on Saturdays and Sundays for two or three days, mark the attendance for both forenoon and afternoon. . . The Educational authorities should effect some reforms. Until then there can be no progress in education.

Higher education.

ANDHRAPRAKASIKA, Madras, 6th Dec. 1917.

SUVARNALEKHA, Tanuku, 13th and 27th Nov. and 4th Dec. 1917.

20. The three issues, Nos. 34, 35–36 and 37 of the *Suvarnalekha*, dated the 13th and the 27th November and the 4th December, contain a conversation in which many arguments are adduced condemning the policy of neglecting the vernaculars in the University education. In the course of this, one speaker who is a coarse wit says that the people are dissatisfied beyond all bounds with the fact that the Educational authorities have failed to make the study of the vernaculars compulsory in the Intermediate and the B.A. classes. He asks why the English Professors have taken the responsibility of not making the vernaculars subjects of study in the Indian Universities. The speaker says:—Though some may differ from me in other matters they are at one with me in this. While I worship Sankara Acharya, they worship Ramanuja Acharya and Maridi Mahalakshmi. There is nothing common in our worship. While these seat a young widow beside the barber's razor case, they lay her by the side of a paramour. Our customs are not the same. . . But in the matter of the study of the vernaculars, all those living in the land between the eastern and the western sea are agreed. . . If the vernacular pandits are a set of useless men, they have to be trained to suit the modern conditions. Vernaculars should not be boycotted from educational institutions for the mere reason that the Pandits are not up-to-date. . . That the students are at liberty to take the vernaculars as their optional subject is no argument. Why should this argument be applied to English? In the matter of the language of the rulers and the vernaculars, there should be no option at all. Their study must be made compulsory.

The vernaculars.

(*j*) *Salt and Abkari.*

SWADESAMITRAN, Madras, 14th Dec. 1917.

21. Adverting to the high rate at which salt is at present said to be sold in Madras, and the statement reported to have been made by the authorities in Bengal that enormous supply of salt would be had from Madras to relieve the salt scarcity in Calcutta, the *Swadesamitran*, of the 14th December, writes:—Just see how curious this is. We cannot much commend the magnanimity of the Madras Government in having informed the Calcutta authorities of the enormous quantity of salt available here for sale. It will lead the poor people here to question what Government have done to check the rise in the price of salt in this city, while they have gone to help Calcutta. Though on account of the salt scarcity there it is but just to export salt from here when it is possible to do so, yet we have once again to ask why the Government have not made arrangements to check the present high price of this commodity by devising means for selling it at reasonable rates in the important places of the city. Though it was said that the Government would make certain arrangements in this matter, yet we are not aware of any such arrangements having been made up to date.

High price of salt.

(*k*) *General.*

DESABHAKTAN, Madras, 11th Dec. 1917.

22. The *Desabhaktan*, of the 11th December, writes:—The desire for Home Rule, which has long been almost concealed in the heart of mother India, is becoming patent now and is growing actively day by day. Whether India acquires Home Rule soon or late, the active desire for it will never disappear and it will go on increasing until Home Rule is obtained. If we sincerely represent to Government our true opinions, they have no reason whatever to be provoked by it. It is only if we do not do this that there is the possibility of the Government believing the false tales carried to them by a few selfish persons and getting disgusted with the people. It is when the rulers and the ruled do not understand each other correctly that the peace of the country is disturbed and an anarchist spirit crops up. So we are bound to remain loyal and devoted to our Government and, pointing out our grievances to them by peaceful means, co-operate with them in rooting out anarchism. The majority of our English brethren are, of course, aware, by their long association with us, that we will never do anything to disturb the peace of the country. Some Englishmen, who are ever intent on doing injury to India, sent false information to England that the Indians were always quarrelling without any union, that they would even go to the extent of committing

The Home Rule movement and union.

murders and that those who come to India for holding high appointments could hardly expect to return home. But their object has not been completely fulfilled. The people in England have been convinced of the sincere loyalty of the Indians, from the sacrifices made by the latter in the present war. They are also aware of the assurance of the Indians that, if the Government would give up their suspicion and distrust of the Indians and act impartially, without treating the Indians differently from the Englishman, they would all of them fight for England and gain a victory. So what we want is that we should acquire Home Rule under the British authority, by peaceful means and by the co-operation of the rulers and the ruled.

Swadesamitran & Desabhaktan, Madras, 14th Dec. 1917.

Home Rule.

The *Swadesamitran* and the *Desabhaktan*, of the 14th December, reproduce in Tamil a letter said to have been written by Mr. E. L. Ayyar to Mrs. Besant about the work done by him in England and Wales in the cause of Home Rule for India. This letter is published in *New India* of the 13th idem.

Dravidabhimani, Salem, 7th Dec. 1917.

The Home Rule agitation.

The *Dravidabhimani*, of the 7th December, also says that the Home Rule agitation is now carried on only by the Brahmans and, dwelling on the various obstacles said to have been thrown by this class in the way of the non-Brahman Conference being held at Salem, remarks that the granting of Home Rule will only transfer all power into the hands of these Brahmans and ruin the country. It adds that the audience in the counter-non-Brahman Conference held at Salem, at the instigation of the Brahmans, comprised only municipal employees, jutka drivers and men of that type.

Jaridah-i-Rozgar, Madras, 10th Dec. 1917.

Home Rule.

The *Jaridah-i-Rozgar*, of the 10th December, in a leader, comments adversely on Home Rule and the procedure adopted by the Muslim League in joining the Congress in its Home Rule propaganda.

Desabhaktan, Madras, 12th Dec. 1917.

The ideal of India.

23. A correspondent to the *Desabhaktan*, of the 12th December, observes:— The Indians have all along been relying on the words of Mr. Macaulay and other English statesmen that, when they became capable of governing themselves, the Government of the country would doubtless be entrusted to them. The time has gone when the fitness of Indians for Home Rule was questioned. No one, except some Englishmen of the type of Curtis and Webby, whose brains have become shrunk on account of their associations with the Round Table, some Anglo-Indians and Anglo-Indian papers who have no sympathy whatever for India, while they are still eating of her salt and a few, who having lost their head and being led by the nose by the inveterate enemies of the progress of our country, are always abusing the Brahmans out of jealousy, will dare say that the Indians are unfit for Home Rule. The statement of the late Mr. Dadabhai Nowroji in the Congress of 1906 that Home Rule was the panacea for all evils, is still fresh in the minds of the Indians. Many were anxious that the Home Rule movement might wane and disappear on account of the foolish acts of some officials. But as a matter of fact the lamp of Home Rule is burning brightly. We have accepted Home Rule as our ideal and this ideal has become indelibly impressed on our minds. No one can wipe it out. We are anxiously expecting to gain this ideal soon. Is it fair to tell us that we are unfit to guard our country, after making us decrepits by the application of laws like the Press Act, the Defence of India Act and the Arms Act? Even under all these restrictions, our country has produced eminent men like Tilak, Lajpat Rai, Gokhale, Rabindranath Tagore and Ramamurthi. This shows what kind of men a free India will produce. There are those who say that if Home Rule is granted immediately, many mistakes will be committed. But which country came up without committing mistakes? The Indians are sure to attain the bliss of Home Rule and it is for this very purpose that Providence has placed them under the British rule.

Desabhaktan, Madras, 11th Dec. 1917.

National dress.

24. The *Desabhaktan*, of the 11th December, regrets that the Indian leaders who talk much about *swadeshism* on the platform do not give up their habit of dressing in a western fashion and remarking that these are not the men working sincerely for *swadeshism*

and welcoming the new spirit that has arisen among the students of preferring the national to the western mode of dressing as an indication of the progress of this country, appeals to the students to follow the example of Mr. Gandhi and use only cloths woven in this country for their dress.

VARTAKAMITRAN, Tanjore, 29th Nov. 1917.

The Indian Industries Commission.

25. Referring to the evidence of Sir Vithaldas S. Mehta before this Commission, as the representative of the Indian Chamber of Commerce, the *Vartakamitran*, of the 29th November, writes:—It cannot be forgotten that, in the beginning of the enquiry by this Commission, the European capitalists gave evidence that the Government of India should not take the initiative in the matter of any industries and render any pecuniary aid. That is really the European view. The opinion of the Indians, who have an interest in the advancement of India, will be seen from the evidence of the members of the Indian Chamber of Commerce. These members are of opinion that the Government should appoint experts for investigating about new industries. It was pointed out by Mr. Low that the appointment of experts might lead to difficulties, if their opinion about any new industry turned out to be incorrect. But this cannot happen if, when appointing experts, care is taken to see whether they are really experts and what work they have been doing. Evidently Mr. Low is aware of one appointed as an expert in the dyeing industry being made an expert in leather and of men, who have been Sub-Collectors or have been holding some other appointments in several districts, being employed as trade experts and that is why this doubt has cropped up in his mind. The appointment of experts by Government is necessary in this country; because the people, though anxious to start new industries, do not know how to work them and there are not again many capitalists of the type of Messrs. Tata & Sons, who can choose capable experts and pay them decently. In reply to a question from the Commission whether public money could be spent for starting a few industries, Sir Vithaldas stated that it was necessary and that the capitalists should be made to pay something for getting the advice of the experts. The expenditure of public money in this matter cannot result in any harm, as it will lead to the starting of several industries in the country and thereby provide means of livelihood for several people. This alone will not do. Government aid is also necessary for new industries. The Government may render help by purchasing Indian-made articles for their use, by giving pecuniary assistance to industries freshly started and appointing experts therefor and by guaranteeing to make good any loss that may be sustained for some time. We agree with Sir Vithaldas in his opinion that all this help should not be given to companies worked by others than Indians. The money of the Indians should not be used for helping non-Indians. If any new company is started in India and the help of the Government of India sought therefor, the latter should understand how much of Indian capital there is in the company and unless it belongs mostly to the Indians, the Government should not interfere. The present Directors in the Department of Industries are not bound to act according to the opinion of the people. As men holding such appointments as Sub-Collectorships are now appointed as Directors, they should necessarily be made to take the opinion of Indian merchants having experience in trade and industries, in what they do.

SWADESAMITRAN, Madras, 15th Dec. 1917.

The Indian Industries Commission.

The *Swadesamitran*, of the 15th December, refers to the evidence of Lala Harikishen Lal before this Commission in Lahore charging Government officials with having colluded with the Anglo-Indian Banks to crush the Indian banking enterprise and the observation of Sir Francis Stewart, who presided at the session in Lahore, that Mr. Harikishen Lal was levelling serious charges against officials, and remarks:—Though we have no details with us to say whether the statements of Lala Harikishen Lal are true or not, there is the fact that he has declared his readiness to meet any inquiry. Mr. Adamji in Bombay and Mr. Harikishen Lal in Lahore have levelled very serious charges against officials and both of them are ready for any inquiry. But all the same neither Sir Thomas Holland nor Sir Francis Stewart has tried to ascertain the truth of the allegations and they have made a show of browbeating the witnesses. We do not know what the higher authorities are going to do in this matter. The public will not rest content until a satisfactory inquiry is made about the allegations of these witnesses.

26. Referring to the numerous conferences now held in the mufassal, the *Swadesamitran*, of the 11th December, observes :— The activity of the party, which is working against us, has necessitated these Conferences A small group called the non-Brahmans have been caught under the spell of our enemies and are trying to tenaciously obstruct the progress of the country. The *Madras Mail*, the European Association and others are playing the good samaritan and saying that, in the interests of the people, the popular representatives should not be given any power. The address presented to Mr. Montagu by the European Association seems to indicate that His Majesty's Government committed a folly in having announced, without obtaining the permission of the association, that their policy was to confer on India in course of time a system of government which would be responsible to the people. As this association has come out openly to declare that the very ideal of His Majesty's Government is wrong and that nothing should be done in pursuance of this ideal till the new Parliament meets, it has become the duty of our people to impress on the Government that the views of this association are based on interested motives and that they are capable of injuring the progress of the Indians and the future strength of the British Empire. That is why conferences are held in different places. The argument adduced by the European Association against the grant of Home Rule is that only ten per cent of the people are literate. This in itself seems to be an admission that it is not to the interest of the country that the bureaucracy should continue to administer it. There is nothing surprising in the European Association clashing with the ideal of the British Government. John Stuart Mill has stated many years ago that when a country is kept under subjection and ruled by foreigners, those belonging to the ruling race that go there for purposes of living will always cause trouble like this. So the threatening of the authorities by the *Madras Mail* and the warning of the European Association that no reforms should be thought of until the new Parliament meets are things to be expected; for they belong to the ruling race. Nevertheless we shall boldly urge our rights and our qualifications to have them.

SWADESAMITRAN, Madras, 11th Dec. 1917.

The Conferences.

27. Referring to the constitution and scope of this committee which have now been announced, the *Swadesamitran*, of the 11th December, observes:—We do not know the object with which this committee has been brought into existence and again we doubt if it would go into all the items connected with conspiracies. It seems to have been asked to report whether further legislation is necessary to suppress these conspiracies. Does this indicate that the authorities deem the existing laws, which are already severe enough, to be insufficient? If so, it is surprising indeed. Coming to the constitution of the committee, though it is gratifying to see that three out of the five members thereof are Judges, there are only two Indians in it and only one of these is a non-official. None of the prominent leaders of the people have been included in it. How can it then command the full confidence of the people? The matter to be inquired into by it concerns the honour of India and the administrative policy of the officials. So it is regrettable indeed that popular leaders commanding the esteem of the people are not in it.

SWADESAMITRAN, Madras, 11th Dec. 1917.

The Conspiracy Committee.

28. Adverting to the fact of the Madras Presidency Association being one of those that have not been permitted to present addresses to Mr. Montagu, the *Desabhaktan*, of the 12th December, says :—We do not know what made the Madras Government treat this association in this manner. Its president and other office-bearers are all eminent leaders of the people and the majority of the people of this Presidency are followers of this association. Institutions of yesterday, associations presided over by men who are not the accepted leaders of the people and other bogus bodies have been permitted to wait on the Viceroy and Mr. Montagu. All these are against the Congress League demands. The majority of the people in this Presidency are in favour of these demands. What benefit can the people derive from associations, which are antagonistic to popular opinion, seeing the Secretary of State and the Viceroy? Mr. Montagu is going here not to see rich men and zamindars but to understand the real opinion of the

DESABHAKTAN, Madras, 12th Dec. 1917.

The Madras deputations to Mr. Montagu.

subjects. What is the use of the Madras Government presenting to him persons who do not know the real condition of the people, selfish individuals and those encouraged by Anglo-Indians? We hope the Local Government will realise that their action in this matter will wound the feelings of many and allow the Madras Presidency Association and other associations to present their address. The popular leaders in every district should, in the meantime, hold meetings immediately and condemn the action of the Government in slighting the Madras Presidency Association, and if the Government should still assume the same attitude, the Madras Mahajana Sabha and other bodies should, instead of waiting on the Secretary of State, bring the facts to the notice of His Excellency the Viceroy and the Secretary of State by means of the Press and telegrams.

HINDU NESAN, Madras, 12th Dec. 1917.

The Madras deputations to Mr. Montagu.

The *Hindu Nesan*, of the 12th December, also expresses its surprise at the Madras Presidency Association, conducted by influential non-Brahman leaders, having been refused the opportunity of presenting an address to Mr. Montagu, when other associations inferior to it in the number of their members and their influence have been given this privilege, and, referring especially to the South Indian Islamiah League having been started only nine days after the date fixed by the Government for the receipt of applications for presenting an address to Mr. Montagu, observes:—Another association which has been allowed by the Local Government to present an address to Mr. Montagu is the Newington Old Boys' Association, of whose existence we have not heard till now. There is no possibility of knowing who its members are and what its ideals and also the experience they have in political matters. Besides the Presidency Association, a number of important associations also have been denied the privilege of presenting addresses to Mr. Montagu. The reason for this, perhaps, is that all these associations support the Congress League scheme of reforms We hope the Viceroy and Mr. Montagu will spend some thought over this matter and grant permission to the Madras Presidency Association and other associations, which have been left out, to present addresses.

HINDU NESAN, Madras, 14th Dec. 1917.

The Madras deputations to Mr. Montagu.

The *Hindu Nesan*, of the 14th December, expresses its regret at some associations having been refused the privilege of waiting in deputation upon Mr. Montagu, and says that this differentiation in treatment has caused great heart-burning to those who have been denied the opportunity of presenting addresses to him.

DRAVIDAN, Madras, 14th Dec. 1917.

The *Dravidan*, of the 14th December, refers to the meeting proposed to be held at the Gokhale Hall to protest against the action of the Madras Government in having refused permission to the Madras Presidency Association to present an address to Mr. Montagu and observes.

We do not think there are any weighty reasons to allow this association, which has come into existence as a creature of the Brahmans, to see Mr. Montagu. All the non-Brahmans of this Presidency accept the aims of the South Indian Liberal Federation and even Muhammadan gentlemen have adopted the rules of our Federation and formed a separate League against the Congress and the Muslim League. So it is clear that all classss, except the Brahmans, are against Home Rule. Further, only a few hundreds of members have joined the non-Brahman association led by Diwan Bahadur P. Kesava Pillai and these are all supporters of the Home Rule League. As Mr. Kesava Pillai has had an interwiew already with Mr. Montagu at Delhi on behalf of these, there is no necessity for him to approach the Secretary of State again on behalf of the Presidency Association.

DESABHAKTAN, Madras, 14th Dec. 1917.

The *Desabhaktan*, of the 14th December, also refers to this protest meeting and says:—The people are as anxiously awaiting this meeting as they awaited the arrival of Mr. Montagu. They have realised well that union has many advantages. This is the proper opportunity to acquaint Mr. Montagu with the real condition of Madras and with the fact that it is only a few among us that are working against our efforts. We would say that the action of the Madras Government in preventing some associations from seeing Mr. Montagu has after all

done some good. Protest meetings should be held in every district as is done in the city, and telegrams should fly in different directions. This is the time to expose the tactics of the Anglo-Indians and of those of us who are led by them. We hope our leaders will attend to this work zealously. If the Madras Government realise the opinion of the public and issue orders before the meeting takes place this evening, that all associations may wait in deputation upon Mr. Montagu, they will be causing immense satisfaction to the people and merit their gratitude.

29. The *Swadesamitran*, and the *Hindu Nesan*, of the 11th December, reproduce in Tamil the gist of a lecture on this subject delivered by Mr. P. K. Telang of *New India* at Tiruturaipundi on the 8th idem, as appearing in the *Hindu* of the 11th idem.

The present political situation.

SWADESAMITRAN AND THE HINDU NESAN, Madras, 11th Dec. 1917.

30. The *Swadesamitran*, of the 11th December, gives in Tamil the facts in the communication of a correspondent to the *Hindu*, of the 10th idem, complaining of the high-handed behaviour of Mr. Percival, the District Superintendent of Police, South Kanara.

Alleged high-handedness by a European.

SWADESAMITRAN, Madras, 11th Dec. 1917.

The *Hindu Nesan*, of the 11th December, reproduces in Tamil the whole communication in the *Hindu*, referred to above and observes that the District Superintendent of Police described by the correspondent should evidently be a man descended from the heavens and not an ordinary individual.

HINDU NESAN, Madras, 11th Dec. 1917.

31. The *Hindu Nesan*, of the 11th December, reproduces in Tamil a further portion of the presidential address delivered by Mr. G. Joseph at the recent Madura-Ramnad-Tinnevelly Group Conference held at Tinnevelly. The speech appears in the *Hindu*, of the 10th idem.

The Tinnevelly Non-Brahman Conference.

HINDU NESAN, Madras, 11th Dec. 1917.

The *Swadesamitran*, of the 12th December, publishes in Tamil an abstract of the proceedings of this Conference, which appear in extenso in the *Hindu* of the same date.

SWADESAMITRAN, Madras, 12th Dec. 1917.

The *Swadesamitran*, of the 13th December, reproduces in Tamil the closing remarks of Mr. G. Joseph as the President of the Madura-Ramnad-Tinnevelly group non-Brahman Conference recently held at Tinnevelly, which appear in the *Hindu* of the 14th idem.

The non-Brahman Conference, Tinnevelly.

SWADESAMITRAN, Madras, 13th Dec. 1917.

The *Desabhaktan*, of the 13th December, also gives in Tamil an abstract of the proceedings of this conference.

DESABHAKTAN, Madras, 13th Dec. 1917.

32. The *Desabhaktan*, of the 11th December, publishes an abstract of the presidential address delivered by the Hon'ble Mr. B. N. Sarma at this Conference. This address appears in the *Hindu* of the 8th idem.

The Tanjore District Conference.

DESABHAKTAN, Madras, 11th Dec. 1917.

The *Swadesamitran*, of the 12th December, also publishes in Tamil the above address and the further proceedings of the Conference except the President's concluding speech.

SWADESAMITRAN, Madras, 12th Dec. 1917.

The *Swadesamitran*, of the 13th December, publishes in Tamil the concluding remarks of the President of this conference recently held at Tirutturaipundi, an abstract of which appears in the *Hindu* of the 12th idem.

The Tanjore District Conference.

SWADESAMITRAN, Madras, 13th Dec. 1917.

33. The *Desabhaktan*, of the 11th December, reproduces in Tamil the comments of the *Hindu*, of the 10th idem, on the grievances of the sorters of the Railway Mail Service, M. Division, Madras, and the memorial stated to have been submitted by them to the Director-General of Posts and Telegraphs.

The sorters of the Railway Mail Service, Madras.

DESABHAKTAN, Madras, 11th Dec. 1917.

The *Hindu Nesan*, of the 12th December, also publishes in Tamil the comments on this subject of the *Hindu* of the 10th idem.

The grievances of the sorters of the Railway Mail Service, Madras

HINDU NESAN, Madras, 12th Dec. 1917.

34. The *Swadesamitran*, of the 12th December, reproduces in Tamil the foreword contributed by Commander Wedgwood to the English edition of this book published by the Home Rule for India League, London. A full text of this foreword appears in the *Hindu*, of the same date.

Mr. Lala Lajpat Rai's book "Young India".

SWADESAMITRAN, Madras, 12th Dec. 1917.

DESABHAKTAN, Madras, 13th Dec. 1917.

Mr. Lala Lajpat Rai's book "Young India."

The *Desabhaktan*, of the 13th December, contains a free rendering in Tamil of an article on this book appearing in *New India* of the 11th idem.

DRAVIDAN, Madras, 13th Dec. 1917.

35. The *Dràvidan*, of the 13th December, approves of the sentiments stated to have been expressed by Lord Sydenham in the *Sunday Times* of England, that it was dangerous to allow the agitation carried on by the leaders of the Congress and the Muslim League with the aid of Mrs. Besant to continue and that the National Congress was not a genuine representative institution, and, welcoming the formation of the Indo-British Association in England with the object of safeguarding the interests of the British and the Indians, remarks:—We would say that all these are happy signs of the progress of India. We should deem it to be our fortune indeed that the truth of our movement has been realised even in England, and we hope that this Indo-British Association will thrive well. We should care only that the real situation should be understood and we should not make a difference here between our people and others.

The Indo-British Association in England.

ANDHRAPATRIKA, Madras, 13th Dec. 1917.

Referring to the Indo-British Association, the *Andhrapatrika*, of the 13th December, says:—Perhaps this association has made up its mind to free the dumb millions for whom it professes unaffected kindness from the clutches of the educated Brahmans. . . Lord Sydenham is the president of this association. He wrote among other things that dangerous sedition prevails in India and that the Indian Maximalists wield authority in the Congress. So long as an association under his presidentship is serving the country, the agitation for self-government also will prevail. We thank him for doing the kindness of thus helping the Home Rule movement.

The Indo-British Association.

VARTAKAMITRAN, Tanjore, 29th Nov. 1917.

36. Adverting to the statement said to have been made by the Agent of Messrs. Ralli Brothers before the Cotton Committee at Nagpur, that no legislation was necessary for preventing the adulteration of cotton, on the ground that the matter could be settled among the merchants themselves, the *Vartakamitran*, of the 29th November, writes:—It is not right to go in for frequent legislation in matters relating to trade. There will be no room at all for adulteration, if only the merchants assert that good prices will not be paid for adulterated cotton. The appointment of Inspectors to look after these matters would not only increase the expenditure but also affect the proper conduct of business. Further, as subordinate officers may have to be deputed to inspect cotton presses, all these efforts would only result in unnecessary trouble and loss.

Adulteration of cotton.

VARTAKAMITRAN, Tanjore, 29th Nov. 1917.

37. Referring to the appointment of a Board consisting of merchants and artisans to look after the industries in the Bombay Presidency and to the arrangements made therein for the Director of Industries in that province to abide by the decision of that Board, the *Vartakamitran*, of the 29th November, observes that it is desirable that the Madras Government also should appoint a similar Board in this Presidency.

Board of Industries.

SWADESAMITRAN, Madras, 12th Dec. 1917.

38. Adverting to the observations of the *Madras Mail* taking exception to the eulogistic remarks of Lord Curzon, while referring to the services rendered by the Indian troops in France, in his introduction to the "History of the Indian Army Corps" in France to be published in England, on the ground that there is nothing praiseworthy in the conduct of soldiers, who work for wages, proceeding to the required station and performing their duties as directed, the *Swadesamitran*, of the 12th December, remarks:—The *Madras Mail* has evidently forgotten that at the beginning of the war all the soldiers in the English army were only paid men! Though there is nothing for us to learn from the *Madras Mail* of the valour and courage of the Indian troops, we refer to it here only to bring to light the attitude of this paper which poses to be the champion of the cause of the helpless. We will, however, remind it that all operations, in which the Indian Army has participated, have produced excellent results. The entry of this army into France checked the German advance instantaneously. Its entry into South Africa contributed to the fall of all German possessions and to the surrender of the German troops. The Indian army also proceeded to Mesopotamia and today the sacred city of

The Indian troops in France.

Jerusalem has come into our possession. When we take a perspective of the work of the allied forces in this war, is it not a fact that, of the victories achieved by them, those scored by the Indians are the most important? Is it that the *Madras Mail* has realised the truth and is jealous of it?

Lady clerks for military service.

39. Referring to a telegram said to have been received from Delhi that the Government of India have decided to appoint lady clerks in place of those who have left for military service outside India during the pendency of the war, the *Hindu Nesan*, of the 14th December, observes:—This is, of course, necessary. But it is doubtful whether there are so many women in India, who can discharge the duties of these clerks. Indian women would rarely enter service in offices and the present lady clerks only do the duties of typists and telephone clerks and even these few belong to the Anglo-Indian community. Would a sufficient number of lady clerks be available from among the members of this community to attend to the work of the military clerks, if the latter are sent overseas or on regimental duty? There are only a few lady clerks in certain banks and commercial firms, and it is indeed these that would have to be appointed to the posts referred to above. Inconveniences like these are usual to occur in times of war. There should, however, be some incentive for them to enter the service. But as the telegram received notifies the minimum pay to be only Rs. 10, it is doubtful whether lady clerks will be available for service on such a small pay.

HINDU NESAN, Madras, 14th Dec. 1917.

The strange attitude of an official.

40. The *Swadesamitran*, of the 14th December, reproduces in Tamil the comments of the *Bombay Chronicle* on the alleged strange attitude of Sir Claude Hill, who presided over the recent Agricultural Conference held in Poona, in omitting from the address delivered by him at the Conference certain portions thereof commending the capabilities and zeal of Doctor Mann, the Principal of the College of Agriculture, Poona, while they are found in the printed copies of the address furnished to the press, and in the course of these comments the following observations occur:—What is the reason for the sudden disappearance of this reference from the speech? Can it be that, as soon as Sir Claude Hill came to know that Doctor Mann had allowed his students to invite Mr Horniman to deliver them a lecture, he lost all regard for Doctor Mann and deleted the portions referring to him from his speech? Is it not a wonder of wonders that the qualifications, capabilities and zeal of Doctor Mann should vanish from the view of Sir Claude Hill, merely because the former had allowed his students to invite Mr. Horniman? It appears, therefore, that officials should first find out the attitude of the authorities and then act according to their views.

SWADESAMITRAN, Madras, 14th Dec. 1917.

Sourashtra Club, Kumbakōnam.

41. The *Hindu Nesan*, of the 14th December, publishes the proceedings of the opening ceremony of this club at Kumbakōnam celebrated on the 10th idem, when after praying for the success of the allied powers in the present war, one P. Krishna Ayyar is said to have observed that the Government should approve the Congress League scheme of reforms and grant Home Rule to India in course of time, and expressed some of the views of the late Mr. Gokhale in the matter of compulsory primary education.

HINDU NESAN, Madras, 14th Dec. 1917.

"Petty public servants."

42. The *Desabhaktan*, of the 11th December, reproduces in Tamil an article under this heading appearing in *New India* of the 10th idem.

DESABHAKTAN, Madras, 11th Dec. 1917.

The Salem District non-Brahman Conference.

43. The *Dravidan*, in its issues of the 11th and 13th December, publishes in Tamil the concluding proceedings of, and the resolutions passed at, this conference, both of which appear in the *Justice* of the 10th idem.

DRAVIDAN, Madras, 11th & 13th Dec. 1917.

The Salem non-Brahman Conference.

The *Andhraprakasika*, of the 10th December, says:—The President of the Salem non-Brahman Conference stated that the Home Rule movement was a Brahman movement, that if Home Rule were granted it would be a Brahman rule, and that the Brahmans would squeeze the non-Brahmans all the more. . . We assert that the speech of the President deserves great praise.

ANDHRAPRAKASIKA, Madras, 10th Dec. 1917.

DESABHAKTAN, Madras, 12th Dec. 1917.

The rejected addresses to Mr. Montagu.

44. The *Desabhaktan*, of the 12th December, reproduces in Tamil the comments of *New India* of the 11th idem and extracts from the comments of the *Hindu* of the same date on the action of the Madras Government in refusing permission to certain associations to present addresses to His Excellency the Viceroy and the Right Hon'ble the Secretary of State for India.

SWADESAMITRAN, 14th Dec. 1917 & DESABHAKTAN, Madras, 15th Dec. 1917.

The Madras Muslim League.

45. The *Swadesamitran*, of the 14th December and the *Desabhaktan*, of the 15th idem, publish in Tamil the resolutions passed at a recent meeting of this League protesting against the action of the Government of India in refusing to allow Mr. Muhammad Ali to have an interview with the Secretary of State for India about reforms, expressing regret at the action of the Local Government in declining to accept the address presented to the Secretary of State by the South Indian Skins and Hides merchants, and condemning the South Indian Islamiah League as not entitled to voice forth any opinion contrary to the spirit of the address of the Madras Presidency Muslim League to which the President and other organisers of the former had given their unqualified support. The full text of these resolutions appears in the *Hindu* of the same date.

SWADESAMITRAN, Madras, 14th Dec. 1917.

A meeting of the Madras Congress committee.

46. The *Swadesamitran*, of the 14th December, publishes in Tamil a resolution said to have been unanimously passed by the executive council of the Madras Congress Committee at a meeting held on the 13th idem protesting against the action of the Local Government in having refused permission to the representatives of several associations to meet His Excellency the Viceroy and the Right Hon'ble the Secretary of State for India and express their views.

DESABHAKTAN, Madras, 12th Dec. 1917.

Mr. Madhava Rao on reforms.

47. The *Desabhaktan*, of the 12th December, reports the *Amrita Bazaar Patrika* to have observed as follows about the opinion expressed by Mr. V. P. Madhava Rao in an article contributed by him to the *Times of India* on the reforms to be introduced in India:—From the views expressed by him he should be taken to be a statesman of a very high order. He invites the attention of the Government and the people of this country to a French proverb which says that small reforms will injure big ones. We would say that small reforms are great obstacles to political progress. They would be productive of more evil than what would ensue if no reforms were introduced; for if no reforms are granted, it may kill the progressive spirit of the people and turn them away from political ideas; but small reforms will only increase the yearning for reforms and drive those engaged in the agitation for them to commit excesses, not being able to satisfy their desire otherwise.

DESABHAKTAN, Madras, 13th Dec. 1917.

How can we progress?

48. The *Desabhaktan*, of the 13th December, observes as follows in the course of a leader under this heading:—The methods of the Home Rule League are those chaulked out already by the Congress, whose aims are appreciated even by our Government. No true Indian or unbiased European, wishing for the progress of India, will deem the resolutions of the Congress to be one-sided. Though this Congress has been, for more than thirty years past, demanding many reforms for getting rid of numerous existing grievances, nothing has come of it. But before blaming the Government for heeding our request, it is necessary that we should do our duties properly. We should educate our people about the details of Home Rule, the advantages of having it and the ways of working for its acquisition. Every Indian should set apart a certain portion of his time every day for doing something conducive to the progress of the people. Countries such as Rome, Spain and France, which were once very famous, lost their glory only on account of absence of effort on the part of the people, and the British have been able to bring many big countries under their rule only by means of strenuous efforts. We should not only make our people strive for improving the amity of feeling between us and our English brethren, but also apprise them of the union that will be established between the people of the two countries as a result of the privileges which we demand. We should formulate even now the laws suitable to Home Rule

and give an idea thereby to the people and Parliament in England of the nature of the Home Rule we demand. We should carry on our work in ways which will make the people of other countries appreciate our loyalty, patriotism and spirit of brotherhood.

DESABHAKTAN, Madras, 12th Dec. 1917.

The moderates again to the front.

49. The *Desabhaktan*, of the 12th December, writes.—When the attention of all people throughout India is engrossed on the agitation for Home Rule, a few here and there are trying to suppress this agitation. Even in Calcutta, a gentleman by name Prithwis Chanda Roy proposes to convene an All-India Conference of moderates, as he calls it, and requests all people in India to attend it. It is really funny to be told that the difference between moderates and extremists still exists in India. We were under the impression that there were many mad men only in Madras. Evidently there is a gentleman of this type in Calcutta also. His efforts are sure to fail.

DESABHAKTAN, Madras, 12th Dec. 1917.

Mr. Tilak on Home Rule.

50. The *Desabhaktan*, of the 12th December, publishes in Tamil a speech of Mr. Tilak on Home Rule said to have been delivered at Chopdi as appearing in the *Sandesh* of Bombay and reproduced in *New India* of the 11th idem.

DESABHAKTAN, Madras, 13th Dec. 1917.

The condition of the Panchamas.

51. The *Desabhaktan*, of the 13th December, publishes a communication from a correspondent, in which he says that the Adi Dravida Mahajana Sabha, which now poses to be the organ of the depressed classes, is only a recent institution started by a few of the members of the Paraiya Mahajana Sabha, which has been in existence for the last 30 years and which had the honour of presenting an address to Sir Arthur Havelock; and that the new association is a creature of the Chetti-Nayar clique, and, dwelling at length upon the various parties among the Panchamas themselves and the way in which the educated few among them treat their illiterate brethren, concludes that there is no hope for this community, unless the Government introduce compulsory education in their case.

MADRAS BULLETIN OF CO-OPERATION, Madras, September 1917.

The initial difficulties of co-operative societies.

52. A correspondent to the Tamil edition of the *Madras Bulletin of Co-operation*, for September 1917, writes:—Though the co-operative movement is intended for the ordinary people, its growth is bound to be slow, until there is a wider and faster spread of education among the people, the department takes an interest in spreading this movement more widely and it secures the assistance of non-officials. Considering the initial difficulties which many societies now in existence had to contend with, there seem to be several defects in the method of starting societies and working them. I have a personal knowledge only of the condition of societies in the Tinnevelly district, and so I shall confine my remarks to them. What the Government have done till now is to approach people in a few places, who have never attempted any new thing, and, infusing an enthusiasm in them start societies. But unless steps are taken to promote this enthusiasm, the people are bound to lose their co-operative spirit. At present, it is the Circle Inspector that is responsible for starting new societies and he has the ear of the Assistant Registrar. But what kind of a man is he? He has been a clerk for some time in the office of the Assistant Registrar or a youth, who, having passed the school final examination, has learnt work under an Inspector for three or four months. But the work to be done by these Inspectors is a very responsible one. So without relying on the words of these young men, having no worldly experience, the Assistant Registrars should also ascertain personally whether it is advisable or not to start societies in any particular place. Even after starting them, they should be inspecting them often and render assistance in carrying on their work, until they can be relied upon to stand on their own legs. If the Assistant Registrar cannot do this himself or through his Inspector, he should depute the honorary organiser of his department or the President or the Secretary of a society in the neighbourhood to watch the work of such societies. What now happens is that, if a villager seeing the work of a society in an adjacent village, makes an application to the department for starting one in his own village, the Inspector goes to the village concerned about five or six months after the receipt of the application

and, if the enthusiasm of the villagers in this matter had not abated by that time and if otherwise he is satisfied that a society can be started there, allows one to be started and registers it. It is only after this that the difficult portion of his task requiring skill begins. He will have to choose proper members for the panchayat, who, in addition to being capable men, will have to be men inclined to do public good. It is not desirable to make the village munisif or karnam the secretary of a society, as is now done in some cases, as these officials would have already their friends and enemies in the village and they have also the knack of leading the supervising officers by the nose. No societies should be started in villages, where there is already a factious spirit unless persons are available there for the panchayat who do not side with any party and who can bring the different parties together. Then, again, in the case of new societies, the department should make it a point to reply to their communications promptly. If, as happens now, a new society cannot have its first loan even after ten months since it came into existence, how can it improve and how can those working it have any enthusiasm? Many societies are not able to get a good name, on account of its panchayat not knowing even the ordinary procedure. The only means of getting over this difficulty is by the Inspector putting the panchayat in the way whenever he inspects the society or by asking the president or secretary of an adjacent society to do so. In some villages, the members of the panchayat are illiterate people and so there is the chance of the accountant deceiving them by writing one thing and reading out another. So some attention should be bestowed on this matter. Further, the Inspector should call for a general body meeting of the society, whenever he happens to inspect it, and place before the meeting details of the loans taken by the panchayat and those repaid by them. This will be an incentive to the general body of members to take an interest in the work of the society.

MADRAS BULLETIN OF CO-OPERATION, Madras, September 1917.

The supervision of co-operative societies.

53. A correspondent contributes a long article on this subject to the Tamil edition of the *Madras Bulletin of Co-operation* for September 1917 in the course of which he says:—

'The charge against the present Inspectors that, as they are young and inexperienced men and as they are given independent charge of a circle before they understand the nature of the co-operative movement, they often commit mistakes, is not quite unfounded. As a matter of fact, if Inspectors had done their work properly, the societies would not have been spoiled as much as they are now. It is often only the particular receipt in the receipt book of the society, which the Inspector signs in token of verification and the one preceding it that are filed in the chitta and again cases are found in which loans have not been secured by deeds even on the date on which the Inspector signed the Loan Ledger, as having checked it, and for months thereafter. Items of expenditure passed by them are not supported by vouchers and are incurred again. The figure in the audit note at times differs from that in the accounts of the society. Some societies are not inspected for months and others for years. Cases have occurred in which Inspectors have, after getting the signature of the President of a society in the plaint and vakalat for a suit, failed to file it, either in expectation of some consideration from the defendants or being obliged to them, thereby causing loss to the society. Inspectors have again kept quiet, knowing that a society has incurred an expenditure in contravention of the orders of the Assistant Registrar, without reporting the same to higher authorities immediately. How can societies be expected to improve, if this is the type of the Inspectors? Instances again are not wanting in which Inspectors have misappropriated the money of societies. Considering these things, it should be admitted that non-official supervision would be preferable. As to the way in which this is to be secured, the super-audit should be left in the hands of the Government, as suggested by the Imperial Committee, and responsibilities undertaken by the societies. If the co-operative movement is to improve, the societies should be managed efficiently and for this there should be local unions unconnected with the District Banking Union. The efficient supervision of the societies will be possible only by the former and not by the latter. The same charges that are now brought against Inspectors may be brought also against the staff of the District Banking Union and this will

impede the progress of societies. Let me give a tangible instance and refer to the work of the District Banking Union for the Madura-Rāmnād districts, which has been supervising the work of the societies in these two districts from 1914. It is only after this supervision was begun that about fifteen societies had to be entrusted to liquidators in these two districts. The number of bad societies increased. Many societies in the books of which the secretary of the bank had noted, during his inspection in 1913, that their work was very good had become deteriorated in 1914. Such being the case, how can the supervision of the District Bank be deemed to be more efficient? By this I do not mean to say that the Directors of the District Bank do not know their work. My contention is that, however capable they may be, it will not matter as long as they have not the time to do much. They may not have time enough to look to their own transactions. So it is a difficult thing for them to supervise the work of many societies in the district.

54. The *Dravida Patrika*, of the 5th December, publishes some verses under this heading from the pen of C. Subrahmanya Bharati in which the following sentiments find a place:—Look at the beautiful flag of mother (India) come to sing its praise and do obeisance to it.

DRAVIDA PATRIKA, Madras, 5th Dec. 1917.

The flag of the mother.

Look at the silken flag waving at the top of a lofty post with the words *Vande Mataram* written clearly thereon.

It is strong enough to withstand even the severe blast of a stormy wind. Look at the crowd of warriors standing at the foot of the post. They can be relied upon to guard the flag even at the risk of their lives.

55. The *Visvakarman*, for November, takes exception to Mr. T. Mukkama Asari and Mr. N. Duraivelu Asari claiming to represent the 15 lakhs of people in South India belonging to the Visvakarma community and says:—

VISVAKARMAN, Madras, November 1917.

The Visvakarma community and Indian political agitation.

The views expressed by Mr. T. Mukkama Asari are his own. None of the conferences of the Visvakarma community have passed a resolution in favour of Home Rule, nor has he obtained the sanction of the Visvakarma conference committee, before committing the community to the cause of Home Rule.

The paper then gives a summary of the reforms embodied in the scheme of the Congress and the Muslim League, which Mr. Mukkama Asari is alleged to have described as very moderate, and adds:—The petty reforms demanded by the Home Rulers are the control of the purse, supervision over the executive officials of the Government, provincial autonomy, replacing Europeans by Indians in administrative appointments, separation of executive from judicial functions, etc. But the responsibility of maintaining the army should, it seems, be undertaken by the Englishmen themselves. This means that the responsibility of protecting India should be on the Englishmen, while its administration and revenue should be in the hands of the Indians, which is a very reasonable argument indeed! If, in the present circumstances of the country, such reforms are granted, it is clear that the Government of the country will become centred in the hands of a small class, which has the advantages of education, official status and influence, and all other communities, which have not these advantages, will have to go to the wall.

56. The *Pandiya Nesan*, of the 10th December, refers to the good work done by this institute, and observes that, as it is apparent that those who are bit by mad dogs should necessarily proceed to the institute without delay to have an effective cure, the Government would do well to take steps to acquaint even the ordinary people in every town about the work of this institute.

PANDIYA NESAN, Madura, 10th Dec. 1917.

The Pasteur Institute, Coonoor.

57. A correspondent contributes a long article on this subject to the *Swadesamitran* of the 10th December in the course of which he observes:—It is regrettable to note that apart from some Anglo-Indians and a few selfish Indians obstructing the political demands of the Congress and the Muslim League at the present juncture, even those who are for these demands have begun to oppose them, with the idea of securing communal representation. Though these have not the venom of the Anglo-Indians in their heart, their attitude is a sufficient

SWADESAMITRAN, Madras, 10th Dec. 1917.

Caste distinctions and political reforms.

obstacle to the fulfilment of our objects. Every patriot should realise the serious evil consequences which will result from giving effect to this proposal. If communal representation, based on caste distinctions, should be adopted as a principle, an increase in the number of members in the Provincial Legislative Council to 5,000 instead of to 125 will still leave room for complaint that certain communities have not been represented. And again where is the necessity of the different castes being represented in the Legislative Councils? Can the administration operate differently upon different castes? At the last meeting of the Legislative Council, though many questions on subjects about which the people were anxiously expecting information did not receive any satisfactory replies, it was stated in response to a question of the Hon'ble Mr. Ahmed Tambi Marakkayar that the Government were considering about improving the prospects of the non-Brahmans in appointments under Government carrying high salaries. How is this to be done? Is it by giving a high appointment to one, even if one is not qualified to hold that appointment, or is it by the Government making separate arrangements for improving the qualifications of non-Brahmans at the expense of Government? Legislation and administration will, in every country, be the same for all people, except perhaps in particular items, and they never change with caste distinctions. So there will be no use to the Legislative Council by there being representatives of each caste in it. Further, such a representation may introduce into the Council a few who are not at all qualified to be there. This means that, while there are only one or two puppets in the Council now, there will be a good many persons of that stamp then. When the chorus for the song of the Anglo-Indians declaring that Indians are unfit for Home Rule is only their want of union on account of the caste distinctions, is it wise on our part to introduce our caste distinctions even in political matters? Is it not our duty to be as united in political matters as we have been in the loyal help rendered by us in the war and gain our end?

SWADESAMITRAN, Madras, 13th Dec. 1917.

Mr. Montagu in India.

58. The *Swadesamitran*, of the 13th December, expresses its regret at Mr. Montagu not having found it possible to be present at the Congress and observes:—Who is responsible for making it impossible for Mr. Montagu to be present at the Indian National Assembly? Our people hoped that though they could not give him an idea of their eloquence, they would at least have the opportunity of explaining to him their grievances personally. But the action of the Madras Government has made this too impossible, on account of their having denied permission to a number of representative institutions to present addresses to Mr. Montagu. If the Government do not like that Mr. Montagu should hear the representations of such institutions, why was he invited by the Viceroy to go to India? When announcing the prospective visit of Mr. Montagu to India, the Viceroy stated on the 5th September last that he would leave nothing undone to enable Mr. Montagu to hear the views of all representative bodies and others in this country as desired by Mr. Montagu. We want him only to keep his word. There is no doubt that the institutions now omitted by the Local Government are representative ones. Does Mr. Montagu know that these institutions wanted to present addresses to him and has he declined to give them an opportunity to do so? Did he express a desire to hear the representation of the Islamia League, which was started only recently, against the Muslim League? If he did not do either, who has taken the responsibility for favouring certain bodies and ignoring the others? The Government of India could not have known of the local institutions, and it is therefore only on the advice of the Madras Government that it should have been decided which institutions are to see Mr. Montagu and which not. If this is so, the question naturally arises as to what made the Madras Government omit these institutions. Why have associations, which are against the Congress League scheme, been allowed to see Mr. Montagu, while those favouring that scheme have been denied this privilege? If the bureaucrats are able to defeat the very object of the visit of Mr. Montagu to India, when can they be expected to allow the aspirations of the Indians to be gained? We learn there was the same complaint even in Delhi. Everything seems to be done to prevent him from having a correct idea of the real condition of India. It seems his arrival here tomorrow is not public and not even the Sheriff of Madras can be present on the platform

among the few who are to receive him. Why all this precaution? This will naturally create an impression in the minds of the people that the authorities here have no confidence in the minister of the King-Emperor. This has caused great pain to several associations and classes. If the object of the Viceroy and the British Cabinet is to be accomplished, the Secretary of State for India should not return, after hearing the representations of a few bogus associations. The people here would concede that the Government have acted fairly only if all the institutions which wish to make a representation to him in person are allowed to do so. If this is not done, the responsibility for the impression created thereby upon the mind of the public will rest only on the officials.

The *Dravidan*, of the 13th December, takes exception to the view expressed by the *Desabhaktan*, of the 12th idem, that the majority of the people in this Presidency support the Congress League scheme and adds:—Perhaps, in the opinion of the *Desabhaktan*, the majority of the people means the Brahmans! It is the non-Brahmans, including the *Adi Dravidas*, that form the public of this Presidency. How often are we to din this into the head of the bogus patriots, who are under the spell of the Home Rulers?

DRAVIDAN, Madras, 13th Dec. 1917.

The same paper approves of the action of the Local Government in having denied permission to the Madras Presidency Association to present its address to Mr. Montagu, and it is glad that the Government have now fully realised that this institution is not a genuine body started with the object of working for the country but has been ushered into existence by the Brahmans to serve their own interests.

59. The *Swadesamitran*, of the 15th December, offers a hearty welcome to the Viceroy and Mr. Montagu in the name of the people of this Presidency and says:—This Presidency can be said to be more important than other Presidencies in that, apart from its progress in other directions, it has advanced a good deal politically. Home Rule Leagues were first started only here and numerous branch leagues have now been formed in different portions of this province and are working for the cause of the country. Nearly eight lakhs of people have signed the monster petition to Mr. Montagu here, which is itself an indication of the progress of this province. Another feature lending importance to this Presidency is that the European agitation, too, was started only here. It is the *Madras Mail*, which had all along pretended to sympathise with the aspirations of the Indians, that whipped up the Europeans to move in this matter, seeing that the time for the fulfilment of these aspirations is near at hand. The European agitation started by the *Madras Mail* gave an additional impetus to the Home Rule movement. Moreover, our Governor also accelerated the progress of the movement by openly warning the people not to dream of having Home Rule after the war and that repressive measures would be availed of to suppress the movement. These words spread like wild fire throughout India and helped to strengthen the cause of Home Rule immensely. Thus it is in Madras that the Home Rule movement was born and developed. In this Presidency it is not only the Governor that was illiberal in his views, but even the other members of his Government and the bureaucrats were plainly showing their curious attitude regarding reforms and Home Rule. Though we cannot say definitely that the unnecessary Brahman-non-Brahman controversy which has recently arisen and the funny conduct of some persons in connection with the Presidency Muslim League have been managed from behind the screen by one or two belonging to the bureaucracy, we cannot but note that it is the suspicion of the public that the creation of this spirit of disunion received the support of the bureaucracy in several ways. The fact that some associations have not been able to see Mr. Montagu here is again an indication of the attitude of the Government and the bureaucracy in Madras. So we hope the Viceroy and Mr. Montagu will not attach any undue importance to the factious spirit that has recently appeared in this Presidency. The Indians expect them to differentiate between the genuine movement in the country and spurious ones. We are sure Mr. Montagu will not judge of things as the bureaucrats in India do, with their own likes and dislikes.

SWADESAMITRAN, Madras, 15th Dec. 1917.

Mr. Montagu in Madras.

The *Swadesamitran*, of the 12th December, reproduces in Tamil an extract from an article in the *Capital* of Calcutta in which a correspondent says that, after moving with Mr. Montagu, many influential Europeans in Calcutta have had to change their

SWADESAMITRAN, Madras, 12th Dec. 1917.

Mr. Montagu.

opinion about him and that he appears to be a frank and strong willed man, ready to hear and consider whatever is told. The correspondent adds that no one will now say that he is a vain pretender and has no political knowledge.

SWADESAMITRAN, Madras, 13th Dec. 1917.

The *Swadesamitran*, of the 13th December, quotes from the opinion of a Delhi correspondent to an Anglo-Indian paper to the effect that, though every one who has had an interview with Mr. Montagu has formed a very good impression of him and has felt satisfied and confident, some one is sure to be disappointed when the final proposals regarding reforms are published, and remarks that it betokens great capability on the part of Mr. Montagu to please all people and that, if any one will have to feel disappointed in the end, it cannot be those that desire for legitimate reforms.

DESABHAKTAN, Madras, 14th Dec. 1917.

Grievances of the Postal officials.

60. Adverting to the memorial said to have been submitted by the Postal officials in the Madras Presidency to the Director-General for the redress of their grievances, the *Desabhaktan*, of the 14th December, in considering these grievances to be doubtless indescribable, truts that, as these officials have to work for a longer time and without any relief, which is enjoyed by the officials of the other departments, the memorial will receive the sympathetic consideration of the Government.

DRAVIDA PATRIKA, Madras, 12th Dec. 1917.

"Our mother."

61. The *Dravida Patrika*, of the 12th December, publishes some verses under this heading contributed by one C. Subrahmanya Bharati, which contains the following:—The mother (India) will do charity with all her sixty crores of broad hands, but will (at the same time) bring to the dust those who come to war with her.

She is more patient than the earth, . . . but she will resemble the fierce goddess *Durga*, when faced with those who commit vicious deeds.

Our mother will bless those kings who are inclined to be good . . .; if they are otherwise, she will swallow them and then dance with joy.

HINDU NESAN, Madras, 14th Dec. 1917.

Child mortality.

62. The *Hindu Nesan*, of the 14th December, says:—A comparison of the mortality of children in England with that in India shows that the rate is higher in India and yet the authorities are still considering about training some ladies in midwifery so as to be useful to women during periods of confinement. Lady visitors well versed in sanitary methods are appointed in western countries for the purpose of explaining to the people the advantages resulting from their observing the rules of sanitation. There are no such visitors here. Local committees such as are contemplated to be introduced in England for the purpose of supplying pure milk in any locality may well be appointed here and entrusted with the duty of protecting children. Our opinion is that if institutions for taking care of children and providing accommodation for women during periods of confinement are started here with the co-operation of local gentlemen, they will prove to be very useful. If the committees of such institutions are not able to advance sufficient money to build the necessary structures or to maintain the institutions, the Government will do well to give liberal grants to them so as to infuse in them an interest and enthusiasm for their work.

DRAVIDAN, Madras, 14th Dec. 1917.

An anti-Home Rule meeting at Sattur.

63. The *Dravidan*, of the 14th December, publishes from the pen of a correspondent the proceedings of a meeting of Roman Catholic Christians held at Sattur on the 9th idem at which lectures are said to have been delivered explaining to the audience the kind and impartial treatment which the people have under the British Government, irrespective of caste or status, when compared with the despotic rule of the ancient kings in India and the fraudulent motive of those who now clamour for Home Rule and declaring that in consideration of the evils that may arise from the immediate grant of Home Rule, the Government should be requested to grant it only after all the Indians become equal in every respect.

DESABHAKTAN, Madras, 14th Dec. 1917.

The Home Rule movement and officials.

64. The *Desabhaktan*, of the 14th December, reports the *Amrita Bazaar Patrika* to have referred to the conduct of the Deputy Commissioner of Mandalay in having taken certain pleaders to task for having obtained signatures to the monster petition presented to Mr. Montagu and observes as folllows:—

It is plain now that the officials do not like the Home Rule movement. There are numerous instances to show that they are doing much, both openly and secretly, to injure this movement. Questions in the Provincial Legislative Councils as to whether high officials are concerned in this elicit no satisfactory replies. We wish the mean-minded acts of the officials reach the ears of Mr. Montagu.

DESABHAKTAN, Madras, 14th Dec. 1917.

65. The *Desabhaktan*, of the 14th December, refers to the opinion expressed by Lord Sydenham that the Indians are unfit to have any reforms now and remarks:—This is, perhaps, one of the many who work against those whose salt they have eaten. This gentleman lived upon the money of India for five years and is now abusing her.

Lord Sydenham.

SWADESAMITRAN, Madras, 14th Dec. 1917.

66. The *Swadesamitran*, of the 14th December, refers to the withdrawal, by the Maharaja of Bobbili, of the scheme of reforms approved at a meeting of the Landholders' Association which he had submitted to the Viceroy and Mr. Montagu, on account of the objections raised by a minority, and the subsequent presentation of an address by this minority embodying a separate scheme and observes that, while the proposals drawn up in the name of the zamindars, in pursuance of the Congress League scheme, have not reached the authorities, proposals which are contrary to this scheme, have reached their hands in the name of the zamindars.

The Madras landholders.

WORLD ADVERTISER, Madras, 15th Dec. 1917.

67. The *World Advertiser*, of the 15th December, reproduces the comments on this subject of the *Lokopakari* and the *Prapanchamitran* of the 10th and 11th December, respectively, abstracted in paragraph 82 of Report No. 50 of 1917.

The ship-building industry in India.

HINDU NESAN, Madras, 14th Dec. 1917.

68. The *Hindu Nesan*, of the 14th December, reproduces an article on this subject appearing in the *Dravida Patrika*, of the 5th idem, and abstracted in paragraph 87 of Report No. 50 of 1917.

The non-Brahman Conference, Biccavole.

SWADESAMITRAN, Madras, 15th Dec. 1917.

69. The *Swadesamitran*, of the 15th December, reproduces in Tamil a letter appearing in the *Hindu* of the 13th December over the initial of "X", and hopes that the Government would attend to the grievances mentioned in the letter promptly and see that justice is done to the tanners.

The condition of tanners in South India.

DESABHIMANI, Guntūr, 21st Oct. 1917.

70. Referring to the fact that the shop-keepers in Guntūr closed their shops as a protest against the orders issued by Mr. Narasimha Acharyulu, Deputy Collector, the *Desabhimani*, of the 21st October, (received on the 13th December), says under this heading:—The inconsiderate orders of the Deputy Collector have incensed the Hindus. . . Since writing the above, we have learnt that the authorities have given permission to the people to have their music under certain conditions, and that the shop-keepers have opened their shops.

The sad plight of Guntūr.

The same paper says:—While in pursuance of the orders of the Deputy Magistrate, the people of Guntūr have proceeded to erect pandals, the Deputy Magistrate presented himself before the people, and stopped the erection of the pandals. He instructed the Chairman of the Municipality not to grant licenses. Licenses were, therefore, refused. What could the Chairman do when the Deputy Magistrate, who is responsible for the peace of the country, advised him not to issue licenses. The Deputy Magistrate could not be ignorant of the decision in the Home Rule flag case in which the Hon'ble Justice Sadasiva Ayyar said that if any one not liking to see the flag, disturbed public peace, he should be brought to book, but not the man who hoisted the flag. It is stated that the erection of pandals will irritate the Muhammadans. Do not the Muhammadans erect pandals before their *panjas?* Do the authorities think that the removal of their pandals will calm the minds of the Hindus? How can the acts of the authorities be described?

HITAKARINI, Ellore, 2nd Dec. 1917.

71. The *Hitakarini*, of the 2nd December, says:—The All-India Congress Committee have presented an address to Mr. Montagu. It is not now possible to say how it

Addresses.

will end. We are aware of the statesmanship, the administrative capacity, the charming tact and eloquence possessed by our Government. They do as they wish to do, and they are not wont to do according to the wishes of the people. We should not, at the same time, forget their responsibility. . . The art of swimming should be learned in the water. Capacity to administer must be gained in administration. Unless the administration is entrusted to the people, it is not possible to decide as to their fitness or unfitness. The countries of the rulers themselves, which enjoy self-government now, testify to this. Their own experience is a better testimony for it. The demanding of small reforms and the giving of them will not satisfy the people. They will stand in the way of big reforms being introduced.

ANDHRAPATRIKA, Madras, 11th Dec. 1917.

The Andhra Panchamas.

72. A correspondent to the *Andhrapatrika*, of the 11th December, says that he has become a member of the proposed deputation of the *Andhra* Panchamas, anxious to help a down-trodden race. He has learnt that Mr. Montagu has refused to receive the address of the Muhammadans because it contains a prayer to release the interned Muhammadans. He regrets he cannot be a member of the deputation, for to be a member of any deputation while the interned are not released, his conscience says, violates the honour of the Indians.

The editor adds a note that the *Andhra* Panchama deputation was not accepted and that the correspondent need not feel sorry.

ANDHRAPATRIKA, Madras, 11th Dec. 1917.

Plague at Vizagapatam.

73. A correspondent to the *Andhrapatrika*, of the 11th December, refers to the appearance of plague at Vizagapatam and says:—Not only those suffering from plague but also those who are free from it are sent by force by the municipality to the sheds on the other side of the Upputeru. The weather being too chill there, the people prefer to leave the city in thousands and go to the villages. Even big men are leaving the city. The readers will imagine for themselves the hardships of the poor. The college near the street in which the plague first broke out has not been closed. Nobody thinks about it. There have been cases of robbery due to the people going away to the villages, unable to suffer the hardships in the city. It is not known what more is in store in the future.

ANDHRAPATRIKA, Madras, 11th Dec. 1917.

The Kurnool District Conference.

74. The *Andhrapatrika*, of the 11th December, says with reference to the Kurnool District Conference:—When the President was delivering his address, the audience was spell-bound, wondered at his patriotism, and shed tears to hear about the low state of the country. The words of the President about the duties of the people of the city to those of the villages melted everybody's heart.

ANDHRAPATRIKA, Madras, 11th Dec. 1917.

The Bapatla Taluk Conference.

75. The *Andhrapatrika*, of the 11th December, reports the President of the Bapatla Taluk Conference to have said:—Wise men consider it an anomaly that the rulers have promised to give the Indians rights of administration but have not carried out their promises. They have been continuing their bureaucratic system of administration. . . It is to be regretted that the Anglo-Indians and a few Indians under their influence are opposed to the Congress reforms. That the advocates of democracy in England who can do good or evil are ignorant of the true state of things in India is another obstacle. It is natural that those who have been wielding the authority for some generations past make efforts not to surrender it. To remove all these obstacles requires great perseverance, sacrifice and courage. Justice and authority are working in opposite directions.

ANDHRAPATRIKA, Madras, 11th Dec. 1917.

The Cuddapah District Conference

76. The *Andhrapatrika*, of the 11th December, reports the Chairman of the Reception Committee of the Cuddapah District Conference to have said thus:—The opposition of the Anglo-Indians is natural. We must be prepared to face it. From the time of Lord William Bentinck to this day, they have been opposing every proposal requiring an abatement of their authority. They have vowed to take the side of the bureaucracy. In no other country has the bureaucracy so much strength. They wish that the Anglo-Indian officials

should permanently wield the authority, and that the Anglo-Indian non-officials should permanently exploit the country and carry away money. They say that they wish the advancement of the country, but in practice they thwart it. They say they wish the grant of self-government to India, but that should be delayed till the end of time.

The Cuddapah District Conference.

ANDHRAPATRIKA, Madras, 13th Dec. 1917.

The *Andhrapatrika*, of the 13th December, reports the President of the Cuddapah District Conference to have said:—The Minto-Morley reforms did not provide for a majority of elected members in the Legislative Council. The nominated members have to side mostly with the Government. The rules require the official members to side with the Government. Under such circumstances no resolution which the Government do not like is accepted. The Government have the right to reject even accepted resolutions. The non-officials are therefore disappointed. Even the Congress reforms are incomplete. India should for purposes of administration should be conveniently divided into provinces enjoying complete self-government. . . The members of the Executive Council should be all elected. We must be able to ask them to quit their seats when they act against the resolutions of the Legislative Councils. We must ask chiefly for financial independence, control over the Executive Councils, and a majority of elected members. The Congress League reforms are not complete. Certain Indians also have joined the opponents out of self-interest or to please those who have secretly set the Anglo-Indians against us The Anglo-Indians have at all times been opposing all reforms calculated to benefit the Indians. They tried even to drive Lord Ripon from this country. We have to pity them for the mischief they do. They are few and they cannot stop the great tide of time. . . While the British are fighting against the Germans, condemning their evil acts, the Anglo-Indians recommend that German methods should be adopted in dealing with the Indians. They are insulting us. . . We are not sorry for the agitation of the Europeans, however great that may be. What we are sorry for is that a few Indians have fallen into their snare

Peace is impossible.

ANDHRAPATRIKA, Madras, 11th Dec. 1917.

77. The *Andhrapatrika*, of the 11th December, quotes the words of Sir Edward Carson expressing his confidence that the British will not withdraw from the war till they accomplish their object, and writes under this heading:—We believe that every one who wishes the welfare of the Empire will agree with Sir Edward Carson. The responsibilities of the British in connexion with the war are daily growing. It must be admitted that the treacherous conduct of the Russians has made the situation critical. . . The doctrines of the Maximalists are spreading even among the Russian soldiers. The most horrible of their acts is the cancellation of all foreign debts. They might have stooped to this dishonourable act on account of want of money. But this can never be the means to escape from the payment of debts. They may get some abatement of interest or suspension of repayment for some time. But this is the first instance of this sort of violation of international laws. England refused to release two Russians kept under restraint This leads us to doubt the safety of the British in Petrograd. . . The Germans will try to fight vigorously in the Western and in the Italian theatres. As there was no pressure in the Eastern theatre, the Germans have been able to march some of their army back to the west. They occupied the forest of Borloun. Yesterday's mail surmises that the British have retreated 6 miles in length and a mile or a mile and a half in breadth. This must cause some loss to the English. . . From today's telegrams, it would appear that the British have taken some of the enemy's trenches. The English do not intend to give the enemy any rest. It appears that an army of twenty lakhs of Americans will be sent to the Western theatre in the spring. But the Minister appointed to encourage economy says that 690 big vessels have been sunk by the submarines, that the food problem in the world has assumed a serious aspect, and that it is to be decided whether the Americans should use their vessels to transport armies or to send provisions. From the military preparations that the Americans are making, it may be inferred that they will be able to do both these things. . . Though the war situation is not very encouraging, there are very many favourable circumstances. The

Americans have made up their minds to gain the victory in the war. If along with this, the Irish and the Indian administrative problems are satisfactorily solved, both the countries will become strong. India will show its unsurpassed valour, will fight against the enemy and gain the victory. The British should not let go the opportunities now afforded, but should use them and establish liberty in the world. Only then can there be a satisfactory peace.

ANDHRAPATRIKA, Madras, 11th Dec. 1917.

The list of deputations.

78. The *Andhrapatrika*, of the 11th December, says:—The list of deputations to wait on Mr. Montagu, published by the Government, is disappointing. The disappointment of the Andhras, who have unanimously resolved to make a representation to Mr. Montagu, is beyond all bounds. The addresses of the non-Brahman Association, which wishes the welfare of the country and of the *Andhra* Association do not find a place. We cannot say how many more addresses were rejected. Bureaucratic authority appears to be at the bottom of all this. It is in this Presidency that the Home Rule movement has been strongest. Perhaps the authorities want to show that the opposition to this movement is greatest in this Presidency. It cannot be said that Mr. Montagu cannot spare time. But he is going to remain here for a week. We are at a loss to know why he should finish such an important business as the receiving of addresses in three days. If it is a fact that he cannot spare time, why should he receive three addresses from the Anglo-Indians, and four from the landholders? Why should he reject an address from the non-Brahmans wishing the welfare of the country and accept five addresses suggested by one association and three addresses prepared by the Muhammadans? If it was intended to reduce the number of addresses, it would be well to treat all alike. In other provinces, the Hindus and the Muhammadans have unanimously urged the necessity of self-government. The zamindars in Calcutta demanded full provincial autonomy. The present arrangement will result in the evil of the opposition to Home Rule appearing greatest in the addresses of the Madras Presidency where Home Rule has had its birth. . . Meetings should be held all over the country and the disapproval of the people should be communicated to Mr. Montagu. Resolutions should be passed regarding self-government and the constitution of provinces and telegrams sent to Mr. Montagu and the Government in England. Unless this constitutional agitation is adopted, the representations of the well-wishers of the country cannot reach the ears of the authorities.

ANDHRAPATRIKA, Madras, 11th Dec. 1917.

Pardon.

79. The *Andhrapatrika*, of the 11th December, says:—Mr. Montagu who wishes a calm atmosphere should pardon all political offenders, forgetting the past in the present circumstances. There is no necessity now for repression. We pray that the Government will remove all repression so that all the people may enjoy the benefit of reforms.

ANDHRAPATRIKA, Madras, 11th Dec. 1917.

The "high-handedness" of a European.

80. The *Andhrapatrika*, of the 11th December, reproduces in Telugu from page 5 of the *Hindu* of the 10th December the letter of its correspondent regarding the "High-handedness" of a European in South Kanara.

ANDHRAPATRIKA, Madras, 13th Dec. 1917.

The present duty.

81. The *Andhrapatrika*, of the 13th December, says under this heading:—The associations that have been working for years with self-sacrifice for the advancement of the country have been brushed aside and all associations without a name have been given a high place. This is surprising. We do not think that India will attain political salvation through the deputations which are to wait on Mr. Montagu. Self-government, whose necessity we have been urging, will conduce to the stability of the Empire. Without solving the Indian problem, it will not be possible to run the Imperial machine From the broad-minded Secretary of State down to Lord Curzon and Sir John Rees who are against India's getting any freedom, all have recognised this truth. So those who oppose the grant of self-government cannot but meet with dishonour. There can be no statesman who will hear the words of Doctor Nayar and neglect the efficiency of the Empire. But the bureaucracy do not appear to take a broad view of the political problem. It is natural that the people give expression to views opposed to those of the authorities.

If, for that reason, their deputations are rejected, then there is no necessity for Mr. Montagu and his colleagues to tour in India at such an expense. We see no great harm in the rejection of a few deputations. An opportunity has been afforded to Mr. Montagu and the Government in England to know the ways of the bureaucracy. The associations, whose deputations have not been accepted, will do well to at once communicate to Mr. Montagu and the English Government their aspirations by means of resolutions. . . The rejection of the deputation of the Andhras is certainly a source of pain to every Andhra. By means of meetings and agitation all over the country, the Andhras should express their disappointment before Mr. Montagu leaves Madras, and see that he receives the deputation at least before leaving Bombay. They should at once inform the Government in England of the disregard shown to them.

82. The *Andhrapatrika*, of the 13th December, says:—The Cuddapah District Conference have unanimously adopted a resolution to the effect that the Congress reforms require changes, that the Members of the Legislative Councils should all be elected, that all the members of the Executive Councils should be elected by the Legislative Councils. Those who have eyes will see how the wheel of time is turning.

Complete provincial autonomy.

ANDHRAPATRIKA, Madras, 13th Dec. 1917.

83. The *Andhraprakasika*, of the 1st December, criticises the scheme of the advocates of self-government, refers to the statement "the situation is full of hope" made by a correspondent to *New India* in connection with the interview of Mrs. Besant, etc., and writes:—The Government are already reputed to have released Mrs. Besant, being afraid of the clamour of the Home Rulers. The people ask if the Government have now begun to earn the reputation of having promised to grant Home Rule in accordance with the wishes of Mrs. Besant. We pray that the Government will enquire into the truth of "the situation full of hope", of which the correspondent to *New India* has knowledge and publish it to the world.

Prospect of self-government.

ANDHRAPRAKASIKA, Madras, 1st Dec. 1917.

84. The *Andhraprakasika*, of the 1st December, reports that a teacher in Bangalore who is an advocate of Home Rule, referred to the Muhammadans as *julkawallas* because they have no idea of Home Rule and condemned the grant of scholarships to Muhammadan boys. The paper regrets that the "Home Rule Devil" makes most of the Home Rulers act in a reproachable manner.

A teacher's impertinence.

ANDHRAPRAKASIKA, Madras, 1st Dec. 1917.

85. A correspondent to the *Andhraprakasika*, of the 5th December, adduces arguments to show that India is yet unfit for self-government.

Self-government.

ANDHRAPRAKASIKA, Madras, 5th Dec. 1917.

86. A correspondent to the *Andhraprakasika*, of the 5th December, says:—The system of forest reserves in the Madanapalle taluk has been a source of great inconvenience to the ryots. As the cattle and sheep are not allowed to go into the reserves freely, three-fourths of them have perished. Home Rulers go about the villages telling the ignorant people that under a system of Home Rule the forest reserves may be abolished and dishonestly taking their signatures and marks in certain books. We pray that the Government may not act on the basis of these signatures and marks.

Forest reserves and Home Rule.

ANDHRAPRAKASIKA, Madras, 5th Dec. 1917.

87. The *Andhraprakasika*, of the 6th December, says:—We learn that the Cuddapah non-Brahman Conference to be held on the 8th has been arranged for secretly and with evil intention by the Home Rulers without the knowledge of the non-Brahmans. To call such a conference the Ceded Districts non-Brahman Conference is a surprise to us. It will be well to call it the conference of the Home Rulers of Cuddapah or the conference of Kesava Pillai & Co.

The Ceded Districts Non-Brahman Conference.

ANDHRAPRAKASIKA, Madras, 6th Dec. 1917.

88. The *Andhraprakasika*, of the 7th December, says that from the news received from the Transvaal, it would appear that the condition of the Asiatics in that country is very miserable.

Asiatics in the Transvaal.

ANDHRAPRAKASIKA, Madras, 7th Dec. 1917.

ANDHRAPRAKASIKA, Madras, 7th Dec. 1917.

The income of the people.

89. The *Andhraprakasika*, of the 7th December, says:—According to Doctor Gilbert Slater the average income of an Indian is Rs. 6. There was a time when rice was sold at 12 to 16 measures a rupee. Now it is sold at 4 measures a rupee. The price of other necessaries of life has also gone up. So a sum of Rs. 6 cannot enable a man in these days to eat his fill. A man earning Rs. 6 may have to maintain a family. Needless it is to describe the misery of the family of such a man. He has to meet so many expenses incidental to life, and how can he do it with Rs. 6 a month? It is no exaggeration to say that even Rs. 12 will not be sufficient for him.

ANDHRAPATRIKA, Madras, 14th Dec. 1917.

The *Andhra* movement.

90. Referring to the compliment paid by Mr. Raghavendra Rao, a Kanarese gentleman to the *Andhra* movement, the *Andhrapatrika*, of the 14th December, expresses its surprise that the bureaucracy has disregarded a movement which is winning the admiration of the other classes of people.

ANDHRAPATRIKA, Madras, 14th Dec. 1917.

The deputations.

91. A correspondent to the *Andhrapatrika*, of the 14th December, says:—If the list of deputations that are to wait on Mr. Montagu has been prepared by the Madras Government they may surely be said to have fallen into the hands of the followers of the *Madras Mail* and the *Justice*. . . The fact that an opportunity to place their views before Mr. Montagu has been given to some mushroom associations, which have been formed in order to do evil to the country, while it has been refused to movements which have been for years working for the welfare of the country, under the guidance of self-sacrificing people, shows that we are in a state of dependence and helplessness, and confirms the necessity of self-government for India.

QAUMI REPORT, Madras, 11th Dec. 1917.

Soldiers and jatkas in Madras.

92. The *Qaumi Report*, of the 11th December, has a letter from a correspondent named Abdul Ghafūr which is to this effect:—Last night at 10-20 p.m. we were passing the Fort Road in a jatka, when suddenly nine soldiers surrounded our conveyance and looked in to see if women or men were inside, but finding that we were all men they deplored to one another the absence of females. If you (the editor) will kindly publish this information, it will prevent women from going out for a drive on moon-light nights. The number of the carriage we occupied was 385 and that of the driver, 1555. The names of those in the jatka were—(1) Muhammad Ibrāhīm Sāhib, aluminium merchant, Evening Bazaar; (2) Saiyid Miran Muhī-ud-dīn, merchant, Triplicane Chouk; (3) S. M. Abdul Ghafūr Sahib, commission agent, Appu Maistri Street, Georgetown, Madras; (4) Saravnam Mudali, the driver.

QAUMI REPORT, Madras, 8th Dec. 1917.

An offering from the poor.

93 The *Qaumi Report*, of the 8th December, writes:—Yesterday was Friday the 7th instant when, as previously decided, telegrams were sent to Mr. Montagu by the people of all cities, towns and villages containing this unanimous demand:

"Pray kindly direct the release of Muhammadan internees".

Although Mr. Montagu has been addressed, but as a matter of fact the request is directed to the liberal-minded English nation. There has been made an appeal to its sense of fair-play, a reference to its sentiments and a demand to its foresight.

Those who accuse us of agitation and those who consider us disloyal may observe what we have done.

We have neither intimidated nor threatened. We have not expressed disaffection, but heart has spoken to heart. Our hearts are throbbing with pain and hearts, yet to be, will not be able to do otherwise.

It is not Mr. Montagu's heart alone that will throb, but the great, generous and sympathetic heart of Britain. Will it not even now take it to heart and be distressed? It will assuredly do so to-morrow, if not today, for we hear—

"Beneath the rolling spheres there is a way from heart to heart."

The various scraps of papers which contain the telegrams are not really pieces of papers but pieces of our hearts and livers and our tear-drops. Will not the

British nation receive this memorial from the poor Muhammadans? Will not Mr. Montagu pay some regard to, and Lord Chelmsford take notice of, it? These scraps of papers are silent, but they have been inspired by our patience and perseverance, while our tongues are eloquent in their silence.

These papers contain the message of Muhammadans and the request by the community. Only search them and you will find that they echo the voices of all from peer to the peasant. This offering of our poor community is presented to our coming guest who may kindly accept it and congratulate us on our extraordinary courage.

If we do not get medicine for our pain, and remedy for our disease they may excuse us; for we have not troubled them but we ourselves have cried aloud; our hearts have throbbed and paid the price. If nothing comes of it, this much will have been established, viz., that the Muhammadans are still alive.

94. The *Qaumi Report*, of the 13th December, writes:—It is understood that the Government of Madras have rejected the addresses of the Presidency Association and the Skin Merchants' Association, and have not allowed them to be presented to the Secretary of State.

Qaumi Report, Madras, 13th Dec. 1917.

Ignoring the rights of certain Anjumans.

The Presidency Association is an influential Anjuman of non-Brahmans which, like the Islamic League, has been established in opposition to the People's Association, and has its twenty-six branches in the districts, and the Skin Merchants' Association consists of Muhammadans. Although these two associations were established long before the establishment of the Islamia League, and have been conducting their business regularly, it is amazing to find that they have not been included in the test. It is more astounding to find that the deputations of the Islamia League, and the soidisant Ulemas have been accepted, despite the fact, that the Islamia League came into existence after the appointed date, and no Anjuman of the Ulemas has yet been founded! In all fairness both from the point of custom and principle, the Anjumans of the Presidency Association and the Skin Merchants are more deserving. No one can deny the fact that both these associations contain some notable and respectable Hindus and Muhammadans.

The Presidency Association has felt very keenly the ignoring of its rights. They have sent a wire to His Excellency the Viceroy and the Secretary of State for India to the effect that justice has not been done to them. We hope that both these Anjumans will be permitted to submit their addresses and such minor restrictions will not be regarded as reasonable.

95. The *Jaridah-i-Rozgar*, of the 15th December, writes:—The primary duty of every Government is to maintain peace and security in its country and among its people and to stamp out those things which are prejudicial to the commonweal. If this is not done, the Government cannot rule undisturbed, nor can the people turn its attention towards reforms and progress. A Government can be said to govern and to be civilized when public peace and security prevail.

Jaridah-i-Rozgar, Madras, 15th Dec. 1917.

Public peace.

For the establishment of peace in one's country it is essential that the Government should be able to protect its frontiers against enemy attacks from land or sea and to hold the scales even in its country.

The editor observes that without public peace there can be no educational advancement, no preservation of public health, no full treasury.

Although a Government may maintain law and order by the help of its soldiers and police, still the loyalty of its subjects is a *sine qua non*.

The editor concludes the article with a prayer to God to avert the calamity of Home Rule from India.

96. The *Qaumi Report*, of the 16th December, has a leader on the marginally-noted subject, which is to this effect:—The Government, for some reason or other, had refused admission to the Presidency Association of non-Brahman Home Rulers, but within three days their clamorous importunity has succeeded and now intelligence has been received that the necessary permission has been

Qaumi Report, Madras, 16th Dec. 1917.

Reception of the Hindu deputation.

granted to them. The Government in thus stumbling teaches that no Government decision is either final or divinely revealed. Only those persons succeed who agitate most. It is agitation that is responsible for the release of Mrs. Besant and the organisation of a procession to support her appointment as the President of the Congress, for the opportunity she has had of shaking hands with the Viceroy, for reading the Home Rule address, for opening the door for her admission to the Bombay Presidency, Berar, etc. It was agitation that was responsible for the cancellation of the partition of Bengal, and it is agitation that has dragged Mr. Montagu and his companions to this country.

The deputation of the Mussalmans of India, however, has been rejected and their address refused. Muhammad Ali's request has not been granted and the demand for his and other Mussalman detenus' release has been set aside. Their aspirations have not been appreciated. Their requests and rights have not been respected. Their applications have not been answered. Their movements have not been attended to and no references have been drawn from their telegrams. The explanation of all these defects is that we have not agitated and that we have undertaken not to do so.

There is a company of hide merchants in Madras whose deputation has also been rejected. It does not possess the mental artillery of the Presidency Association and so it lies wounded. The wounded deputation that was injured with it has been restored to health and put on its feet, the Trades' Association, the old Boys of Wellington and Planters are admitted, but Mussalman merchants whose trade forms an important part of the country's resources and from whose wealth a great portion of public needs are met, is not allowed to send up its deputation. Have the Mussalmans been guilty of some extraordinary sin? We know not. But we do know that the Government is not acquainted with the procedure adopted by Mr Montagu nor do they know what he is investigating. If we do not agitate, it does not mean that we do not feel our defeat. There is a special reason for it, which the Government can easily understand. But we, in our own country and in the presence of our compatriots, cannot be expected to tolerate the continuance of this state of affairs. It is incumbent on the Government not to subject us to more trials but to defend and respect our national honour so that the innovation of agitation may not find its way into our religion? God forbid!

Errata.

Report No. 48.

Page 2796, line 26, *for* "derive" *read* "drive".
„ 2820, paragraph 80, line 8, *for* "flight" *read* "plight".

Report No. 49.

Page 2828, line 2, *omit* "ruling" *after* "community".
„ „ paragraph 108, line 7, *insert* "is" *after* "today".
„ „ „ „ „ 12, *omit* "and".
„ „ „ „ „ 14, *insert* "the" *before* "time".
„ „ „ „ „ 17, *substitute* "results" *for* "effects".
„ 2829 „ „ „ 7, *substitute* "gifts" *for* "gift".

Issued, 27th December 1917.]

CONFIDENTIAL. **No. 52 of 1917.**

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 29th December 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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VERNACULAR PAPERS.

I.—Foreign Politics.

1. The *Hindu Nesan*, of the 18th December, says:—The telegrams received today indicate an inclination on the part of Turkey to conclude peace. Considering the advance of the British in Palestine and the capture of Jerusalem and the steady progress of the British forces in Mesopotamia, there is nothing strange in Turkey making proposals for peace. If there is any ally of Germany, which is suffering much on account of its having been allured to enter the war by false coaxing and useless promises, it is Turkey. So we have to presume that the news about the inclination of Turkey to conclude peace is true.

Peace with Turkey.

Hindu Nesan, Madras, 18th Dec. 1917.

2. The *Andhraprakasika*, of the 18th December, says:—The plight of Turkey is far worse than that of Russia. The Turks now realise that they have been deceived by the Germans. . . There is nothing strange in Turkey suing for peace, which will be concluded sooner or later.

Turkey.

Andhraprakasika, Madras, 18th Dec. 1917.

3. The *Andhraprakasika*, of the 17th December, writes:—Recent telegrams show that the Germans have had a success in their encounter with the British in the western theatre. . . This is mainly due to the transfer of overwhelming hosts from the eastern to the western front. There is nothing strange in the British having had to relinquish Bourlonwood. . . But this reverse is nothing compared to the recent British gains and German losses. This advantage of the Germans can only last until the Americans join.

The war.

Andhraprakasika, Madras, 17th Dec. 1917.

The *Andhrapatrika*, of the 18th December, says:—Though the Germans have taken some territory at Cambrai in the western front, the British have afterwards arrested the enemy's progress. . . It has been announced that the Germans and the Russians have agreed as to the terms on which peace has to be concluded. On account of the treachery of the Russians, the Allies have to bear a heavier burden, and are put to the necessity of mustering larger armies.

The war.

Andhrapatrika, Madras, 18th Dec. 1917.

The *Kistnapatrika*, of the 15th December, says:—Russia and Rumania having discontinued fighting with a view to enter into a treaty with Germany, the war has taken a new turn. The enemy's forces have had some rest. These forces, which have been fighting in the Russian front extending over 700 miles, have been afforded an opportunity to pour into other theatres. There might have been in that front about 20 lakhs of soldiers. We do not know where this army will now be sent. From the fact that the Germans met with success at Cambrai in France, it may be surmised that the western theatre is being strengthened. For this reason it will not be possible for the French and English armies to go to the rescue of the Italians. It has been announced that the Austrians are taking big guns into Italy. It is not known whether any army will be sent to Mesopotamia and Palestine. . . The only question that now confronts the Allies is "how the army should be increased?" As the Russians have abandoned fighting, it must be admitted that the burden of the Allies has increased. The speeches of the British ambassador in Russia and of Mr Asquith in England contain hints of peace. We have to see what reply Germany is going to give now.

Kistnapatrika, Masulipatam, 15th Dec. 1917.

ANDHRAPRAKASIKA, Madras, 14th Dec. 1917.

The war.

The *Andhraprakasika*, of the 14th December, says:—If the Germans had intended to make peace, the Austrian minister would not have stated that he would send forces to the war theatres where they are required. From this it appears that the Germans required the help of the Austrians. It appears that those forces would probably be sent to the Austro-Bulgarian theatre. If so, we will hear of the enemy's offensive in the Balkan theatre in the near future. The Germans also think that the Allies are careful about the western theatre, and so it is natural that they want the help of the Austrians in this theatre also. It appears that the war in this theatre will also be very terrible. The Allies and especially the British are deeply considering about this. From this it should not be inferred that the British are lacking in the strength of men and munitions. The British have not had any loss. The positions which the British deem important have not fallen into the enemy's hands. But the present trouble of the English soldiers is very great. It is threefold. They have first to fight against the enemy in the western theatre. Secondly, they have to help the Italians in the Italian theatre. Thirdly, they have to relieve the French army which is tired. . . From the great attempts the Germans are now making, it appears that the war will become fierce. They may meet with some success, but as soon as the Americans join the Allies, the defeat of the enemy will be announced. For two or three months, the war may be favourable to the enemy. The Russians have now become puppets in the hands of the Germans. The German armies have now come back from the Russian theatre. The Americans have not as yet joined the Allies in time. So there is nothing strange in the statement that the Germans may meet with success. You can yourselves see what terms of peace the enemy will propose when the Americans join the Allies.

SAMPAD ABHYUDAYA, Mysore, 18th Dec. 1917.

The war

In a leading article reviewing the European situation, the *Sampad Abhyudaya*, of the 18th December, dwells on the immense resources of the Allies, and remarks that the latter, who are fighting in a just cause, are bound to triumph in the end.

SAMPAD ABHYUDAYA, Mysore, 18th Dec. 1917.

Russia and the war.

4. In an article under the heading "The deplorable condition of Russia", the *Sampad Abhyudaya*, of the 18th December, dwelling on the internal troubles which led to the proposal for a separate peace, observes:—The Germans are disarming the Russians, depriving the army of their weapons and sending the troops for cultivation work. Russia is vanquished for the time being. A separate agreement has also been entered into with the enemy. It is impossible to say what the final result will be. It is considered in some quarters that Russia may be reduced to the same state as we Indians are. However that may be, we know that the Tsar and his Ministers and the Army Commanders were striking terror into the world some six months ago; now the same persons are looked upon with contempt. This is really most wonderful. The ways of Providence are inscrutable. In half a minute some are hurled from heaven to hell and others raised to heaven from below. We cannot help regretting that Russia has been the victim of such sport of Fate.

SAMPAD ABHYUDAYA, Mysore, 22nd Dec. 1917.

Russia and the war.

The *Sampad Abhyudaya*, of the 22nd December, dwelling on the internal troubles in Russia, observes:—It is because Russia promised to stand foremost to the end that this war broke out. Russia has acted very treacherously in forgetting that promise now and consenting to make a separate peace. God is therefore punishing her by means of a civil war. They will have to face greater punishment still. Russia was the root cause of this gigantic war. It is to help Russia that the British entered the war. There is not the slightest doubt that Russia's behaviour at the present critical juncture will be an ineffaceable blot on her name.

JARIDAH-I-ROZGAR, Madras, 20th Dec. 1917.

German Admiral's view on Great Britain.

5. The *Jaridah-i-Rozgar*, of the 20th December, writes:—We have frequently written that the superiority of our Government is admitted by friend and foe. The object with which Great Britain is so sympathetically and generously supporting the weak kingdoms, and freely spending large sums of money, and using her brave armies, is simply to eradicate German tyranny, and to thwart her in the policy of force.

Unless our Government achieve the aims and objects for which it entered the war, it will never sheath its sharp sword.

There is no doubt that the successes, which Britain has hitherto gained, are due to her defensive plans. If Great Britain had made previous preparations for the war like Germany, the very existence of the latter might have disappeared from Europe by now. But when she found that the peace of Europe was being disturbed, she made ready for war, and has, within two years, surpassed Germany's years of preparations. If the war continue Germany will have no alternative but to sue for peace.

II.—Home Administration.

(*b*) *Courts.*

Village panchayat courts.

6. Referring to the benefits conferred upon the people by the establishment of village panchayat courts in different parts of Malabar, a correspondent in the *Kerala Patrika*, of the 15th December, writes that the increase in the number of petty civil suits filed in the panchayat courts is a clear proof that litigants have great confidence in such courts and that, owing to the inefficiency of the village munsifs, they are reluctant to resort to their courts. He then invites the attention of the authorities to the desirability of establishing a bench court in Mannur for the neighbouring amsoms of Kizhakkambram, Tatukkasseri, Keralasseri and Nagaripram in Palghat taluk, in view of the large population and the growing importance of these places. He further adds that parties are now put to unnecessary expense and inconvenience in going to Ottappalam Munsif's Court to file suits below the value of Rs. 20.

Kerala Patrika, Calicut, 15th Dec. 1917.

(*d*) *Education.*

National education.

7. The *Purnachandrodayam*, for November, publishes an article on this subject contributed by one R. Ranga Achariyar, M.A., L.T., in which the following observations find a place:—As Professors of the type of Mr. Porter, Mr. Powell, Doctor Miller and Mr. Gopal Rao have become rare now, the amity between the teacher and the student has gone down. The present-day teachers work for the salary they receive and so they do not care much to move with the pupils outside the school or the college. Further, Indian professors, however high their educational qualifications may be, are paid far less than their European colleagues who are much inferior to them in qualifications, and as this low scale of salary is not sufficient to enable the Indian professors to make both ends meet, their life becomes an anxious one. The English professors, being members of the ruling race, entrust all the difficult portions of work to their Indian colleagues and do not move with the students outside the college. Thus there is not much affinity between the teachers and the students in the present system of education, and the students regard the school as no more than a machinery to enable them to pass examinations and the teachers as the men working this machinery. Coming to the subjects taught to the students now, there is no connection whatever between these subjects and India, and they do not enable the Indians to conduct themselves in wordly life any better than what they have been doing till now. It is only a few avocations such as the public service and the profession of a teacher, a doctor or a lawyer that are now open to the students. There is not much difference between them and those that have not had education. In spite of the trouble they take to learn the English language, they are not able to become experts in it and they have no knowledge whatever of their vernaculars. Thus they are between two stools, not having a complete knowledge of either language. Further, the present course of instruction does not at all inculcate a spirit of patriotism in our minds. What is taught to the students in schools is that every thing belonging to this country—education, language, customs and habits, history, civilization—is low and that, if western civilization, methods of education and scientific principles had not been providentially introduced into India, the latter would have been ruined. This has made many among us give up our

Purnachandrodayam, Madura, November 1917.

principles and take to English habits and customs. Though these think that they have raised themselves, they are condemned both by the Englishmen and by their own countrymen. So to be brief, the present system of instruction, though costing a good deal, does not benefit the majority of the people and even, in the case of those who get through it successfully, it does not benefit them in proportion to their efforts. It leads to physical deterioration, premature death and the poverty of the country.

HINDU NESAN, Madras, 19th & 20th Dec. 1917.

The *Hindu Nesan* reproduces the above in its issues of the 19th and 20th December 1917.

VARTAKAMITRAN, Tanjore, 6th Dec. 1917.

State aid to education.

8. The *Vartakamitran*, of the 6th December, says:—The reason why education has improved so little in India is, we have to presume, that the Government are not taking sufficient interest in this matter. It is on account of the absence of progress in education that many industries have not been able to thrive in this country and a spirit of union could not be established and agriculture improved. Considering the efforts made in other countries to improve education, we may say that no effort at all is made here in this direction. Statistics about the expenditure on education incurred by every country in the world show that the least amount is spent in India. But it may be stated that a larger amount is spent for education in other countries as the people there pay more by way of taxes. The Indians pay 22 per cent of their income as taxes, while in England the people pay only $8\frac{1}{2}$ per cent as taxes and this when the average income of an Indian is Rs. 30, while that of the Englishman is Rs. 780. Why is education at a low ebb in India, even when the people pay so much by way of taxes? If all people are to have elementary education in India, the expenditure on education per head should be Rs. 4; but the present expenditure is only As. 1-9 per head, which means that it will take nearly 2,400 years more for the expenditure on education to reach a level of Rs. 4 per head, seeing that it has taken 60 years for it to reach the present level! Even the amount now spent by the Government on education is not spent in proper ways. The heads of Educational Department attach greater importance to increasing the number of tables and chairs in schools than to improve education.

DESABHAKTAN, Madras, 18th Dec. 1917.

The present system of education.

9. The *Desabhaktan*, of the 18th December, writes:—In ancient days students always used to be with their teachers and imbibe their culture and good qualities. But the situation is quite different in the case of the present-day students. They get through their education cheerfully till they reach the fourth class. From the fifth class onwards, they become timid and anxious and there is no end to their difficulty in the higher classes. They are troubled not a little by the Professors and the Principals, and in many places the Professors treat the students as if they were their enemies, the result being that there is constant rupture between the two, of which we see numerous instances now. If this is to continue, how can the students improve their knowledge and behaviour? It is the opinion of the wise among us that the education now imparted to our students befits them only to appointments and does not inculcate to them good qualities like obedience to elders. The moment the students pay the fees for examination, they become anxious as to what the result would be and this affects their health a good deal leading at times even to premature death. What is the remedy for all this? We will say it is only Home Rule.

SWADESHABHIMANI, Mangalore, 14th Dec. 1917.

Students and politics.

10. Referring to the communiqué issued by the Government regarding the order prohibitting students from attending political meetings, the *Swadeshabhimani*, of the 14th December, remarks that the Government have in a way withdrawn the order, and it is some consolation to find that the responsibility of the Principals in this matter, which the Government needlessly sought to take on their own shoulders, has been re-entrusted to them. The paper next refers to the discussion on the same subject in the Bombay Legislative Council, and remarks that it is unfortunate that the resolution moved by the Hon'ble Mr. Manmohan Ramji on the subject was lost.

(*f*) *Land Revenue and Settlement.*

Disposal of darkhast cases.

11. The *Swadeshabhimani*, of the 14th December, writes:—The intimation regarding the disposal of darkhast cases is usually sent in a notice in Form D, which is only a card. A notice of this kind can never reach the hands of the parties. How are the parties absent from their village to get the notice? Copies of summons, however, are served on their heirs or successors to the family in the absence of the party concerned. It would be well if the authorities should arrange for the service of the notice in Form D in darkhast cases in *duplicate*.

SWADESHABHIMANI, Mangalore, 14th Dec. 1917.

(*j*) *Salt and Abkari.*

Price of salt.

12. Referring to the present high price of salt, the *Mahavikata Dutan*, of the 15th December, says:—As the Government have the exclusive control over the manufacture of salt, why can they not fix its price definitely, as they have done in the case of toddy and liquor? Why can they not open depots for the sale of salt as has been done by the Bombay Municipality? How is the Corporation here justified in collecting any amount of taxes from the people, without caring for their welfare? If the Government and the Corporation move in this matter immediately and take steps to bring down the price of salt they will be laying the people under a deep debt of gratitude to them.

MAHAVIKATA DUTAN, Madras, 15th Dec. 1917.

Consumption of liquor.

13. The *Hindu Nesan*, of the 13th December, observes that the steps taken so far by the Government to combat the drink evil have not produced results as satisfactory as is desired and writes:—There are two ways of reducing the consumption of liquor and they are the raising of the excise duties as much as possible and the reduction of the existing number of liquor shops. We find from the Excise administration report for the last year that many of the recommendations made by the Excise Advisory Committees have been given effect to. But considering the constitution and powers of these committees, they do not seem to have recommended just the measures that are expected to mitigate the drink evil. It will not be possible for the Government to reduce the consumption of liquor unless they adopt decisive measures. A licensing board is very necessary to go into the question of granting licenses to liquor shops, and we will, therefore, request the Government to enquire into the harm, both physical and mental, produced by the consumption of liquor and also constitute a licensing board as stated above.

HINDU NESAN, Madras, 13th Dec. 1917.

The Abkāri administration.

14. Referring to the annual report on the Abkāri Administration in the Madras Presidency, the *Sampad Abhyudaya*, of the 17th December, says:—Despite the efforts of the Government to check the spread of the drink habit, by increasing the tax on intoxicants and decreasing the number of licenses and also by the formations of Excise Advisory Committees, the drink vice is becoming more and more widespread, and the public affirm that the steps now taken against the growth of intemperance are inadequate. We must observe that in the British territory as well as in the Native States the Government are helping the people to indulge their love of intoxication and are thus increasing their revenues. If the Government are not keen upon this revenue, let them give it all for the spread of education, particularly industrial and moral education. If this is done, we can expect the people to realise the evils of the habit better than at present.

SAMPAD ABHYUDAYA, Mysore, 17th Dec. 1917.

(*k*) *General.*

The criminal tribes.

15. The *Vartakamitran*, of the 6th December, publishes a communication from a correspondent who suggests that the classes which have been declared to be criminal tribes in India, may well be given military training and used in the present war, as they have all the qualities requisite for a soldier and as their taking to evil ways is due more to their inability to make a living otherwise and their having therefore taken up thieving and other criminal acts as a regular avocation than anything else.

VARTAKAMITRAN, Tanjore, 6th Dec. 1917.

The editor of the paper adds a note to the effect that it is a matter to be decided after experiment whether much benefit would accrue by enlisting these men in the army.

VAISYAMITRAN, Devakōttai, 10th Dec. 1917.

Mr. Norton at Tinnevelly.

16. The *Vaisyamitran*, of the 10th December, reproduces in Tamil the speech delivered by Mr. Eardley Norton at the non-Brahman Conference at Tinnevelly, referred to in paragraph 48 of Report No. 50 of 1917.

MAHAVIKATA DUTAN, Madras, 15th Dec. 1917.

The *Mahavikata Dutan*, of the 15th December, reproduces the comments on this speech of the *Dravidan* of the 10th idem abstracted in paragraph 48 of the above report.

LOKOPAKARI, Madras, 17th Dec. 1917.

Enlistment of Indians in the army.

17. The *Lokopakari*, of the 17th December, refers to the necessity of the allies increasing their man-power in view of the transfer by the enemy of troops from the eastern to the western front and says:—This is a good opportunity for the Government to raise a big army in India by confiding in the Indians and enlisting them in the army. This will do credit to both India and the British Empire. If the Indians had been allowed to enlist at the very beginning of the war, a very big army could have been raised here and the war easily brought to a successful conclusion. We hope that the British Government will take steps to avail themselves of the full strength of India at least in the interest of the world.

PRAPANCHAMITRAN, Madras, 18th Dec. 1917.

The *Prapanchamitran*, of the 18th December, reproduces the above.

LOKOPAKARI, Madras, 17th Dec. 1917.

The Madras deputations to Mr. Montagu.

18. The *Lokopakari*, of the 17th December, regrets that all classes in India are not able to see Mr. Montagu and discuss questions with him freely and quoting the refusal on the part of the Local Government, to permit the Madras Presidency Association and other bodies to wait in deputation upon Mr. Montagu to prove that it is only those who are in the good graces of the Government officials, that have been able to approach the Secretary of State, remarks:—The fact that some shortsighted people, who are inimical to the Brahmans and the Home Rule movement, have been allowed to see Mr. Montagu gives room for the impression that the associations now disallowed have been shut out because they are in favour of Home Rule. As Mr. Montagu is here only to ascertain personally the attitude of India, every class should have the facility of expressing its views before him. The bureaucracy will do well not to allow their likes and dislikes to interfere in this matter. It is only when they fail to do so that the people get excited. There will be no possibility of any excitement in the country if the authorities will begin to deal with the people sympathetically.

DESABHAKTAN, Madras, 13th Dec. 1917.

The Madras deputations to Mr. Montagu.

The *Desabhaktan*, of the 13th December, refers to the action of the Local Government in preventing the Madras Presidency Association from waiting in deputation upon Mr. Montagu and says:—We do not know what our popular leaders are going to do now. The slur cast on the popular leaders of this Presidency for a long time by the people of other Presidencies that they were a set of timid people was wiped out in a way by the bold stand made by some of these leaders during the internment of Mrs. Besant, and the Bengalees began to admit that there were true patriots even in Madras. If this appreciation earned by the Madras leaders is not to wane, they should try to wipe out the insult now offered to the Madras Presidency Association and other associations. The insult to this association should be deemed to be an insult to the whole Presidency, and it behoves the leaders to agitate to remove it by constitutional means.

Reverting to this subject in a leaderette the same paper observes:—The action of the Local Government has wounded the feelings of every patriot in this Presidency. Have they forgotten that the Madras Presidency Association represents the non-Brahmans of this Presidency, or are they under the delusion that the South Indian Peoples' Association represents the non-Brahmans? It is regrettable in the first instance that the Secretary of State for India has not been

allowed to move with the Indians, and it is indeed the misfortune of this Presidency that he has been prevented from hearing the addresses of representative associations like the Madras Presidency Association.

SWADESAMITRAN, HINDU NESAN & DESABHAKTAN, Madras, 15th Dec. 1917.

The *Swadesamitran*, the *Hindu Nesan* and the *Desabhaktan*, of the 15th December, reproduce in Tamil the proceedings of the public meeting held at Madras on the 14th idem under the auspices of the Madras Presidency Association to protest against the action of the Local Government in disallowing deputations from certain associations to wait upon the Viceroy and the Secretary of State for India These proceedings appear in the *Hindu* of the same date.

SWADESAMITRAN, Madras, 15th Dec. 1917.

The *Swadesamitran*, of the 15th December, also publishes in Tamil abstracts of the proceedings of similar meetings of protest held at Kumbakōnam, Tinnevelly, Tirukkōyilūr, Arni, Tuticorin and Tiruvadamarudūr. Proceedings of all these meetings except the last appear in the *Hindu* of the same date.

The same paper takes exception to the members of the deputation from the Madras Presidency Association having been allowed to present the address of the association, while they are present at the Government House as members of the Mahajana Sabha or the Congress Committee, and observes that this association with Mr. Kesava Pillai and others as its office-bearers deserves better treatment at the hands of the Government.

HINDU NESAN, Madras, 15th Dec. 1917.

The *Hindu Nesan*, of the 15th December, reproduces in Tamil a letter of Mr. B. Pattabhi Sitaramayya on this subject appearing in the *Hindu* of the 14th idem.

The same paper has a leader on the action of the Local Government in this matter in the course of which it says:—The associations which have been denied the privilege of waiting in deputation upon Mr. Montagu are all of them in favour of the Congress League scheme. What of that? When there are two parties having different opinions on a subject, it is but natural that each party should like to represent its own views and we cannot understand the rationale of allowing one party to have its say and disallowing the other. Those associations which have now been shut out consist of intelligent and capable men as members, and Mr. Montagu will be able to formulate his reform proposals properly only if he is allowed to understand the opinion of the people here about the administration of the country. While the Government of India and the Government of Bengal have received all the deputations that offered their views without giving room to any complaint, the Madras Mahajana Sabha and the Madras Provincial Congress Committee, the two important political associations here have been allowed only half an hour.

SWADESAMITRAN, Madras, 17th Dec. 1917.

The *Swadesamitran*, of the 17th December, says that the permission eventually granted by the Government to the Madras Presidency Association to present its addrsss to Mr. Montagu will be received with satisfaction throughout the country and adds:—It is not to the interest of the Madras Presidency Association alone that it should present its views to the Viceroy and Mr. Montagu. They must hear the views of this body representing lakhs and lakhs of people if the object with which the Secretary of State has crossed over six thousand miles is to be accomplished. We believe Mr. Montagu will understand how far the Provincial Government will have any regard for the wishes of the people ordinarily, when at such an important juncture like this with the Viceroy and the Secretary of State by their side they ignore public opinion. All is for good goes the adage and it may be that this is also for good.

SWADESAMITRAN, Madras, 18th Dec. 1917.

The Madras deputations to Mr. Montagu.

Referring to the several deputations that waited upon Mr. Montagu, the *Swadesamitran*, of the 18th December, observes:—The first deputation to see the Secretary of State was that of the United Planters' Association. This association whose demand was that a greater importance should be attached to the welfare of a few planters than to the rights of crores of people was represented by only two persons. Perhaps they were ashamed of this themselves and presented an address in private without seeing the Viceroy and Mr. Montagu at the Banqueting Hall. The next deputation was that of the Madras Chamber of Commerce. At the last meeting of the Legislative Council, the Hon'ble Mr. Gordon Fraser, who headed this deputation, admitted that the non-official

Europeans took no interest in the proceedings of the Council, as they had no time to think leisurely about the questions discussed there. So it is a matter for surprise that all of them have suddenly become experts in political matters. Coming to their suggestions, they say that reforms should begin from below and not from above, and that municipalities and local boards should be given some powers but that the Local Governments should have the power of supervising their work. This is what obtains now. The municipalities and local boards have some powers, but the Local Government or the officials on the spot usually interfere and prevent their exercising these powers. It is again a fallacy to argue that reform should begin from below. Taking it for granted that the Indians become experts in conducting municipalities and local boards, how can they acquire the capacity to manage other departments also? According to the present suggestion, they should be trained in another department after they become perfectly capable of conducting the local administration. This means that a system of Government responsible to the people cannot be introduced in this age. Our contention is that the Indians have already acquired sufficient capabilities in all the departments and that they should be given responsible powers in every department. This is progress as it should be. Unless there are representatives responsible to the people in the Government of India or the Provincial Governments, no benefit can result from the constitution of the institutions subordinate to them being widened. It is only if popular representatives occupy the higher positions, that executive officials would have a regard for the aspiration of the popular representatives in the lower ranks and refrain from abusing their power. Therefore, we can have true progress only if popular representatives acquire seats and powers from the village panchayat up to the Government of India. Both the European deputations referred to above suggest that the Legislative Council may be enlarged and entrusted with some powers. We have to take it that these associations have no idea of political matters or the present situation. What purpose will be served by giving larger powers to Legislative Councils without making the Executive Councils subject to them? The existing defects in the Legislative Councils are that the popular representatives are not in the majority there and resolutions and laws passed by them do not bind the Government. Without removing these defects, to say that the powers of the Legislative Councils should be increased is a meaningless assertion.

HINDU NESAN, Madras, 18th Dec. 1917.

The *Hindu Nesan*, of the 18th December, while expressing its satisfaction at the Madras Presidency Association and the Andhra Mahasabha having been permitted after all to present their addresses to Mr. Montagu, regrets that the Visvakarma deputation alone has not been given this privilege and observes:—Mr. Montagu cannot but be impressed by the addresses presented to him at different places and the interviews he has had with various individuals, that some good should be done to India, and we trust that this impression will bring about such a reform in the administrative machinery here as will conduce to the welfare of the Indians.

DRAVIDAN, Madras, 18th Dec. 1917.

The *Dravidan*, of the 18th December, observes: —Of the different bodies that waited on Mr. Montagu on the 17th December, the only ones which proposed any great changes in the administration of the country were the Madras Mahajana Sabha, the Madras Congress Committee and the South Indian Chamber of Commerce. In the address of the Madras Congress Committee a reference was made to the signatures obtained in favour of the Congress scheme. We do not believe either the Viceroy or Mr. Montagu will attach any weight to these signatures. The Madras Presidency Association which was not permitted in the beginning to see Mr. Montagu was allowed the privilege at the last moment. We are glad that the efforts of the influential Brahmans, whose support this association has, have proved fruitful. But all this will not prevent Mr. Montagu in the least from understanding the truth.

SWADESAMITRAN, Madras, 19th Dec. 1917.

Continuing its comments on the deputations to Mr. Montagu, the *Swadesamitran*, of the 19th December, says:—The general trend of all the addresses presented to Mr. Montagu is in support of the national ideal. It is quite natural that the European Associations do not accept our ideal. It has been stated by John Stuart Mill long ago that, when a country is ruled by others

who have conquered it, the members of the ruling race would themselves be a great obstacle in the way of the Government. Therefore we can ignore the opinion of the Europeans and look to that of the people in this country. Almost all the important associations are agreed in holding that the Legislative Councils should be enlarged, that the popular representatives should be in the majority there, and that half the number of members in the Executive Councils should be Indians. Thus they have admitted that the present constitution of Government and method of administration do not suit the times and that they should be necessarily reformed. Therefore there is no difference of opinion regarding the situation, which necessitates reforms. The arguments of those who say that the Executive Councils should not be subordinated to the Legislative Councils and that the members thereof elected by popular representatives cannot hold water, as the non-official mojority in the Legislative Councils will be of no avail then. Even Lord Morley, who was against the non-official majority in the Imperial Legislative Council in view of the responsibility of that Government to the British Government and the British Parliament, conceded the necessity for such a majority in the Provincial Legislative Councils. Now that the British Government have accepted that their ideal is to introduce in India gradually a system of Government responsible to the people, the necessity of the popular representatives being in the majority in Imperial Legislative Council and of the Executive Council being responsible to them becomes patent. So the Legislative Councils should be enlarged, the popular representatives being in the majority therein, and the Executive Councils made subject to them. The plea that, if the power of passing the budget is given to the Legislative Council, it may at times lead to a deadlock in the administration does not conform to the experience in other portions of the world. The question is asked how to get over the difficulty when a measure is passed by the Legislative Council, but not approved by the Executive Council. The reply to this is that, when the popular representatives unanimously vote for a measure, it should be an excellent one and that the Executive Council should, therefore, accept it. But the Congress League proposals make a provision for such a difficulty by empowering the provincial Governors and the Viceroy to veto a measure passed by the Legislative Council in the first instance. So the objection raised by some associations on this score cannot stand.

The Madras deputations to Mr. Montagu.

The *Hindu Nesan*, of the 19th December, writes:—Of the seven associations that presented their addresses to Mr. Montagu on the 18th instant, four upheld the Congress League scheme, and the Viceroy and Mr. Montagu cannot be unaware of the fact that the views expressed by these four associations represent generally the opinion of the Indian community. It bespeaks the statesmanship of Lord Chelmsford and Mr. Montagu that they eventually allowed the Madras Presidency Association to present their address and thereby removed a cause for serious complaint. Of the remaining three associations that presented their address on the day, the Madras Chamber of Commerce is one. We may at once say that this association can claim no experience whatever in politics and therefore it is a question to be considered whether any weight can be attached to their opinion. The statements made in their address are many of them not completely true. When the people of the country are striving hard with a yearning to secure progress in political matters, the injudicious criticisms and absurd opinions offered by the members of this deputation will not retard the advance of the popular movement in the least. We condemn the statement by this deputation that the present national movement is not liked by either the Europeans or the Indians as being totally untrue. Whatever the view of the Europeans may be, it can never be stated of the Indians that the mercantile community among them are not interested in having Home Rule. The address of the South Indian Chamber of Commerce and the addresses of the Arya Vaisya Association and the Hides and Skins Merchants' Association, which have not, however, been presented to Mr. Montagu, are clearly in favour of Home Rule. Then, again, the statement by the deputation of the Madras Chamber of Commerce that the agitation for reforms is carried on only by some Brahmans is, we need not say, an utter falsehood. Though the deputation said that they came forward to express their views

Hindu Nesan, Madras, 19th Dec. 1917.

on reforms out of pure humanitarian motives, it is clear that they protest against reforms only on account of a fear that their introduction may affect their profitable concerns prejudicially. It is a meaningless statement on their part to assert that the introduction of reforms will be a hardship to the majority of the Indians, as if the crores of Indians depend only upon these European merchants for their living.

DRAVIDA PATRIKA, Madras, 19th Dec. 1917.

The *Dravida Patrika*, of the 19th December, feels gratified at the Madras Presidency Association having been allowed to wait in deputation upon Mr. Montagu, as a result of the protest meeting held in the Gokhale Hall and, taking this to be an indication of the fact that much weight will be attached to public opinion in the reforms to be introduced hereafter, observes:—The several associations that will interview Mr. Montagu during these three days will give out views which either favour or are against the Congress League scheme of reforms. But as Mr. Montagu came to India once before and knows which of these associations are responsible political bodies, we firmly believe that the reforms to be introduced in this country will be based on the proposals of the Congress and the Muslim League, which have been for a long time working for the political salvation of the country, and the memorandum of reforms submitted by the nineteen elected members of the Imperial Legislative Council, we do not say that Mr. Montagu should disregard the Anglo-Indians. But the great cry raised by them, that the reforms proposed in the memorandum of the nineteen will completely ruin them, is not only not borne out by facts but also indicates their selfish spirit. Therefore, we hope that Mr. Montagu will find out the truth with an unbiassed mind and introduce reforms in this country accordingly.

SWADESAMITRAN, Madras, 20th Dec. 1917.

Continuing its comments on this subject, the *Swadesamitran*, of the 20th December, says:—Two associations which claim to represent the *Adi Dravidas* in this Presidency have expressed themselves against Home Rule on the ground that, if it is granted, the authority would become centred in the hands of the higher classes. It is an entirely baseless fear on the part of this community that the transfer of power from the British officials to the higher classes will affect it prejudicially. Neither the British officials nor the higher classes are responsible for the present condition of this community, the reason for which is enshrouded in ancient history. As far as the higher classes are concerned, they have come forward to uplift this community at every stage. It is clear that as much has not been done for the *Adi Dravidas* by the non-Brahmans as has been done by the Brahmans. If, nevertheless, they have not improved it is due to themselves and the Government. What have those in position among the members of this community done to remove the grievances of the community? Why have they not demanded till now seats in municipalities and local boards? Have the Brahmans prevented them from getting into these bodies? What have the Government, in the hands of the Europeans, who employ many men belonging to this community as servants on low salaries, done to improve their condition? These people who have had some help at least from the Brahmans would not have come out to oppose their countrymen out of gratitude to the Government, who have not after all done them much. We presume that they have only repeated before Mr. Montagu what was taught to them by those, from whose hands power will be taken away, if the Congress League demand is granted. We take this to be an attempt to deceive Mr. Montagu, as he is not expected to know the real conditions of the country.

The Madras deputations to Mr. Montagu.

HINDU NESAN, Madras, 20th Dec. 1917.

The *Hindu Nesan*, of the 20th December, refers to the addresses presented to Mr. Montagu on the 18th idem and observes:—The Indian Christian community which demands communal representation is not evidently aware of the difficulties in giving effect to its suggestion. The suggestion of the Kerala Janmi Sabha that there should be provincial autonomy will not serve any purpose, unless the executive is subordinated to the legislature. According to the scheme of this sabha, it is the bureaucrats that will have all powers. Coming to the address of sixty zamindars and landholders, it can represent only the views of those who have signed it and not the opinion of all the zamindars and landholders in this

Presidency. Considering the fact that an address approved at a meeting of the Madras Landholders' Association was not presented to the Viceroy and Mr. Montagu and certain noteworthy events in the Presidency, it looks as if the address of the association was not quite palatable to a certain section of the officials.

The *Desabhaktan*, of the 20th December, refers to the address of the South Indian Liberal Federation which desires that the responsibility of the administration should continue as it is and at the same time demands the enlargement of the Legislative Council, and observing that an increase in the number of members in the Council will serve no useful purpose as long as the responsibility of administration is in the hands of the executive, appeals to the members of the Federation to realise the importance of the Congress League scheme and co-operate in working for the advancement of the country. DESABHAKTAN, Madras, 20th Dec. 1917.

The same paper also refers to the address of the Adi Dravida Mahajana Sabha and, while admitting that this community has been ill-treated by the Brahmans and other castes in the past, observes that the old order of things has changed and that many Brahmans are now ready to help this community, and adds that all depressed classes are sure to be benefited by the grant of Home Rule to India.

A correspondent to the *Andhrapatrika*, of the 15th December, says:— ANDHRAPATRIKA, Madras, 15th Dec. 1917.

Deputations.

From the list of deputations rejected, it will appear that the Government who are on the side of "Anglo-Justice" party reject deputations representing associations which are very old and which contain distinguished members and are doing great service to the country; while they accept deputations from associations like school debating societies, if these happen to be in the good graces of the "Anglo-Justice" party. Men are thought fit to have an interview who gather some members of the depressed classes and vilify the congress and ridicule great men like Mr. Gandhi. Will our leaders now exhort the people of every village to send telegrams expressing their disapproval, and demanding a change in the administration or will they continue to sleep over the matter?

Another correspondent says:—It is a surprise that while the deputation of the *Adi Dravida*s was included in the list of deputations, that of the *Adimandhras*, who form a fifth of the people in the Andhra country, was not included . . O, English rulers, who are taking pains to uplift the depressed classes, please give our deputation an opportunity to wait on Mr. Montagu to enable us, who are helpless, to have a status of our own. . . It is unjust on the part of the rulers to cause pain and dissatisfaction to the ruled.

The *Andhrapatrika* (weekly), of the 12th December, says in its supplement:—Mr. Montagu has not come to Madras to know the views of the Madras Government. If his object is to get acquainted with their views, his tour in India is unnecessary. The Madras Government can communicate them to him easily. It is not proper on their part to approve of some deputations and reject the others as they please. This renders the visit of Mr. Montagu useless. It is known all over that there is great difference between the views of the Madras Government and the Madras public. This is the chief reason of the commotion in Madras. It is the duty of the rulers to arrange for Mr. Montagu knowing the views of the people fully. The action of the Madras Government in rejecting some deputations prevents Mr. Montagu from knowing the opinions of the public. ANDHRAPATRIKA, Madras, 12th Dec. 1917.

Deputations.

The *Andhrapatrika*, of the 17th December, gives a list of the associations which were refused or granted interviews and adds the note:—The association of the Madras Presidency Landed Proprietors and that of the Newington old students have been got up in opposition to the Madras Landholders' Association. The South Indian Liberal Federation and the non-Brahman Associations and the Madras Dravidian Association belong to the well-known Doctor Nayar and Mr. Chetti. The Madras *Adi Dravida* Association and the Dravida Mahajana Sangham are the creatures of Doctor Nayar and Mr. Chetti. The South Indian Islamia League and the Madras Ulemalu have been got up by the "Anglo-Justice" party against the Muslim League. The Muttialpet Muslim Anjuman which was in a corner has been dragged to the front. ANDHRAPATRIKA, Madras, 17th Dec. 1917.

KISTNAPATRIKA, Masulipatam, 15th Dec. 1917.

Deputations.

The *Kistnapatrika*, of the 15th December, analyses the list of deputations received or rejected, concludes that all, excepting four, of those that have been accepted, are against the Congress, and asks "what does this mean?"

DESABHIMANI, Guntur, 16th Dec. 1917.

The deputations.

The *Desabhimani*, of the 16th December, writes on this subject:—While the people have been eagerly awaiting the arrival of Mr. Montagu, in the hope that he would deliver India, many people of the Madras Presidency have met with a disappointment. In Northern India the Moslem deputation was refused an interview. . . In our presidency deputations of associations that sprang up but yesterday were received while that of the longstanding Andhra Sabha was not. . . On the whole, in our opinion, the deputations of all the anti-Home Rule associations had an interview.

DRAVIDAN, Madras, 15th Dec. 1917.

Mr. Montagu in Madras.

19. The *Dravidan*, of the 15th December, welcomes the Viceroy and Mr. Montagu to Madras and, referring to the various addresses that will be presented to them during their stay here, remarks.—It is a peculiar feature of this Presidency that about 15 lakhs of Brahmans are, by dint of their official influence, keeping under subjection and preventing the progress of the 400 lakhs of non-Brahmans here. The Viceroy and Mr. Montagu can clearly understand this at a perusal of the list of officials in all the Government offices in this Presidency. They should note that it is the non-Brahmans that are the real tax-payers and form, therefore, the basis of the economic condition of this Province. The British Government should care for the interests and wishes of these people. We hope that the Viceroy and Mr. Montagu, who have an abiding interest in India, will understand well that political reform in this country should be based on social reform and introduce a proper scheme of reforms.

DRAVIDAN, Madras, 18th Dec. 1917.

Mr. Montagu at Madras.

The *Dravidan*, of the 18th December, takes exception to every association in the city desiring to wait upon Mr. Montagu and, observing that the Madras Government have not acted partially in the matter of selecting the associations which are to send deputations to Mr. Montagu and that they have chosen only the important associations, remarks that no other proof is required to convince Mr. Montagu of the utter unfitness of India for Home Rule than the agitation started by a few associations which have not been permitted to see him.

DRAVIDAN, Madras, 19th Dec. 1917.

Mr. Montagu in Madras.

The *Dravidan*, of the 19th December, expresses its regret at there being much of agitation here during Mr. Montagu's visit, which is against his wish that there should be a calm atmosphere and, attributing this to the efforts of the only community, which is ever discontented and avaricious and is always making much noise, says that the Government would do well to be a little resolute in matters like this. This paper takes exception to the praise bestowed on the Madras Presidency Association by *New India* and, evincing its surprise at *New India* having no sympathy for the other associations, whose addresses have also been disallowed, remarks that, however much *New India* may praise the Madras Presidency Association, a comparison of the status and qualifications of those who comprised its deputation with those of the members who formed the deputation of the South Indian Liberal Federation will make the people realise who are the true representatives of the non-Brahmans.

SWADESHABHIMANI, Mangalore, 21st Dec. 1917.

Mr. Montagu's visit to Madras.

The *Swadeshabhimani*, of the 21st December, writes:—In connection with the addresses presented to Mr. Montagu there was an incident which was unpleasant from the point of view of the public. Not that it occurred in Madras for the first time; for, at Delhi, the Viceroy had rejected a deputation of one section of the Muslim League of Lucknow. Similarly, the Madras Presidency Association was not granted the right of representation and Diwan Bahadur Kesava Pillai was not allowed an interview. This caused serious disquietude among the public. We learn that this association and the Mahajana Sabha have since been permitted to send their deputations. But the Diwan Bahadur was altogether denied a private interview!

We must say that the Viceroy and others are not displaying their statesmanship in situations like this. For, these restrictions against popular representatives are by no means a mark of statesmanship. What do you lose by allowing them to have their say, so long as the grant or refusal of their requests lies in your own hands? Your statesmanship consists in hearing everything and using your discretion only in the decisions you arrive at. Although it would serve no purpose to speculate on the reforms that might be granted as a result of Mr. Montagu's visit, it may not be inopportune to place before our readers a suggestion made by the esteemed editor of the *Kesari* in this connection. Some of the recent utterances of the authorities indicate that the Indo-European scheme drawn up by Mr. Curtis will gain some recognition. We have already dwelt on this muddle and expressed our strong disapproval of the same. The institutions and representatives who are yet to approach Mr. Montagu will do well to make it a point to condemn this Indo-European joint scheme. This is an excellent suggestion which the *Kesari* has made.

20. The *Dravidan*, of the 15th December, also views that the minimum pay of Rs. 10 offered to lady clerks proposed to be entertained in place of clerks sent out on military duty is too low, but adds that it is a matter for gratification that their maximum pay is fixed at Rs. 100.

Lady clerks.

DRAVIDAN, Madras, 15th Dec. 1917.

21. The *Dravidan*, of the 15th December, thinks that the one-rupee notes newly issued will have to be reissued by Government frequently, because they are likely to become soiled soon by constant use.

The one-rupee note.

DRAVIDAN, Madras. 15th Dec. 1917.

22. The *Desabhaktan*, of the 15th December, writes:—The object of those demanding Home Rule is not to get rid of the English Government. The Home Rule we ask for is to be under the English rule. What we want is not a change in the existing rulers but a change in the existing system of administration. Under the present system, poverty and disease are spreading in India. The expenditure is in excess of the income and the people are therefore suffering from hunger, burglaries and thefts are increasing. What is the price of salt which even the poorest man requires? The situation is bound to become worse as days pass by. England has realised the misery of India and Mr. Montagu is here only to relieve it. The wealth of India is now going to many countries in several ways. Under a system of Home Rule, it will remain in India. Will this help or afflict the poor people? Perverting this truth, zamindars presiding at bogus conferences pronounce that Home Rule will injure the country. How can zamindars know the suffering of the poor people? It is men like Mr. Gandhi that know it and that is why they demand Home Rule and we too follow suit.

Home Rule.

DESABHAKTAN, Madras, 15th Dec. 1917.

In refuting the arguments for Home Rule of the Presidents of the Special Kistna District Conference of Ellore and of the Reception Committee thereof, a correspondent to the issues of the *Andhraprakasika*, of the 17th, 18th and 19th December, writes to the following effect:—The scheme of the Home Rulers will be found on close scrutiny to be no other than a demand for complete and immediate Home Rule in disguise. Its effect will be the transfer of power from the English bureaucracy to the educated few of India. The Indians, at present, are uneducated and torn asunder into a number of castes and subcastes which are bitterly hostile to one another; and the administration would, in the existing circumstances, be more efficient in the hands of the members of the bureaucracy who are not swayed by factious spirit and party feelings and are more capable administrators. Some reforms may be granted as the first step leading up to self-government, but not complete and immediate Home Rule.

Home Rule.

ANDHRAPRAKASIKA, Madras, 17th, 18th & 19th Dec. 1917.

23. A correspondent to the *Hindu Nesan*, of the 17th December, referring to the fact that the editor of the *Aryamitran*, a paper which is now defunct and which is proposed to be revived, was asked to furnish a security of Rs. 700 and, remarking that this paper was not dealing with politics much but was devoting its attention mainly to

The *Aryamitran*.

HINDU NESAN, Madras, 17th Dec. 1917.

pointing out the defects in charitable institutions, expresses its surprise at a larger amount now being demanded as security than was once demanded by Mr. Wood.

SWADESAMITRAN, Madras, 17th Dec. 1917.

Condition of the tanners in South India.

24. The *Swadesamitran*, of the 17th December, reproduces in Tamil a letter on this subject written to the press by Mr. V. S. Muhammad Ibrahim of Trichinopoly, which appears in the *Hindu* of the 13th idem.

DESABHAKTAN, Madras, 17th Dec. 1917.

The Depressed Classes Conference.

25. The *Desabhaktan*, of the 17th December, reproduces in Tamil the speech delivered by Mr. Yaqub Hasan as the president of this conference, which was held at the Y.M.C.A. buildings on the 16th idem. Extracts from this speech appear in the *Hindu* of the 18th idem.

DESABHAKTAN, Madras, 17th Dec. 1917.

The Nadars.

26. A correspondent of the *Desabhaktan*, of the 17th December, appeals to the Nadars not to hate the Brahmans and says:—Follow those who try by legitimate ways to curb people who mock at mother Bharata. Some of you waited upon the Governor at Madura for the purpose of improving the educational facilities enjoyed by your community. What happened? He praised you to the skies and sent you back no wiser than you entered. You welcome some leaders who follow Anglo-Indians and offer them rose garlands. If you use those roses for our own countrymen residing in the locality, they will help to improve your existing educational institution.

DESABHAKTAN, Madras, 17th Dec. 1917.

The Anglo-Indians and the people.

27. The *Desabhaktan*, of the 17th December, has a leader under this heading in the course of which it refers to the attempt of the Anglo-Indians to obstruct the efforts of the leaders here to introduce reforms on account of the fear they have that, if the Congress League scheme of reforms is adopted, they would not be able to live at the cost of India as they are doing now, treating her people as slaves, and appeals to the Indians not to trust these Anglo-Indians and the fools who follow them, but abide by the principles of the Congress and the Muslim League, as these, if given effect to, will reduce the influence of the Anglo-Indians and improve the condition of the poor people here.

ANDHRAPATRIKA, Madras, 15th Dec. 1917.

The Anglo-Indians.

The Calcutta correspondent to the *Andhrapatrika*, of the 15th December, says:--From the addresses presented to Mr. Montagu by the Anglo-Indians, it appears that they do not approve of even the scheme of Mr. Curtis, which does not satisfy the Indians, and that the very idea of reforms is a bugbear to them. A European friend writes to the *Statesman* that however necessary it may be to satisfy the people, no scheme of reform will be accepted by the Government in England if all the Europeans are against it. Many Anglo-Indians are under this delusion. They think that the Europeans should enjoy certain special privileges simply because they belong to the ruling classes. On this foundation, they build many strange edifices. As stated by Mr. V. P. Madhava Rao, Mr. Montagu would have done well to remove that false impression of the Anglo-Indians before considering the reform schemes. There could have been no room for their present mad contentions if they had been told that the time had come for them to give up the old idea that their white colour secured them special privileges. But even now it is not too late. We hope that the Anglo-Indians, who attempt to brush aside a surging ocean with a broomstick, will give up their false notions.

DESABHAKTAN, Madras, 17th Dec. 1917.

The landholders of Bengal.

28. The *Desabhaktan*, of the 17th December, refers to the scheme of reforms submitted to Mr. Montagu by the landholders of Bengal, which shoots even higher than the Congress League scheme, and is surprised at the timidity of some of the Madras landholders who cry out that the Congress League scheme is too much for India and that India is not yet fit to have the reforms embodied therein.

DESABHAKTAN, Madras, 17th Dec. 1917.

The Indian Industries Commission.

29. Adverting to the evidence of Mr. Harikisben Lal before this commission regarding the alleged antipathy of the Anglo-Indians towards Indian banks, the *Desabhaktan*, of the 17th December, observes:—Every one is aware of the information published in the papers some days back that the manager of a branch of a Bank in Madras was taking commissions freely from those who took loans

from the Bank. It is indeed highly regrettable that some Anglo-Indians behave very meanly, though belonging to a community which is noted for its impartiality, in making money. It really shows the stupidity of these merchants, who seem to regard India as a fit ground for their exploitation, that they have not realised the existence of bold men also therein.

DESAMATA, Rajahmundry, 12th Dec. 1917.

Industrial Commission.

The *Desamata*, of the 12th December, writes with reference to the enquiry of the Industrial Commission:—There being no industrial education in this country nor encouragement to those who have a desire to carry on industrial progress, a belief has gained ground that the Government are indifferent to this matter. The evidence of Mr. K. A. Peerbhoi before the Industrial Commission confirms this belief. Mr. Peerbhoi not only openly made a general statement that the Government of India had, out of race bias, done him great injustice, but also furnished particulars as to when and how the injustice was done, so that the President Sir T. Holland felt himself in an embarrassment. The Government of India may repudiate the allegations, but Mr. Peerbhoi said that he was prepared to prove every detail. If what he states is proved to be true, there can be nothing that will reflect greater discredit upon the Government of this country.

The people cannot help believing in the truth of Mr. Peerbhoi's allegations, unless and until the Government of India proves them to be false. So long as such belief lasts in the minds of the people they cannot but hold that the action of the Government is unjust, and that such acts of injustice cannot be avoided until the system of Government is changed. . . Whatever he stated was to the effect that the authorities in this country gave big contracts to European companies to the disappointment and discouragement of indigenous companies. . . Sir T. Holland was afraid that his evidence may betray the secrets of the rulers and thereby lower their prestige in the eyes of the subjects, and offered to conduct the enquiry in camera, since the officers accused had no chance of a reply, but Mr. Peerbhoi would not agree to the proposal saying that the enquiry was the public one and that he was prepared to prove his allegations. Sir T. Holland then strove hard to save the situation by producing statements showing a list of Indian companies to which contracts had been given. But questioned by Mr. Peerbhoi as to the amounts of the said contracts, Sir T. Holland said that he had no information about that. What was Mr. Peerbhoi's reply? It was, "Therein lies the whole secret". Sir T. Holland tried to shut out the press from this information, but Mr. Peerbhoi said that he would see it all published. . . It is to save such heart-burnings that we desire *swaraj*; and it is to keep their special advantages out of stake, that the European traders work against our aspirations.

SWADESHABHIMANI, Mangalore, 14th Dec. 1917.

The Industries Commission.

Referring to the evidence of Mr. Peerbhoi before the Industries Commission in Bombay, the *Swadeshabhimani*, of the 14th December, remarks:—The President of the committee, seeing that the honour of big Government officials was at stake, suggested that the examination of Mr. Peerbhoi should be done in camera. Mr. Peerbhoi did not consent to this. Further, the reporter of the *Bombay Chronicle* published these facts in the paper. This did not lead to anything extraordinary, but brought to light the partiality of the authorities to their own class as well as the attitude of the President. A Commission is appointed, it will be admitted, in order to make a searching enquiry into a matter and to arrive at the truth in regard to the prevailing state of things. If such a Commission should seek to conceal the delinquencies of the officials, like the fence in the fable grazing the crops no one who has any brains will fail to wonder why these Commissions are appointed at all.

SWADESAMITRAN, Madras, 18th Dec. 1917.

A non-Brahman meeting at Tuticorin.

30. The *Swadesamitran*, of the 18th December, publishes, in Tamil, from the pen of its own correspondent, the substance of the lectures said to have been delivered by Doctor Varadarajulu Nayudu at meetings held at Tuticorin on the 11th, 13th and 14th idem under the auspices of the local branch of the Madras Presidency Association, in which the following observations occur:—English historians have omitted some important points in their work. The

Englishmen, who came here first for purposes of trade, gradually acquired territories. They followed the principle of "Divide and rule" for gaining the latter object. They annexed Native States on the ground that there were no proper heirs to them. . . It is non-entities who never interfered in public affairs till now, people who have the empty title of zamindars with no zamins and Rajas with no kingdoms and landholders who are unable to redeem their property under mortgage that now oppose the scheme prepared by the Congress which has been in existence for the last thirty years.

DESABHAKTAN, Madras, 18th Dec. 1917.

Popular leaders in Madras.

31. The *Desabhaktan*, of the 18th December, expresses its regret at the Madras Mahajana Sabha and the Madras Congress Committee having ignored the resolution passed by them that they would not present their address to Mr. Montagu as the Government had not allowed the Madras Presidency Association to wait in deputation as an independent body and as other bodies such as the South Indian Hides and Skins Merchants' Association have also been prevented from seeing Mr. Montagu, and having waited upon the Secretary of State, and observes:—Constitutional agitation aims only at bringing the rulers and the ruled together and those who are afraid to join such an agitation are traitors to the country. They are clearly even traitors to the king, as the object of constitutional agitation is only to acquaint the Government with the popular opinion. What have our Madras leaders gained by seeing Mr. Montagu in the face of an unanimous resolution passed by them advocating passive resistance and by ignoring altogether the insult offered to other associations. If there had been some more protest meetings like the one held in the Gokhale Hall, the Madras Government would have allowed all associations to see Mr. Montagu. The duty of acquainting the Government with the true condition of the people rests with the leaders and they are to blame if they fail to do so.

SWADESAMITRAN, Madras, 18th Dec. 1917.

The Chingleput District Special Conference.

32. The *Swadesamitran*, of the 18th December, publishes in Tamil an abstract of the proceedings of the Chingleput District Special Conference which met at Chingleput on the 16th idem. The *Dravidan* of the same date reproduces in Tamil only that portion of the proceedings which refers to the interruption by Mr. Scott Browne, the Sub-Collector. These proceedings appear in *New India* of the 17th idem.

DESABHAKTAN, Madras, 19th Dec. 1917.

The Chingleput Special Conference.

The *Desabhaktan*, of the 19th December, reproduces in Tamil the comments of *New India* of the 18th idem about the alleged conduct of Mr. Scott Brown, the Divisional officer of Chingleput, in interrupting this conference

Commenting on this incident, the paper itself writes:—The heroic spirit displayed by Mr. B. V. Narasimha Ayyar, the president of the conference, when the Sub-Collector transgressing the law attempted to disturb the conference, is commendable, as the Sub-Collector would have gained his object had any one else been the president. Mr. Ayyar has established by deed that he is a true son of mother Bharata; and we should have men like him everywhere for they alone are fit to lead the people in future.

The same paper publishes in Tamil the substance of the speech delivered by the Chairman of the Reception Committee at this Conference, extracts from which appear in *New India* of the 18th December 1917.

SWADESAMITRAN, Madras, 18th Dec. 1917.

Rejected addresses.

33. The *Swadesamitran*, of the 18th December, reproduces in Tamil the protest of Professor K. Ramamurti against the action of the Madras Government in disallowing the deputation of the Andhra Conference and the Madras Presidency Association, as it appears in *New India* of the same date.

DRAVIDABHIMANI, Salem, 14th Dec. 1917.

The Salem District Non-Brahman Conference.

34. The *Dravidabhimani*, of the 14th December, reproduces in Tamil the presidential speech of Mr. K. S. Durai Raja of Pudukkōttai at this Conference.

A correspondent contributes a long article to the *Dravidan*, of the 17th December, refuting the comments of the *Swadesamitran*, of the 8th idem on the speech of Mr. K. S. Durai Raja abstracted in paragraph 68 of Report No. 50 of 1917, in the course of which he makes the following observations :—No intelligent man will deny that there is a great difference between the Congress in the time of the late Mr. Gokhale and that held last year, under the guidance of Mrs. Besant, whose views have been changing ever and anon to suit the times. That is why Mr. Durai Raja said that the views embodied in the memorandum of the nineteen were not accepted by the late Mr. Gokhale and others. As for the remark that what the Home Rulers demand is only reforms which form the basis for Home Rule, it was stated by the Hon'ble Mr. V. S. Srinivasa Sastri at a meeting, as reported in the *Swadesamitran*, of the 20th November 1917, that gradual Home Rule was not wanted and Mr. L. A. Govindaraghava Ayyar, who presided at the meeting, observed that the people should not be satisfied with the grant of a few reforms and that complete liberty should be demanded. When Mrs. Besant and the two gentlemen noted above want complete Home Rule and the *Swadesamitran* says that it is only the basic reforms leading to Home Rule that are sought, how can Mr. Durai Raja make out the correct view of the Home Rulers? There is no use in comparing Australia, Newzealand and other countries with India in determining the fitness of the people to exercise the right of voting. The editor of the *Swadesamitran* cannot be unaware of the fact that there are not as many divisions of caste and creed in the colonies as exist in India and that there are not in the colonies, which are advanced in culture and worldly experience, people of the type of the Indians, who signed Mr. Gandhi's petition in lakhs, without knowing what it contained and to curry favour with others. As for the view of the *Swadesamitran* that the Brahmans do not prevent the non-Brahmans from getting appointments, they cannot do so under the British Rule. But what they do is to take only Brahmans wherever they happen to be in power, and thus keep out the non-Brahmans. The remark of the *Swadesamitran* that, if the popular representatives get the control of the purse, education can be spread, is funny indeed! First of all, there arises a doubt as to who should be regarded as popular representatives. It is only those of the type of Mrs. Besant, the mother of the Brahman world, Dr. Sir S. Subrahmanya Ayyar and Mr. C. P. Ramaswami Ayyar. If these get the control of the purse, nothing need be said of the kind of educational progress the non-Brahmans will have. Instead of moving forward, they will begin to move backward.

Dravidan, Madras, 17th Dec. 1917.

35. A correspondent to the *Lokopakari*, of the 17th December, takes exception to the views expressed by the *Dravidan*, of the 1st idem under this heading, which are abstracted in paragraph 73 of Report No. 49 of 1917, and observes:—Though the deterioration of our industries is due partly to the use of steam engines for industrial purposes by other countries, it is not the sole cause for it. If our Government had realised the impediments to our industries from the beginning and were inclined to support them in several ways, they would not have deteriorated. They could have prevented foreign articles from competing with ours by levying proper import and export duties. They could have given an impetus to our cottage industries by rendering pecuniary aid and they could have given an industrial training to our people. If all these had been done by our benign Government, our industries and trade would have flourished. It is the English merchants who, with an eye upon self-interest, applied the principle of free trade and prevented our industries from thriving. William Digby has clearly proved in his book styled "Progressive British Rule—a revelation" how the ship-builders in England ruined our ship-building industry. The *Dravidan* bewails the lot of those who, without attending to the industrial condition of this country, interfere in politics But the very reason why Indians have taken to politics is their feeling that they cannot improve in trade without the help of the Government and that this help cannot be secured unless there are Indians in the executive. If we become capable in political matters and send our representatives to the British Parliament, they will point out our grievances in that assembly from time to time and get them redressed. They will also introduce bills there to protect our industries. It is to secure these results that the Indians demand

Lokopakari, Madras, 17th Dec. 1917.

Japan and her teachings to India.

Home Rule. The *Dravidan* says that India has for centuries been a ground of spoliation for many countries. But why has this been so! Is it not because of the want of union and confidence among us? If all of us unite and, electing our representatives to conduct the administration, improve our condition, cannot the necessary steps be taken to prevent the spoliation complained of by the *Dravidan*? This paper is quite right in saying that this is the best opportunity to develop our industries. But if, taking advantage of the present opportunity, large amounts are invested in starting new industries, are our Government ready to come to our rescue when, after the war, Germany and Austria may revive their industrial activity and begin to compete with us? Are they prepared to levy the necessary protective duties? We do not remember to have heard that the Government are prepared to do so. The paper complains that Japan is stuffing our market with half-finished goods. But Japan is not India. The former is ruled by her own people, which is not the case with India. Then again the Japanese Government render the necessary assistance to their subjects in the matter of trade. But there are no mercantile facilities in India. It is to acquire such facilities that the Indians have taken to politics.

PRAPANCHAMITRAN, Madras, 18th Dec. 1917.

The *Prapanchamitran*, of the 18th December, also publishes the above article.

SARVA VYAPI, Pondicherry, 19th Dec. 1917.

36. A correspondent of the *Sarva Vyapi*, of the 19th December, characterises the demand of the Indians for Home Rule now, when the British are engrossed in carrying on a gigantic war, as an unsympathetic one and says:—If the inhabitants of French India and those of British India are both given the same kind of privileges, where is then the difference between a republic and a monarchy? The British Government, though a monarchy, have granted numerous privileges to their subjects, which are not enjoyed under any other Government, and they are ready to grant them further privileges, in course of time. That the Indians should, instead of waiting patiently, trouble the Government for reforms and privileges, almost as a reward for their having sent some troops to the front, savours of nothing but ingratitude. There is no denying the fact that, if Home Rule is granted to India now, the administration will become centred in the hands of the Brahmans, which means that the lot of the other classes would become pitiable. So Home Rule should not be granted to the Indians, until they get rid of their internal differences. The one fact that they have elected Mrs. Besant, a foreign lady, as the President of their national assembly this year, is sufficient to prove that they cannot manage their affairs independently.

The Home Rule agitation.

DRAVIDAN, Madras, 20th Dec. 1917.

37. The *Dravidan*, of the 20th December, makes fun of the cry raised by the Home Rulers for the adoption of a national dress by the Indians by saying that it means no more than a piece of cloth round the loins, and hopes that the non-Brahmans will not follow this new mode of dressing suggested by the Home Rulers.

National dress.

DESABHAKTAN, & HINDU NESAN, Madras, 19th Dec. 1917.

38. The *Desabhaktan* and the *Hindu Nesan*, of the 19th December, reproduce in Tamil an abstract of the presidential address delivered by Mr. H. G. Horniman, the editor of the *Bombay Chronicle*, at this conference. This speech appears in *New India* of the same date.

The Dhulia Conference.

SWADESAMITRAN, Madras, 20th Dec. 1917.

39. The *Swadesamitran*, of the 20th December, reproduces in Tamil a speech said to have been delivered by Mr. Madan Mohan Malavya on constitutional reforms at Lahore on the 18th idem, as it appears in the issues of *New India* of the 19th and 20th idem.

Mr. Madan Mohan Malavya on constitutional reforms.

HINDU NESAN, & DESABHAKTAN, Madras, 20th Dec. 1917.

The *Hindu Nesan* and the *Desabhaktan*, of the 20th December, also reproduce extracts from the above speech.

SWADESAMITRAN, Madras, 20th Dec. 1917.

40. The *Swadesamitran*, of the 20th December, reproduces in Tamil a speech said to have been delivered on this subject by Mrs. Sarojini Nayudu on the 19th idem under the auspices of the Young Men's Muslim Association, Madras, and published in *New India* of the 20th idem.

The ideals of Islam.

41. The *Swadesamitran*, of the 20th December, gives a summary of the speech stated to have been delivered by Mr. Mir Asad Ali Khan at the annual meeting of the Madras Presidency Muslim League held at Madras on the same date. Extracts from this speech appear in *New India* of the 20th idem.

The Madras Muslim League.

SWADESAMITRAN, Madras, 20th Dec. 1917.

42. The *Andhraprakasika*, of the 18th December, writes:—So long as Gokhale, Mehta and other moderates had been the leaders of the National Congress, the extremists could not raise their voice. For the last four years, Mrs. Besant and Mr. N. Subba Rao have striven hard, and brought about a reconciliation, which placed the National Congress, and with it the political life of India, entirely in the hands of the extremists who have thrown the country into convulsions. Mrs. Besant's presidentship of the coming Congress has given the finishing stroke. . . The moderates now repent their co-operation in the matter of having the Congress League memorial signed by a multitude of persons, and are now, under the lead of Mr. P. C. Roi, making efforts to hold a moderates' Congress this year. We request that His Excellency the Viceroy will acquaint the Secretary of State with all these details.

National Congress.

ANDHRAPRAKASIKA, Madras, 18th Dec. 1917.

43. The *Andhraprakasika*, of the 17th December, refers to the threat of the Mahajana Sabha and the Madras Congress Committee to the effect that they would stop their deputations in case admission is not granted the deputation of the Madras Presidency Association, and argues from this, among other reasons, that the Madras Presidency Association is but a creature of the other bodies named above.

The Madras Presidency Association.

ANDHRAPRAKASIKA, Madras, 17th Dec. 1917.

The *Andhrapatrika*, of the 15th December, gives in Telugu the proceedings of the meeting of the citizens of Madras protesting against the rejection of the deputation of the Madras Presidency Association appearing in the *Hindu* of the 15th November.

The Madras Presidency Association.

ANDHRAPATRIKA, Madras, 15th Dec. 1917.

44. It is to be regretted that the leaders do not try to grapple with the formidable questions that have arisen out of internments. You may be aware that all those imprisoned in the Alipore Jail under Regulation III of 1818, refused to take food. When a similar thing was done in England in connection with the question of woman's suffrage, the whole country was in a state of commotion. The Government had to take much interest in allaying the indignation of the people. But here, alas! the conditions are different. The Associated Press has stated that the abovementioned action of the interned is due to their indignation at the orders of internment. But the papers say that that is not the only reason, but that the interned are subjected to solitary confinement and to other unbearable cruelties. It is a pity that instead of enquiring into these important matters, the Government have sent these unfortunate people to distant lands, making it impossible for their parents also to try to reconcile them to their lot. It is true that the Government have now constituted a committee to enquire into the internments, but I can firmly assert that no great good will come out of it. Nobody would suppose that the Government officers are doing injustice intentionally. But the complaint of the people is that they rely on the reports of the Criminal Investigation Department. Even if these reports are shown to another enquiry committee, the result will not be different. If witnesses on behalf of the interned are not examined, such committees will only serve to wipe off the tears of parents who are immersed in unbearable grief. They can never serve to do justice to the interned.

The question of internments.

45. The *Andhrapatrika*, of the 15th December, says in its leader:—The *Andhra* country which has been anxiously awaiting the visit of Mr. Montagu is now disappointed, for the opportunity to place the *Andhra* problem before Mr. Montagu was lost. Freedom of speech has been restricted. If at this juncture when the ideal of self-government is presented before the Secretary of State, we fail to acquaint him with the *Andhra* problem, we cannot make out a strong

The *Andhras* and Mr. Montagu's visit.

ANDHRAPATRIKA, Madras, 15th Dec. 1917.

case for self-government. If meetings are held in every village protesting against the rejection of the *Andhra* deputation, the voice of the *Andhra* movement will attract the attention of all and, in that case, there will be no need to express our regret at the present disappointment.

ANDHRAPATRIKA, Madras, 10th Dec. 1917.

The village establishment.

46. A correspondent to the *Andhrapatrika*, of the 10th December, says that the system of clubbing the villages together now followed has affected the rights of village officers and village menial servants, that the system is also a loss to the Government and that such a system does not prevail in the Native State of Mysore. He prays that the present law governing the appointment of village servants may be so amended as to revive the rights which they lost under the system of the clubbing of the villages.

ANDHRAPATRIKA, Madras, 17th Dec. 1917.

The South Indian Peoples' Association.

47. A correspondent to the *Andhrapatrika*, of the 17th December, says in the course of an article headed "The Pitty-Nayar party," that the *Justice* cannot deceive the people in the matter of the South Indian Peoples' Association having the patronage of the bureaucracy.

ANDHRAPATRIKA, Madras, 17th Dec. 1917.

Our duty.

48. A correspondent to the *Andhrapatrika*, of the 17th December, contributes under this heading an article much to the same effect as the leader of the *Andhrapatrika* of the 13th December already noticed supra under the heading "the present duty".

ANDHRAPATRIKA, Madras, 17th Dec. 1917.

Vilifying the Indians.

49. The *Andhrapatrika*, of the 17th December, refers to the statement of the *Madras Mail* that it knows at whose instance the nineteen members of the Legislative Council have drafted their reform scheme, and to its remark that it does not tend to the efficiency of administration that the Government officers in whom the Government repose confidence should violate it and attempt to establish Home Rule. The paper says:—It is easy to guess on whom the *Mail* is vomiting its ire. It is suspecting the Hon'ble Sir Sankaran Nayar. If the *Mail* is really loyal to the Government there can be nothing more disloyal than to fail to disclose the breach of confidence it knows of. Why should the *Mail* be so very merciful to those who are guilty? Is not the editor of the *Mail* responsible for the safety of the Government? The truth is that the *Mail* has begun to vilify the Indians by any means. Will no Press Act apply to the *Mail* for vilifying responsible Indians?

DESABHIMANI, Guntur, 9th Dec. 1917.

Conversion to Christianity.

50. The *Desabhimani*, of the 9th December, reproduces the letter of a correspondent to the *Andhrapatrika* of the 5th December, already abstracted on page 2863 of the weekly report.

ANDHRAPATRIKA, Madras, 18th Dec. 1917.

A representation to Mr. Montagu.

51. A correspondent to the *Andhrapatrika*, of the 18th December, publishes a metrical representation which contains the following:—O! The Secretary of State! Considering the words of Mrs. Besant as authority, please grant the wishes of the Congress. To perpetuate the former policy, the company's European officers will try to lead you into wrong paths. Please do not fall a prey to the machinations of those mischief-makers and give up your duty.

ANDHRAPATRIKA, Madras, 18th Dec. 1917.

Mr. Montagu's visit.

52. A correspondent to the *Andhrapatrika*, of the 18th December, from Vizagapatam complains that certain respectable men were invited in the name of the Collector by means of tickets to be present at the Waltair Railway station, when Mr. Montagu arrived there, but that on their going to the station, they were asked to quit it. The failure on the part of the authorities to feel that the invited gentlemen will be disappointed is very strange.

SWADESHABHIMANI, Mangalore, 14th Dec. 1917.

Mr. Montagu's visit.

The *Swadeshabhimani*, of the 14th December, writes:—Mr. Curtis is among the persons who were allowed to have an interview with Mr. Montagu. We have already acquainted our readers with his movement and his confidential circular urging that in the reconstruction of the empire after the war the colonies should have

control of Indian affairs. Such a personage went to see Mr. Montagu. What has he to do with Indian politics? He does not belong to India; he does not belong to England; nor is he among the Anglo-Indian traders and others who have settled in this country, and yet, he interferes in Indian politics and raises meaningless discussions. Who is to question him? . . . It is already known to our readers that Mr. Montagu does not say anything while receiving deputations. No doubt, he says a word or two at the private interviews by the Indian representatives. But, even here, we learn that he makes very hurtful comments on the Congress Muslim Joint Scheme of reforms, like a lawyer worrying the defendant with needless cross-questions. Nobody can publish anything that took place in a private interview; but, on the whole, the experience of the Indian repreesntatives is as we have stated above. How very singular!

Mr. Montagu's visit.

SAMPAD ABHYUDAYA, Mysore, 18th Dec. 1917.

The *Sampad Abhyudaya*, of the 18th December, writes:—Of all the administrators in this world, the British are best able to identify the interests of the people with their own. There are many Anglo-Indians, however, who have tasted of autocratic power and are now opposed to British traditions. They have great unity among them which makes even the Government tremble. Even His Majesty the King, the Cabinet, the Parliament and the British public have not the requisite strength to put an end to their autocratic behaviour. Their methods alone will convince Mr. Montagu of the nature of their intentions. It is easy to know of the magnitude of Anglo-Indian influence. Mr. Montagu is not free. He has not the power to hear those Indians who wish to represent their grievances. He may hear only those whom the authorities would permit. It is natural that they would allow only those who follow their wishes to approach Mr. Montagu. Those who would honestly and fearlessly point out the shortcomings of the administration find it difficult to get the permission. It is difficult to acquaint the British Government, through the Secretary of State, the true nature of the political situation in this country at the present critical juncture. Whatever the people *can* represent with the permission of the Anglo-Indian authorities, let them represent. As regards what they cannot by this means, let them seek other methods. The first of these is to expose the shortcomings of the administration in the Indian press; to publish them in the *India* which is conducted by the National Congress Committee in England; to send some of the most capable and patriotic among our countrymen to England and to try to acquaint the British public with those shortcomings. There is yet another duty greater than all these, namely, to sink all caste and religious differences. If we listen to the advice of our enemies without pausing to think of the consequences, we might have to face all those calamities which have befallen Russia. We can never escape them. It is, therefore, imperative that we should give up all mutual animosities arising from caste, race or religion.

The Secretariat.

ANDHRAPRAKASIKA, Madras, 13th Dec. 1917.

53. The *Andhraprakasika*, of the 13th December, says that in the Secretariat, there are 320 Brahmans and 98 non-Brahmans and invites the attention of its readers to the great disparity that there is between the number of Brahmans and that of non-Brahmans in that office.

The Special Kistna District Conference.

ANDHRAPRAKASIKA, Madras, 13th Dec. 1917.

54. A correspondent to the *Andhraprakasika*, of the 13th December, reports Mr. Bhimasankaram to have stated at the Special Kistna District Conference held at Ellore, that the Government that does not release Mr. Shaukat Ali and his brother, is an unjust Government.

Self-government.

RAVI, Cocanada, 13th Dec. 1917.

55. The *Ravi*, of the 13th December, says:—Self-government for India within the Empire is really natural and proper. We are glad that the Government have expressed the idea clearly. But any sudden changes in the administration should be viewed with suspicion. When a country is not fit for great political freedom, it is dangerous to grant it prematurely.

The duty of the Congress.

ANDHRAPATRIKA, Madras, 19th Dec. 1917.

56. The *Andhrapatrika*, of the 19th December, says:—The Congress reforms do not fully express the aim of the people, which is the establishment of responsible self-government.

The Congress drafted its scheme on the basis of the memorandum of the people's representatives. Some compromise was found necessary in order to satisfy the members of the Moslem League who had not been very enthusiastic about self-government. It is, therefore, just on the part of the Bengalees to think that the Congress scheme requires to be changed. . . In the Congress scheme there is no provision to remove the Executive Council when it acts against the wishes of the representatives of the people. There is some provision in the scheme of Mr. Curtis, but the representatives of the people have not been given full authority. Small political concessions pave the way for anarchy. It is impossible that a responsible Government and an irresponsible Government can jointly work the administrative machinery. The Bengal Landholders' Association demanded complete self-government for provinces and made provision in its scheme for the removal of the Executive Government. The scheme of the non-Brahman opponents strengthens the arbitrary nature of provincial Governments instead of strengthening the authority of the people. . . We fear that these various schemes may confuse Mr. Montagu. There will surely be a great discussion about this in the Parliament. . . Though the Congress scheme may be adopted in the matter of the Imperial Government, the time has come for the Indians to demand that all the members of the Provincial Councils should be elected and that the Provinces should be given complete self-government. The wishes of the people are fast undergoing change. The leaders in the country should therefore discuss this matter carefully in the coming Congress and draft a complete scheme.

ANDHRAPATRIKA, Madras, 19th Dec. 1917.

The *Mail* and India's future.

57. The *Andhrapatrika*, of the 19th December, says:—The *Mail* has given a prophecy of the future. It has given a hint that there is no hope for the ideals of the Indians being fulfilled. . . To speak the truth, the *Mail* and its followers appear inwardly to favour highhandedness such as that of the Prussians. . . India alone, when it is made strong, can help to make the Empire stable. The treacherous conduct of the Russians necessitates an urgent solution of the Indian problem. Under such circumstances, responsible English statesmen cannot listen to the words of the *Mail*, and refrain from giving self-government to India. So the prophecy of the *Mail* will never come to pass.

KISTNAPATRIKA, Masulipatam, 15th Dec. 1917.

An appeal to the Secretary of State.

58. The *Kistnapatrika*, of the 15th December, has, as its leader, an eloquent appeal to the Secretary of State to the following effect:—Welcome, a hearty welcome to you, the best of ministers! Three hundred millions of people offer you welcome. You are blessed. Which Emperor has had such fortune, and which ambassador? The salvation of this ancient continent of India is entrusted to your hands. . . How can we describe the fortune of you who have come to save India, a land with such excellent traditions, from her unbearable obscurity? . . The sacredness of this mission may invest any man with divinity, and of all men, you are, by nature, an incarnation of freedom. You have received your training at the feet of lovers of freedom such, as Mr. Gladstone and Mr. Asquith. You have won your laurels in the political field, as a co-worker with the most intellectual Lord Morley. Yours is a race that has had great eminence in Asia. No race in the world has suffered so many hardships as yours, persecuted and exiled from hearth and home. . . The term "Jew" is a badge of suffering in this world. . . Who else is more susceptible of the emotion of sympathy than you who have been born of that race? You know what it is to be dependent. You have realised what it is to suffer under the tyranny. Our Emperor, and his Prime Minister have chosen you, an Asiatic and Jew, as a person capable of sympathising with the Indians who are strangers in their own country. You are yet in the prime of life. Old age that damps enthusiasm has not touched you. An unflinching determination, an unquenchable soul flame, a confidence that knows no discomfiture, a tact that does not yield to opposition, and a breadth of heart that keeps clear of selfishness, eminently fit you for this work; and the present juncture is favourable to you. The whole world is now subjected to the white heat of freedom. . . There is no moment more auspicious to lay the foundation stone of the temple of freedom in India, the crest jewel of the British Empire. Mark, O great soul, that your mission is God ordained! . . . We know you are no Emperor. It is true you are not all-powerful. You are but an individual

person. Numberless counter-blasts are blowing to frustrate your endeavours. Serried ranks of servants of the State surround you as a rampart. How can your vision penetrate that? Can you, from your confinement in the State palaces, command a view of India? For what purpose have you come all the way from a foreign continent? Is India in palaces and in cities? Have you observed one village in your journey, or visited the hut of a ryot?

No railway train carries you to such a hut and no motor-cars. One has to reach them, trudging under the sun, wading through mire, and inhaling foul odours. . . Broken pots, torn mats and tattered rags are their possessions. . . Their meal consists of a few crumbs of rice in conjee with a little salt and red pepper and that, insufficient for appeasing the hunger of the children that gather around it. The mother deplores her inability to supply the children their fill. Is anywhere else on the face of the earth such destitution met with? And do they heave a sigh for all this? They never complain of their woes. Papers do not speak of them; conferences do not think of them; and Government do not publish them. They live in quite a different kingdom, and the merciful God alone takes care of them in their distress. . . For whose comfort are these railways and high roads? . . . Have they even conjee for their three meals every day? Is it not for these helpless creatures that the noble hearted Gokhale raised his voice? Can you recollect the insults which Gokhale had to face in the Imperial Council Chamber? Are not the Indians entitled to have the light of a single school for ten villages? Did not the miseries, to which the high souled Gandhi was subjected in his endeavours for the deliverance of the destitute black worms crushed during their stay as emigrants in foreign countries, pierce your heart? Has the righteous life of the revered Tilak, who became a victim for freedom of speech, made any impression on your heart? You have visited India. What is it that you have seen or heard? We do not know it for you have sealed your lips. We have no access to you, if we wish to speak to you, nor have we had even the fortune of our representation reaching you. It is something like God granting the boon but the temple priest withholding it. We cannot understand what feelings and sympathies move your heart and what thoughts rise in your mind; nor what message you carry to His Imperial Majesty. Remember what sublime eloquence flowed from the lips of liberal-hearted persons like Burke and Sheridan about Indian's woes in the Parliament which is the temple of freedom. Do not forget that Burke's voice found its echo from your lips while you spoke in the Parliament about the Mesopotamian question before you assumed the office of a minister. A more divine voice must now come out of your lips. Human voice cannot describe the grievances of India. . . All the people are anxious about how you manage their affairs. . . Tell His Imperial Majesty that India can no longer be in obscurity. Tell His Majesty that in this bountiful India there are over a hundred millions that go without a single full meal a day. Tell His Majesty that manufactures have been dwindling away and people are languishing in destitution, and that after a century and a half of British rule, you could not make two in a hundred of them literate. Impress upon His Majesty that you have been considering it an offence, that we should candidly represent our grievances. Tell His Majesty that our leaders are being dishonoured in our Legislative Councils. Tell him that even in such adverse circumstances, India gives birth to statesmen like Gokhale, master-poets like Sir Rabindronath, saints like Mr. Gandhi, scientists like Jagadis Chandra, and philosophers like Arabindo. Proclaim that India, the mother of such illustrious offspring, does not deserve dependence. Tell His Majesty that it behoves England who has drawn her sword for the deliverance of Belgium, to grant freedom to India with an ancient history of her own. . . Tell His Majesty that India wishes to impose her own taxes, and to appoint her own officers both civil and military. Tell him that it is disgraceful that three hundred millions of his subjects should be deprived of the privilege of wearing arms. We cannot forsake our mother tongue for the sake of a foreign language. Tell His Majesty that it is but just that Indians should live in their country, even as other nations do in theirs. You need not be anxious about the results which are not in your hands, nor even in His Majesty's. They are in the hands of Him who is the ruler of all rulers. Do your duty with an impartial heart, and if you set about the work of reform, with India's future welfare at heart, you will soon fulfil the purpose for which you have been sent by His Majesty.

59. The *Kistnapatrika*, of the 15th December, says with reference to the meeting at Nidadavole under the presidentship of the Collector:—The question of the closing of the

KISTNAPATRIKA, Masulipatam, 15th Dec. 1917.

The Nidadavole meeting.

big channels has been discussed in the meeting. Yet the Gostanadi channel had been ordered to be closed even before the meeting was held. The authorities settle everything beforehand, and meetings like this appear to be so many ways of wiping the tears off the eyes of the ryots. They want by these meetings to appear to issue orders after they consult the opinion of the people. Neither the ryots nor the Government are benefited by these meetings. The closing of the Gostanadi channel is an instance in point. After this was announced, why should the question be moved in the meeting? Why should the authorities consult public opinion? What is the use of the ryots telling that large canals should not be closed for three months? Never has the Gostanadi channel been closed for more than a month, since the construction of the anicut. So garden crops have been raised in many villages under this channel. It is to be seen what may become of them.

DESAMATA, Rajahmundry, 5th Dec. 1917.

The Special Gudivada Taluk Conference.

60. The *Desamata*, of the 5th December, reports the speech of the Chairman of the Reception Committee of the Special Gudivada Taluk Conference, already noticed on page 2781 of the Weekly Report.

DESAMATA, Rajahmundry, 5th Dec. 1917.

The Special Guntūr District Conference.

61. The *Desamata*, of the 5th December, reports the speech of the Chairman of the Reception Committee of the Special Guntūr District Conference, already noticed on page 2781 of the Weekly Report.

ANDHRAPRAKASIKA, Madras, 14th Dec. 1917.

The Brahmans and the non-Brahmans.

62. The *Andhraprakasika*, of the 14th December, says:—The population of our presidency is four crores and fifteen lakhs. Of this, the non-Brahmans number four crores and the Brahmans, fifteen lakhs. It is the non-Brahmans that cultivate crops and supply food to the people. . . The Brahmans exercise authority over them, and are determined to keep them in slavery. . . The people hope that the Government will not any more look with indifference on the machinations of the Brahmans, who are solicitous to keep down the intelligent non-Brahmans. We pray that the Government will not bring disaster to the non-Brahmans by giving the Brahmans complete authority.

SAMPAD ABHYUDAYA, Mysore, 15th Dec. 1917.

The Brahmans and non-Brahmans.

In an article giving a summary of the President's speech at a conference of non-Brahmans at Tinnevelly, the *Sampad Abhyudaya*, of the 15th December, writes:—The president Mr. Joseph is a European and has been very earnest and straightforward in his speech. In his scheme of communal representation, out of 60 electorates he proposes 6 for Brahmans. Although there may be 60 electorates and a hundred representatives to be elected by them, the electors will vote only for those whom they think capable of representing them. Even the 6 out of the 60 electorates for Brahmans are too many considering their number. This concession, therefore, seems to us too liberal. If we consider the strength of the Brahmans in relation to the total population, they might be entitled to 2 out of the 60. It would be well to come to a reasonable settlement of the respective rights of all communities and to promote mutual good-will.

SAMPAD ABHYUDAYA, Mysore, 15th Dec. 1917.

Hospitals and dispensaries in India.

63. In an article complaining of the inadequacy of the existing arrangements for supplying medical aid to the people, the *Sampad Abhyudaya*, of the 15th December, says:—There are three circumstances which hamper progress in the matter of medical aid. There might be some indifference on the part of the people themselves. But as the people are fast advancing in education and copying modern modes of life, popular indifference cannot be taken as the sole factor impeding progress. A second cause might be the want of perfect equality in attending to the rich and the poor. The travelling dispensaries are very popular wherever they are established. The number of patients seeking surgical aid is also increasing. The poverty of the people is another chief reason why medical relief is not sought more largely. This is a difficulty which the Government alone can remove. Owing to the absence of proper facilities, only 13·5 per cent of the population attended hospitals during 1915. The Government have stated that they are unable to incur greater expenditure under this head. Since 1910 the Government have increased the expenditure by one to four lakhs which is very little. It cannot be said that this has contributed to wider relief, for the additional expenditure may have been merely due to the rise in the prices

of medicine and other appliances. The Government ought to provide more funds for the increase of facilities for medical aid and also to the training of a larger number of men.

Communal representation.

64. In an article under this heading, the *Sampad Abhyudaya*, of the 22nd December, remarks:—Each community is sending its representatives to the Secretary of State and the Viceroy. Many of these represent the needs of the country; others are merely repeating what they are asked to say by the autocrats. There are many in the country who do not know the advantages of a democratic government. These are induced to say that an irresponsible system of government should be perpetuated and they repeat the words of their instigators. However skilfully this instigation may be done, the British Government will not attach any weight to such representation. It is a cardinal principle of the British Government that those who pay the taxes should have the right to see that this money is utilised in their own interests. Those who advise to the contrary are sure to fail in their attempts.

SAMPAD ABHYUDAYA, Mysore, 22nd Dec. 1917.

The *swadeshi* movement.

65. In continuation of an article in a previous issue on the *swadeshi* movement, the *Swadeshabhimani*, of the 21st December, deplores the influx of foreign goods into the Indian market, and proceeds to observe:—India is becoming foreign even in her thoughts and sentiments. We are, however, ourselves to blame for blindly indulging in luxuries and flooding our houses and persons with articles of foreign manufacture. The root cause of this state of things is to be found in the type of education obtaining among us at present. It is no great matter after all that we were conquered by foreigners and put into a state of political dependence. The truly regrettable circumstance is the way in which our market has been captured. For political independence India could still afford to wait for many a year. But economic salvation, which comes through industrial and commercial advancement, India wants in the immediate present. It is not the uneducated, but those who have had some degree of modern education that gave room for foreign goods and thereby caused the loss of our economic independence. It is easy to understand this from a comparison of the list of articles used by the uneducated and the so-called educated among us. We have solid evidence to prove that prior to the introduction of the present-day education India wanted nothing that was foreign. This is what a Missionary, one Mr. Ward, wrote to the British Minister from Serampore in 1820, regarding the six crores of people who were under the East India Company: "At present the Hindus of the middle ranks, not to speak of the lower, want nothing which can be supplied from England; sixty millions of subjects requiring not one article from the governing country. Improve their faculties; they will then learn in how many ways they may increase their rational ejnoyments, their industry will hence be stimulated to procure them." Well said! Is it not wonderful that the expectations of this Missionary a hundred years ago have been so eminently fulfilled? The main point to be considered is that our wants and our love of luxury have gone to such extreme that our indigenous goods came to no longer in request and the market was seized by foreign manufacturers. This is the main impediment which hampers the progress of our *swadeshi* movement.

SWADESHABHIMANI, Mangalore, 21st Dec. 1917.

The riots in Ceylon.

66. Referring to the result of the enquiry into the cause of the disturbances in Ceylon in 1915, the *Swadeshabhimani*, of the 21st December, remarks:—The Commission has found out that the authorities themselves were to blame. Further, the Governor, Sir J. Anderson, was unable to disprove the accusations of the Commission against the authorities. Above all, it is his belief that the authorities were guilty of untold vagaries. But has the Governor done anything beyond verbal reproof to punish the subordinates guilty of such unpardonable delinquencies? Has he given any warning to the prime authors of the riot? There is besides not a word regarding the incapacity of the Inspector-General of Police! The Governor himself, even in matters in which he is convinced of the facts, is unable to take any adequate steps. This incident of Ceylon is enough to indicate the power of the bureaucracy. Not only in India, but everywhere, in the absence of an administration responsible to the people, a bureaucracy *will* be a bureaucracy.

SWADESHABHIMANI, Mangalore, 21st Dec. 1917.

KERLA PATRIKA, Calicut, 15th Dec. 1917.

The Viceroy and the Secretary of State for India.

67. Referring to the visit of the Secretary of State to India, the *Kerala Patrika*, of the 15th December, writes:—The chief point to be considered in Indian administration is whether Indians should be granted self-government or not. No sane man among the Indians will say that India does not need self-government. But there is difference of opinion as to the time when it should be granted and the manner in which it should be carried out. It is too much to ask for the grant of complete self-government at once and many would not favour such a proposal.

MANORAMA, Calicut, 14th Dec. 1917

Ship-building industry.

68. Referring to the proposal to establish a ship-building yard in India, the *Manorama*, of the 14th December, disapproves of the intention of Government to place that industry under the control of the Munitions Board. The opinion is expressed that, if this ship building business be handed over to big Indian firms, such as Tata & Co., and sufficient encouragement and help be granted for such enterprises, it will not only encourage Indians to develop that industry but would be conducive to the prosperity of the country.

MANORAMA, Calicut, 14th Dec. 1917.

Mr. Gandhi to be appointed as a member of the committee appointed to enquire into the anarchical movements in India.

69. Referring to the composition of the committee, appointed to enquire into the cause and cure of the anarchical movements in India, the *Manorama*, of the 14th December, expresses the opinion that, if one or two Indian representatives were on the committee, the people of India would have had greater satisfaction and peace of mind, and observes that since the Government holds Mr. Gandhi in high esteem is evident from the fact of his appointment as a member of the committee, appointed to enquire into the iniquities of the planters of Behar, it is to be hoped that Government would, at least now, appoint him as a member of this committee.

QAUMI REPORT, Madras, 15th Dec. 1917.

A memory of Jerusalem.

70. The *Qaumi Report*, of the 15th December, has a leader on the marginally-noted subject of which the following is an excerpt:—And that is, "verily God doth not cause any change in His great gift to a nation until that nation changes itself and verily God heareth and knoweth everything" (Kôrān, viii, 55).

This text is applicable to us just as it applies to other nations. He is not the God of Muslims only, but the Creator of Polytheists, infidels, atheists and apostates also.

The editor thinks that the loss was due to the reliance of Mussalmans on weapons of warfare and not on God and observes:—From the time of Huzrath "Umar" the second Khalifa (successor) of the Prophet, the conqueror of Jerusalem, up to yesterday the true sons of Al Fārūk (Umar) maintained their great ancestors' dignity in that city. But today it was sold by a few impious betrayers of the nation. God have mercy upon us! Although this war is a political war and there has been no regular fighting for the capture of Baghdad, Mesopotamia or Jerusalem, but political aims are so comprehensive that certain disagreeable things have happened. It is, however, sufficient for our peace of mind and assurance to remember that this is not a religious war and that the capture of Jerusalem is but an incident which cannot affect the ultimate aims and objects of the struggle. Time was when the mighty Fārūk (Umar) wrote terms of peace on the city gates, but now the fall of the city will not quench the thirst of Mars. None can say what will happen in the future, or how long the war will last. It is possible that there may be yet another battle, that the front may be transferred from the West to the East and peace be concluded in this part of the world. God knoweth what His plans are.

At the beginning of the war the British Government promised that it would respect and reverence the Holy places of Islam. Jerusalem is also its prayer point. How, then, can it tolerate it being subjected to indignity? There is no doubt that we are much aggrieved to find that the European political war has not left even religion alone, and that such complications have been created by political expediencies that both, those who promised and those to whom the promise was made, are pained and sorry. It was not their intention that any religion should sustain a blow, nor was it their desire that any political question should be interfered with.

71. The *Qaumi Report*, of the 16th December, has a letter from Mr. Muhammad Ali and Shaukat Ali's mother addressed to the Hon'ble Mr. Yakub Hasan Sahib Bahadur, Madras, which runs as follows :—

Qaumi Report, Madras, 16th Dec. 1917.

A letter from the mother of Shaukat Ali.

"God is Great".

Dear Uncle, greeting !

Your telegram addressed to my grandmother has been received and an answer thereto has just been sent. I am now instructed by her to give you a reply in full. She says, "If I were to go to Madras, whether you wrote to me or not, I would stay with you for your relations with Shaukat and Muhammad have been such that I could never stay elsewhere. But according to the message no information has yet been received by me as to my election as a member of any deputation, a fact which might easily be gleaned from the newspapers. Even if I were actually elected I could not take part in a deputation. My age and health do not permit me to undertake such a long journey in the absence of any urgent business. Besides it is probable I shall have to undertake another long journey this month, and therefore my coming to Madras seems to be out of the question. Moreover, I do not know what necessity there is for such a deputation. Some of the demands which the women of India intend to make are such as should be made by men alone. Yes ! if they had not had the moral courage to present these demands, then it would have been our duty to wait upon the Secretary of State for India, present them ourselves, and teach our men a lesson in self-respect. But by the grace of God our men have not yet exhibited weakness necessitating us to teach them any such lesson. With regard to other demands that relate to the special rights of women, is it proper that we should object to placing them before our men and then approach others with them ? Such an act is a slight both to men and women. There is further a special reason for my not taking part in this business, and that is when the Secretary of State for India and the Viceroy, in spite of the fact of their being men, observe, at the suggestion of the Government of India, purdah with my sons, it behoves me to observe purdah still more strictly with them being a woman ! I have nothing to demand from them for myself or for my children. God's door is already open to me, at least five or seven times every day and every night do I bow my head at His threshold and stretch forth my hands in supplication to Him. I can obtain whatever I need from Him alone, and when He thinks one should receive, one receives.'

72. The *Qaumi Report*, of the 17th December, writes :—Deputations are waiting on Mr. Montagu and His Excellency the Viceroy, and are giving expression to their demands. We call to mind the old Islamic days when deputations of infidels were successively waiting on the Prophet who gave them a patient hearing. Instances may be found in Islamic history, which may well teach Muhammadans a lesson, touch their amour-propre and show them how they have viewed themselves.

Qaumi Report, Madras, 17th Dec. 1917.

The Muhammadan deputation.

The editor, referring to a very interesting Islamic deputation, contrasts it with that of today, and says that in the former requests were made to the Prophet for permission to retain their idol for a period of three years, and to exempt them from offering prayers. Both these requests were refused. The present deputation, however, does not contain any such demands, nor does it claim the restoration of the administration of India to the former rulers, viz., the Muhammadans, nor does it demand exemption from taxation on the grounds of their being the former rulers. The amusing part of it is that Home Rule League address has been presented with much parade and show, the gist of which may be expressed in the words of a wag :—"Now, sir, be kind enough to relieve us of your protecting shadow." Muhammadan address, however, which contained a reference to the affair of Muhammadan internees with a view to reconsideration, was declared to be irregular, inopportune and contrary to principle.

73. The *Jaridah-i-Rozgar*, of the 21st December, writes :—His Excellency the Viceroy and the Secretary of State for India arrived here on Friday last and, after a rest of two days, received from Monday up to yesterday, deputations from the various societies, which after stating their respective rights, demanded what they desired for

Jaridah-i-Rozgar, Madras, 21st Dec. 1917.

His Excellency the Viceroy, the Right Hon'ble the Secretary of State for India and various deputations.

the progress of their respective communities. Both His Excellency the Viceroy and the Secretary of State, who are already acquainted with the various races and religions of India, will, before taking into consideration the All-India Congress League scheme and Mrs. Besant's propaganda for the grant of Home Rule for India, understand that the demands, made by the Brahman committee, nominally on behalf of India, but really for their own benefit, will never prove beneficial to this country.

Referring to the arrival of the above-mentioned distinguished visitors, our contemporary *Justice* speaks of the ends and aims of the clamour of the Brahman Home Rulers, and says if His Excellency the Viceroy and the Secretary of State will kindly glance at the Civil List here, they will find that Brahmans alone are governing the Madras Presidency. In another article on High Court Judges and Secretaries to Government, the paper says that both appointments are being held by Brahmans.

It is on this account that, since the appearance of the Home Rule malady in epidemic form, we (the *Jaridah*) have been and are still seriously opposing it in successive articles. The political, social and religious privileges that we enjoy under the present mode of administration are quite suitable for us

Mushir-i-Dakhan, Hyderabad, 22nd Dec. 1917.

74. The *Mushir-i-Dakhan*, of the 22nd December, writes:—When the price of an article goes up, the fact can be deplored unreservedly. Unfortunately everything, one sees, is expensive. Further the demon of dearness has not left even salt alone. Now that this demon has risen to his zenith, salt comes under the head of an expensive commodity.

The dearness of salt is contrary to Nature's law.

Salt is a thing that it is used by rich and poor. It is so useful that, from time to time, it is necessary to give it to cattle. Among the necessaries of life, salt ranks next to air and water. According to the law of Nature salt must be so abundant and its price so cheap, that no difficulty should be experienced by any living thing in obtaining it. The operation of the persons or reasons, that are the cause of this unnatural rise in the price of salt, should be suspended at an early date. In other words, strenuous endeavours should be made, as soon as possible, to ascertain, by official enquiry, the causes of the prevailing dearness, and steps should be taken to remove them.

III.—Legislation.

Manorama, Calicut, 21st Dec. 1917.

75. Commenting on the important provisions of Madras Children Bill a leader in the *Manorama*, of the 21st December, remarks:—The Madras Government should be congratulated on having undertaken legislation of this nature. The cases disposed of by the Criminal Courts last year will convince anybody that this measure is absolutely necessary. The Bill will be beneficial to youths and young persons destitute of guardians, who roam about in the towns and eventually turn out bad characters. It is, therefore, to be hoped that this Bill will soon be passed into law.

Remarks on the Madras Children Bill.

Errata.

Report No. 50.

Page	2838,	paragraph	17,	line	7, *for* "Council" *read* "Counsel".
,,	2854	,,	63	,,	15, *for* "in tact" *read* "intact".
,,	2856	,,	68	,,	5, *omit* "of" *after* "gist".
,,	2861	,,	84	,,	6, *insert* "been" *after* "even".
,,	2861	,,	86	,,	2, *insert* "been" *after* "have".
,,	2871	,,	121	,,	5, *substitute* "godly" *for* "Godly".
,,	2872	,,	121	,,	7, *substitute* "sign" *for* "sigh" and "cry" *for* "clamour".
,,	2872	,,	122	,,	30, *substitute* "in" *for* "to" *after* "hurt".
,,	2873	,,	122	,,	4, *substitute* "a special" *for* "particular in".
,,	2873	,,	123,	last line,	*substitute* "either" *for* "a".

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